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Creating Pathways to Reconciliation Through Incorporating Indigenous Voices and Culture into the Development of Impact Benefit Agreements (IBAs) on First Nation Traditional Territory

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Abstract

This Dissertation-in-practice (DiP) is a declaration for leaders to engage in ongoing and edifying activism in the form of Indigenous advocacy. Due to the unjust generational trauma of Indigenous peoples, this work promotes Indigenous authorship, participation, and empowerment, specifically in negotiated land agreements, commonly known as Impact Benefit Agreements (IBAs). Red Pine Economic Development Corporation (EDC) (pseudonym), a for-profit Indigenous organization owned by Red Pine First Nation, holds two IBAs that lack Indigenous participation, voice, and culture. To address this omission, Red Pine EDC must work with Red Pine First Nation to redraft a more fulsome cultural chapter of the IBA, a redrafting process involving Indigenous leadership in the form of an Indigenous-led Advisory Council (IAC). The cultural chapter will be a culmination of pertinent Indigenous objectives, such as Indigenous sovereignty practices, Indigenous language reclamation, and decolonization methodologies. Using both care-based and adaptive leadership theory in tandem with Duck's five step change curve model, as well as Tribal Critical Race Theory (TribalCrit), I identify, throughout the change process, actionable steps in conjunction with Indigenous ways of knowing and being, to promote future reconciliation practices.

Keywords: Indigenous, allyship, advocacy, decolonization, generational trauma, sovereignty, reconciliation

Executive Summary

This Dissertation-in-practice (DiP) focuses on my specific problem of practice (PoP) regarding the lack of Indigenous voice and culture in the development of Impact Benefit Agreements (IBAs). This issue is exemplified at Red Pine EDC through the absence of a fulsome cultural chapter in the current IBA and reinforced by the current profit-driven leadership structure. This DiP discusses the discriminatory history of Indigenous peoples in Canada including, but not limited to, generations of assimilation, colonization, and cultural loss. This DiP is a steppingstone for the larger goal of reconciliation, which is not a “one-size-fits all” solution to colonial trauma; rather, it is a practice that is unique to each nation (Peters, 2019). As such, this work focuses on the specific needs of Red Pine First Nation (pseudonym) members in each change-based approach, actionable step, and proposed solution to the PoP. Furthermore, this work aims to respond to the Truth and Reconciliation Commissions of Canada Calls to Action as foundational direction for the change implementation plan presented to Red Pine First Nation members, concerning land and language acquisition, generational integrity, and, ultimately, creating a path toward decolonization.

Chapter 1 focuses on my positionality as a non-Indigenous person and underscores the importance of acknowledging my subjectiveness as a settler. Within the context of my agency and lived experience as it relates to the PoP, my role as the IBA Coordinator showcases my personal and blended leadership approach of care-based and adaptive theories, to ensure that the IBAs are fairly negotiated and address the needs of the Red Pine First Nation community. Chapter 1 investigates Red Pine EDC’s organizational structure that is based on past colonial and hierarchical structures through the governance of a Chief and council system. When framing the PoP, I consider three critical factors: first, an in-depth historical overview of Indigenous

Canadian history, including the history of Red Pine First Nation, the Canadian government's breach of their land treaty rights, and the recent reclamation of their traditional territory; second, a PESTLE (Political, Social, Technological, Legal, and Economic) analysis that discusses themes such as colonial political structures, Indigenous economic sovereignty, and treaty land claim processes; and, third, relevant internal and external data (all publicly available materials), used to situate the PoP. In addition, this section outlines three questions emerging from the PoP, concerning the history of Indigenous peoples in Canada, the impacts of colonization, and Indigenous funding supports. Finally, I provide my leadership-focused vision for change regarding the importance of Indigenous voice and culture in the IBAs and its relevance to decolonization and reconciliation efforts.

Chapter 2 outlines the planning and development of the desired organizational change at Red Pine EDC. The best-suited leadership model for achieving the desired state of Indigenous inclusion in the IBA process is a blend of both care-based and adaptive leadership. In conjunction with this blended leadership approach, my role as the IBA Coordinator at Red Pine EDC grants me the autonomy to work toward the desired future state, as my responsibilities include negotiating IBAs, overseeing the implementation of IBAs, and fostering partnerships with other First Nation communities. Second, this chapter outlines the framework for leading the change process using the five-step Duck curve change model: stagnation, preparation, implementation, determination, and fruition (Duck, 2002). Given that Duck's model focuses on culture and mitigating resistance within the change process, it aligns with the organizational structure of Red Pine EDC and adaptive leadership theory. Third, organizational change readiness is examined using Lewin's force field analysis to identify driving and restraining forces within the change plan. Ethics of community, care, and justice are also discussed in terms

of Red Pine EDC's responsibilities within the larger picture of Indigenous sovereignty and decolonization. Finally, from the three proposed PoP solutions, solution one, creating a cultural chapter of the IBA through an Indigenous-Led Advisory council (IAC), is the optimal solution.

Chapter 3 discusses the implementation, communication, and evaluation plan, which is based on the five-step Duck curve change model. The implementation plan details actionable steps: create awareness of the problem, establish the IAC, and, ultimately, redraft and execute the cultural chapter within the IBA. The communication plan outlines the various communication tools within the change plan process, specifically Indigenous cultural communicative strategies. The Knowledge Mobilization Plan (KMP) is presented as a way to showcase ways in which knowledge will be transferred and the organizational actors who are necessary within this process. In terms of monitoring and evaluation, the Plan-Do-Study-Act (PDSA) method is utilized as the main monitoring tool that examines and evaluates both qualitative and quantitative monitoring strategies (all strategies have not been conducted and are specific suggested tools for future use), while also incorporating Indigenous tools such as reflective practices, Elder participation, and land-based knowledge sharing. Finally, future considerations are assessed, including the need to revise additional chapters of the IBA to investigate issues such as Indigenous language reclamation, environmental concerns, and decolonization practices.

In summary, this DiP provides direction to Red Pine First Nation regarding how to adequately encourage Indigenous voice in the IBAs and, as such, begins the reclamation process of Indigenous land and culture. This DiP encourages decolonization practices in resource extraction industries, such as mining corporations, a traditional capitalistic environment in which decolonization has not been prioritized; it amplifies Indigenous voices and promotes the peaceful and activist work of leaders to achieve reconciliation.

Land Acknowledgment

“It is necessary to recognize that our societies are built on a land that not so long ago, was solely occupied by the Indigenous People. These stewards of the land lived in balance with nature and provide an exemplary representation to the Canadian identity. When we acknowledge the land we need to remember that there is more to just calling out the names of tribes, for all this land is Native Land” (Nila Pakwacililiw/ Pakocililo, the wild man).



Acknowledgments

To the Nila Pakwacililiw/ Pakocililo, the wild man, and a proud member of the Red Pine First Nation community, and my friend, thank you for teaching me that direction is not linear, but rather a weave through time symbolized by a braid of sweetgrass. You reminded me that we are often mistaken that the path is straight, but, in fact, it is necessary to weave off course where we encounter abstract patterns of thought and uncertainty; this experience may be perceived as chaos but is an opportunity for personal growth. Only when we are challenged are we able to break our patterns of behavior that often cling to our personal comforts; you stated that rather than attach one's self to familiarity, one should seek the wild to truly know the self.

To the entire Red Pine First Nation, this work is for you. It is a testimony to your perseverance, strength, and knowledge and a reminder that your voices must be amplified, your knowledge must be preserved, and your future generations must be welcomed with reconciliation.

To Dr. Debra Woodman, thank you for showing me my worth when I was in the dark, that healing is possible, and that trauma can be forged into something beautiful. Thank you for your knowledge, endless support, and humor during this entire doctoral journey. The friendship that we have created will last forever.

To the Western University Writing Support Centre, thank you for your meticulous attention to detail, on-going encouragement, and editing support of this important work. Specifically, thank you to Sonia Halpern, my editor, voice of reason, and educator (especially regarding how to properly use a comma); your in-depth knowledge of writing systems has been crucial in shaping who I am as a writer and academic.

To my instructors throughout my EdD journey, this program has given me a true sense of purpose and has exposed me to a high level of academic work that I did not know existed. Thank you for challenging my perspectives, inviting theory into everyday practice, and providing a safe space to learn and grow over the last three years. I want to thank two instructors, specifically:

- ◇ Dr. Erin Courtney, thank you for championing my work, supporting my dreams, and ultimately giving me a sense of confidence as a writer. You showed me the power of positivity throughout this experience, a skill as an educator that I can only hope to instill in my own students.
- ◇ Dr. Peter Edwards, thank you for your supervision during the last and most challenging year of this program and my academic career thus far. Your rigorous standards for

excellence pushed me academically and instilled in me a sense of determination and professionalism in my writing and work as a leader.

To my best friend Olivia, thank you for being a part of this journey and showing me the power of laughter, unwavering kindness, and unconditional support. Your friendship is invaluable to me and was a critical part of getting me through this doctoral work.

To my sister and brother, I am always and forever connected to you both. You have showed me the importance of family, unconditional love, and sarcastic humor. Emma, thank you for reading my work, supporting my goals, and always lifting me up. Stephen, thank you for sharing your knowledge with me and showing me that strength comes from within.

Finally, to my parents to whom all of this work is dedicated: thank you for believing in me. To my late father Mario, thank you for teaching me the importance of always acknowledging my academic achievements - big or small, for braving to sing out loud, and for knowing to rest when I am tired. To my mother, thank you for being my hero, my role model, and the constant in my life. Together, you both gave me an exceptional upbringing rooted in an environment that propelled me to where I am today, through constant library visits, endless cultural experiences, and, most importantly, a loving home for which I am forever grateful.

To everyone reading this work, may it inspire peaceful reconciliation among all of our nations.

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List of Acronyms

CLT	Critical Leadership Theory
DiP	Dissertation-in-practice
EDC	Economic Development Corporation
EDID	Equity, Diversity, Inclusion, Decolonization
IAC	Indigenous Advisory Council
IBAs	Impact Benefit Agreements
PESTLE	Political, Economic, Social, Technological, Legal, Environmental
PoP	Problem of Practice
TRC	Truth and Reconciliation Commissions
TribalCrit	Tribal Critical Race Theory
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

List of Definitions

Elders: “Elders are the true cultural teachers. You will often hear people in Aboriginal communities say the Elders are the doctors, teachers, lawyers, and leaders; they hold a tremendous amount of knowledge and should be called upon as our guides” (Chief, 2011, p.90).

Indigenous: “Indigenous peoples' is a collective name for the original peoples of North America and their descendants. The Canadian Constitution recognizes three groups of Aboriginal peoples: Indians (more commonly referred to as First Nations), Inuit, and Métis” (Crown-Indigenous Relations and Northern Affairs Canada, 2017, p.1).

Reconciliation: “Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgment of the harm that has been inflicted, atonement for the causes, and action to change behaviour” (The Truth and Reconciliation Commission of Canada, 2015, p.1).

Reserve: “An Indian Reserve is a tract of land set aside under the Indian Act and treaty agreements for the exclusive use of an Indian band. Band members possess the right to live on reserve lands, and band administrative and political structures are frequently located there. Reserve lands are not strictly “owned” by bands but are held in trust for bands by the Crown. The Indian Act grants the Minister of Indian Affairs authority over much of the activity on reserves” (Hanson, 2009, p.1).

Residential Schools: “Between 1860 and early 1980s, the Aboriginal children of Canada were educated separately from Euro-Canadians in institutions referred to as residential schools. Residential schools were formally constituted as industrial schools and emphasized training for young Canadian Aboriginal children... Between the ages of three to age sixteen, the children

were extracted from their homes, often forcibly and placed in Residential schools where they remained from September until June each year” (Lafrance & Collins, 2003 p.104).

Chapter 1: Problem Posing

Chapter One identifies the current complex problem of my organization, Red Pine Economic Development Corporation (EDC). Specifically, Red Pine EDC is an Indigenous-owned for-profit organization; however, this organization only minimally considers Indigenous input and culture, given its vision statement reflecting the importance of being the most profitable Indigenous business (Red Pine EDC Strategic Plan, 2020). This chapter will outline Red Pine EDC's organizational context, including its competing leadership models and the inherent contradictions regarding Indigenous values and governance. As a non-Indigenous leader, working in an Indigenous context, I will also explore the difficulties within my own role, including settler politics and work toward reconciliation through the lenses of allyship, two-eyed seeing, and decolonization methodologies; I also utilize the two leadership theories known as care-based and adaptive. This chapter focuses on historical context, specifically looking at the unjust experiences of Indigenous peoples in Canada over centuries: colonization, Residential School systems, and the Indian act. Finally, three questions emerging from the Problem of Practice (PoP) will be identified and discussed, leading into the final section on my leadership-focused vision for change.

Positionality and Lens Statement

This section will outline my worldview, vision, and agency, through an exploration of the leadership theories that guide me. I will provide some examples of my lived experiences, professionally and personally, that have shaped my belief system as a non-Indigenous leader working for an Indigenous organization. Throughout this section, I have integrated the context of Red Pine EDC and my values of Equity, Diversity, Inclusion, and Decolonization (EDID). I am also guided as a leader by the ultimate goal of decolonization. As defined by Indigenous scholars

Gray et al. (2016): “decolonization discourses seek to understand how colonialism fosters gross inequality and seeks to rectify persistent inequalities” (p. 72). The method of decolonization is a critical part of my work as a leader as I am driven to continue to advocate for the inequalities that exist today across Indigenous sectors.

Personal Leadership Position

I acknowledge my privilege as a non-Indigenous settler. Because I am working in an Indigenous organization, Red Pine EDC, my non-Indigenous identity impacts many elements of my leadership. In their study of Indigenous educational leaders, Niesche and Keddie (2014) suggest that leaders should engage in ethical self-formation to first understand and acknowledge their subjectiveness or whiteness as it relates to their work. Thus, I recognize my subjectivity and my limitations as a non-Indigenous person working with Red Pine EDC. As such, I will utilize the “two ways both ways” approach. According to Wilkinson and Bristol (2017), this approach involves reframing learning as a continuous process within the post-colonial environment and encourages Indigenous and non-Indigenous leaders to collaborate to create lasting change. I work in partnership with other Indigenous organizations and leaders, and, consequently, I involve local First Nation Chiefs, Elders, Knowledge Keepers and community members to ensure that their voices are heard in collaborative environments.

I am a passionate academic studying Indigenous culture, with knowledge acquired from completing numerous post-secondary courses about this subject. I have had the distinct honour of attending Algoma University, the former location of Shingwauk Indian Residential School; this undergraduate experience was powerful and enriching. Walking the halls of a former Residential School and having the privilege to work with on-site archival files have allowed me to acquire an understanding of the complex Indigenous history through interacting with the primary source

documents on-site. I was privileged to present my undergraduate thesis “Comparing Male Versus Female Residential School Attendees 1940-1960,” at the very institution that my thesis examines. This profound experience encouraged me to find my voice as a leader and as an ally of Indigenous peoples in my community.

Role and Responsibilities

I work for Red Pine EDC, a for-profit organization owned by Red Pine First Nation, which is a local Cree First Nation in Northern Ontario. My role involves the implementation process of land agreements, known as Impact Benefit Agreements (IBAs), a position that allows me to enact social change among Red Pine First Nation members and Red Pine EDC staff given my agency to bring Indigenous needs before the mining corporations to make lasting change. I also oversee all of Red Pine EDC’s joint venture partners, which, according to organizational structure, are considered “followers.” Sosa and Keenan (2001) define IBAs as signed agreements between First Nations and mining organizations to ensure that there is a binding relationship between them, in order to mitigate the impacts of the mine and establish an economic benefit to the First Nation.

There are two operating gold mines on Red Pine First Nation’s traditional land, which adds complexity to the recent land acquisition by Red Pine First Nation. Over the last several decades, Red Pine First Nation community members have been displaced across Northern and Southern Ontario and have been without a legal land base; however, during my time with Red Pine EDC, the Federal government granted the First Nation a traditional land base from the and the community is working to re-create a reservation. My role is to function as the IBA Coordinator, negotiating land agreements and meeting with the mining organizations to ensure that the objectives established in the agreements are met. As the IBA Coordinator, I have the

autonomy to restructure and advocate for the inclusion of First Nation voices and culture within the IBAs; therefore, my responsibility is to oversee the IBA implementation process and make changes to areas of the agreement that lack Indigenous input or benefits.

Beliefs and Worldviews

I use a critical worldview lens; Capper (2019) notes that critical theory focuses on power, injustice, and marginalization. This perspective aligns with my work in social justice and the field of Indigenous issues. A critical worldview prioritizes marginalized groups through the lens of privileged populations, to identify factors leading to this marginalization, such as that experienced by Indigenous peoples. While it is not within my agency to change the larger colonial and political structures that exist in Indigenous cultures, this lens is valuable in understanding and contextualizing my work.

My critical understanding of the world comes from a drive to make change through advocacy, dedication, and self-reflection. Indeed, Ylimaki (2012) references McKenzie (2008) in recognizing that a leader's knowledge and understanding of social injustice and power dynamics encourage leadership actions that create a safe and diverse environment that links success with advocacy. My philosophical positioning as a leader, therefore, involves focusing on pertinent social issues and the needs of the Indigenous community members, specifically the importance of amplifying Indigenous voices and promoting Indigenous culture in all aspects of my work.

Personal Leadership Lens

My personal leadership lens is guided by a deep-rooted sense of empathy for Red Pine First Nation community members. I take an experiential approach to leadership, specifically using the Cognitive-Experiential Leadership Model (CELM); Cerni et al. (2014) explain that CELM often results in leaders thinking adaptively and logically about their followers' needs. The

model has a four-step process for leading: information processing, leadership styles, behaviours, and leadership for the organization, a process I utilized when I worked on sections of the IBAs and outreach initiatives. Often, I am asked to attend outreach events to gather feedback on and raise awareness of the IBA; however, after information-processing, I chose to invite a First Nation member to join me as part of this outreach and to identify the needs of the community. Bringing a First Nation member into this process underscores the importance of Indigenous input and culture in the IBA and encourages further dialogue with and feedback from the community.

One leadership theory that I use is care-based leadership. Care-based leadership involves leading with empathy, an approach that is explained by Sinclair and Ladkin (2020): “[o]ur view is that bodies play a central role in caring, and caring is central to leadership. Our bodies alert us and guide us in sensing vulnerabilities and help us discern between competing calls on our care” (p. 63). Furthermore, Tomkins and Simpson (2015) note that caring leadership involves knowing when to have power as a leader and when to give power to others, an element of caring leadership that aligns with efforts to give voice and power to Indigenous peoples. Addressing Indigenous issues, then, which stem from centuries of colonization, requires a high level of empathy and caring for the Red Pine First Nation members.

Another type of leadership that I utilize is adaptive leadership theory. Yukl and Mahsud (2010) explain that adaptive leadership requires a change in leadership behaviour that depends on the situation. Given the quickly evolving nature of Indigenous issues in today’s climate, the needs of the community members demand flexibility and adaptability to address their needs. Leigh (2002) notes that adaptive leadership for the desired goal of reconciliation can occur by focusing on adaptive work versus technical work, moving non-Indigenous peoples outside of their comfort zones, and conducting reconciliation work individually. The author’s assertions

point to the capacity of adaptive leadership to address the changing needs of Indigenous peoples and work towards the larger goal of reconciliation.

Equity Considerations

My leadership approach and my goals of decolonization and reconciliation align with the Truth and Reconciliation Commission of Canada (TRC): Calls to Action, number 56 which states the following: “establish permanent funding to Aboriginal people for: community-controlled healing and reconciliation projects, community-controlled culture- and language-revitalization projects, and community-controlled education and relationship-building projects” (TRC Call to Action, 2015, p. 6). My goal as a leader is to preserve and restore Indigenous culture, including language, as an integral part of a living culture, preservation work that aligns with the TRC’s Calls to Action. My work is rooted in EDID and to create a decolonized environment that will lead to a path toward reconciliation; as such, the next section will begin to examine the organizational context of Red Pine EDC and show how it aligns with my beliefs and worldviews as an equitable leader. It will also provide a holistic picture of the organization structure and chain of command within Red Pine EDC to showcase how the organization’s framework relates to my specific leadership theories.

Organizational Context

This section will examine organizational context by looking at the established individual and institutional leadership approaches. I will be connecting my leadership approaches, care-based and adaptive, to the current leadership practices at Red Pine EDC. This section will critically analyze the contexts of the organization by examining the unjust historical political structures that have shaped it. Once these factors are explored, this section will incorporate a

discussion of opposing leadership theories to assess the organization's positionality and its responsibility to EDID objectives.

Contexts of the Organization

One of the key components of Red Pine EDC is to oversee the IBA to ensure that the mining organization adheres to elements of culture, economic benefit, and social justice. Red Pine EDC is governed by a Board of Directors with the Chief of the First Nation, President and Founder of Red Pine EDC, as the Board Chair. The leadership structures within my organization are highly politicized: specifically, the Chief of the First Nation is voted in on a four-year term by band members, a problematic structure because band politics are based on colonial traditions established by non-Indigenous peoples. Therefore, this structure functions as an alien process imposed upon Indigenous groups; indeed, Pidgeon (2016) explains that the implications of the Indian Act for First Nations in Canada persist regarding political procedures. Further, economically, Red Pine EDC is owned by the not-for-profit First Nation and, as such, Red Pine EDC must have transparency and accountability to the Red Pine First Nation on large economic projects including the IBAs. Consequently, all final decision-making regarding projects pertaining directly to the Red Pine First Nation members are made by the First Nation Chief and Council.

Organizational Structure and Leadership

In terms of organizational structure, an often-used approach to economic development organizations within First Nation communities is explained by Anderson (1997), who notes that First Nations have created for-profit businesses as a means of participating in the global economy. In some ways, an Indigenous framework is counter to the idea of for profit, within Indigenous-owned EDCs, which relates to the lack of Indigenous input and culture at Red Pine

EDC. Often the for-profit businesses are collectively owned or, in some cases, partly owned by non-Indigenous companies, and Anderson's notions speak to this development of Indigenous-owned EDCs. The Chief of Red Pine First Nation developed Red Pine EDC to help create a more sustainable economy for the Red Pine First Nation members through the use of the IBAs, joint venture partners, and revenue sharing. Red Pine EDC consists of a staff of approximately five employees, and roughly 40 joint-venture partners, and is owned by Red Pine First Nation that is composed of about 300 members and 25 employees. A layer of complexity at Red Pine EDC is that the position of president of the organization is currently filled by the Chief of Red Pine First Nation, a position which faces an election every four years, and any changes in leadership may result in the dissolution of the Red Pine EDC and therefore, if the position as president continues to be filled by an elected Chief, this regulation will be a critical part of the organizational context and reality for any First Nation EDCs owned by their Chief. The organizational structure, therefore, is hierarchical and highly politicized within Red Pine EDC. Figure 1 illustrates the leadership structures within the organization:

Figure 1

Red Pine EDC Organizational Chart



Note. Visual representation of Red Pine EDC organizational structure (Caicco, 2024)

As Figure 1 demonstrates, Red Pine EDC operates within a top-down structure. The current leadership in place can be best understood through the complexity leadership theory (CLT), which often falls under the larger context of bureaucratic leadership theory. According to Uhl-Bien and Marion (2009), referencing Plowman and Duchon (2008), within a bureaucratic environment, CLT identifies that organizational unpredictability stems, not from external issues, but from inside the organization through continual actions of staff and leaders. As a result, often leaders do not understand the cause of or solution to this unpredictability because at Red Pine EDC leaders may be entrenched in the environment and lack objectivity within a hierarchical structure whose values contradict Indigenous ways of knowing and being, creating a hyper focus on profit-driven projects that disregard Indigenous development.

Shaping the Organization

In terms of leadership approaches I am guided by the theories of both care-based and adaptive leadership. These theories align with the Chief's CLT leadership approach, as they both focus on flexibility, a much-needed characteristic given the complex nature of Red Pine EDC. Uhl-Bien (2021), for instance, explains that CLT acts as a conceptual model in multi-faceted organizations to better understand how leaders and staff may collaborate and work adaptively. These elements of CLT coincide with my work as a leader because much of my PoP involves collaboration, advisory committees, and leadership theories, all of which encourage Indigenous voices in the change-making process.

Equity Considerations

Red Pine EDC's responsibilities and commitments to EDID are rooted in Cree culture, the Seven Grandfather Teachings, and dedication to the Red Pine First Nation members. Some primary functions of Red Pine EDC include providing sustainable income to Red Pine First Nation, creating a profitable Indigenous business model, and ensuring the IBAs are negotiated fairly and equitably. This sentiment is stated in Red Pine EDC's Strategic Plan (2020): "We must maintain a positive, productive, accountable, and collaborative working relationship with the Red Pine First Nation" (p. 8). Collaboration with Red Pine First Nation is an inherent responsibility of Red Pine EDC, and, as such, First Nation culture and input should be incorporated into the IBAs, economic projects, and policies at Red Pine EDC. Finally, Indigenous culture is fused with the leadership theories that are guiding my work and my organization. The importance of culture is explained by Lumby and Foskett (2011) who note that culture allows leaders to gain a deeper understanding of the environment and the needs of the organization. This notion speaks to the importance of culture as a central aspect of successful leadership and organizational growth, which is the focus of my DiP and my work as a leader. The next section will examine the PoP, which addresses the gap in current practices at Red Pine EDC and considers the colonial context of these procedural structures.

Leadership Problem of Practice

This section focuses on the PoP that broadly examines Red Pine EDC's relevant gap in Indigenous culture, language, and First Nation input. I examine the cultural and historical importance of this problem, which relates to the larger scope of decolonization and reconciliation. Moreover, I emphasize the need for restructuring and collaboration with Red Pine First Nation as it builds a reservation community in the upper peninsula of Northern Ontario.

This restructuring is informed by cultural considerations within the IBA process, decolonized policies, and ceremonial teachings.

Leadership Problem of Practice Statement

Red Pine EDC oversees traditional land agreements with mining organizations operating on their territory. There are two operating mine sites located on the Red Pine First Nation territory in the James Bay Treaty area (Treaty 9) in Northern Ontario. Specifically, these agreements are known as IBAs, which are legally binding contracts between Red Pine First Nation and the mining companies, these agreements ensure a preferential division of revenue for Red Pine First Nation. Red Pine EDC is responsible for leveraging the IBAs to deliver sustainable income, to ensure that the cultural, employment, and educational development needs, of Red Pine First Nation are satisfied.

Red Pine EDC has a distinct obligation to manage beneficial profit-driven Indigenous projects that are jointly decided by the Chief, the General Manager, and the IBA Coordinator (me) however, a lack of Indigenous involvement exists in the present agreements and projects. The problem that I am addressing is the lack of Indigenous voice and culture in the development of the IBAs at Red Pine EDC. The current leadership at Red Pine EDC is hierarchical and its profits are funneled mostly into non-Indigenous investments; this leadership structure reflects practices and policies that perpetuate colonialism that, by definition, disregards Indigenous culture and language. Unfortunately, Red Pine EDC lacks Indigenous decolonization methods, cultural preservation programs, and language revitalization practices.

Discussing the PoP

The relationship between Red Pine EDC and Red Pine First Nation is crucial to understanding how the PoP relates to the roles and responsibilities of the organization. Red Pine

EDC would not exist, for instance, without Red Pine First Nation as its owner; as such, Red Pine EDC offers transparency to Red Pine First Nation on all projects, demonstrated by the fact that Red Pine First Nation council members sit on Red Pine EDC's Board of Directors and act as liaisons to provide updates on projects and investments.

Moreover, the leadership structure and mission of Red Pine EDC is economically driven, so it inherently disregards Indigenous cultures and customs, a domain that is typically not connected to financial motivations; despite this perception, Red Pine EDC is obligated to ensure First Nation input in all financial dealings. This intent is outlined in elements of Red Pine EDC's (2020) Strategic Plan (made available to the public upon request), that notes that the company aims to be the most profitable Indigenous business on Turtle Island and to produce sustainable wealth for Red Pine First Nation; indeed, Red Pine EDC's plan underscores its focus on economic development, with cultural development as a secondary goal included under strategic objectives. Consequently, Red Pine EDC greatly under-emphasizes cultural and language practices. My PoP focuses on the lack of Indigenous voice and culture in the development of the IBA process and in the implementation of such agreements. This implementation ensures that, in overseeing the IBA, Red Pine EDC incorporates contractual terms that encompass economic benefits, employment standards, and cultural competency for Red Pine First Nation. It is my duty as IBA coordinator, then, to analyze the IBAs and ensure that each of these contractual terms are present and followed. The current agreement, however, makes no mention of Indigenous cultural or language preservation; therefore, as the IBA Coordinator, I believe that renegotiating, reallocating funds, and inviting Indigenous input within this agreement is critical.

Given that my organization received a traditional land base (official territory recognition) within the last two years, the restoration of Indigenous culture and languages assumes profound

historical importance alongside the reclamation of land. Red Pine First Nation is unique because its lack of reserve over the last several decades has left members displaced and disconnected from their own cultural space and practices. Recently, however, Red Pine First Nation has been granted a traditional land base and is working to re-create a reservation for members in a remote area of Northern Ontario. My role involves negotiating land agreements with each of the mines and joint venture partners located on and near the newly acquired reserve, to ensure that they adhere to cultural preservation and customs within their industry. I lead all implementation meetings in which we discuss the current state of the IBAs and the changes that could benefit Red Pine First Nation. Specifically, we utilize an action item tracking tool, an excel spreadsheet checklist that coincides with each chapter's objectives to ensure that all IBA goals are addressed. As lead negotiator, my agency also extends to initiate change within the IBAs themselves. I also report to the Board of Directors and Red Pine First Nation members regarding updates on the IBAs and implementation process. I am trusted to improve the IBAs and provide as much economic and cultural benefit as possible to the First Nation. Significantly, I am also the lead negotiator for the implementation process of the IBAs and, as such, I have the agency to advise on the reallocation of funding within the agreements, ensuring that culture and Indigenous input is included in the implementation process. The next section will look at the framing of the PoP and consider factors, including the problem's historical context.

Framing the Problem of Practice

In this section, I will examine the PoP from a theoretical standpoint and through the lens of decolonization. Decolonization as defined by relevant Indigenous authors Garcia and Shirley (2013) and referenced by (Lee, 2006) incites the process of developing a critical Indigenous consciousness. It is considered a process that critically examines injustices and inequitable power

relations while valuing, reclaiming and promoting Indigenous knowledge systems and sovereignty. This definition will guide my DiP work and the framing of my PoP. In terms of the framing process, first I will explore the profound historical context surrounding this problem; specifically, Residential Schools, the Indian Act, and the Reserve System speak to the historical underpinnings of my PoP and the need to address historical and contemporary inequalities. Second, I will address the problem from a social justice perspective to underscore the decolonizing aspects of my current and future work as a leader. To do so I will be using Brayboy's (2005) Tribal Critical Race Theory (TribalCrit), which will provide an Indigenous and cultural lens of the PoP. Third, I will include relevant internal and external information to support the problem and provide examples of IBAs in Canada and how they have been implemented with other First Nation communities. Finally, I will provide the results using a Political, Economic, Social, Technological, Legal, and Environmental (PESTLE) factor analysis.

Historical Overview of the PoP

To gain a fulsome understanding of the issues around the lack of Indigenous input and culture, this section examines the historical positioning of this problem. This early historical information is critical in understanding the acceleration of Indigenous cultural loss that exists within a contemporary context, one that is controlled by hundreds of years of assimilation and control of Indigenous peoples through government policy, control of education, and unjust treaty rights (Koggel, 2018). Fontaine (2006) notes that the Indian Act of 1876 was fueled by the establishment of Residential Schools in 1831, which plays a critical role in understanding the history of Indigenous languages and cultural endangerment. According to De Varennes and Kuzborska (2016), not until 1957 were Indigenous people recognized as a legal consideration in the Indigenous and Tribal Populations Convention of the International Labour Organization

(ILO) proceedings. The authors comment on the assimilationist nature of the document that dealt with Indigenous languages and culture as short-term with the notion that dominant languages would necessitate eventual assimilation. Given these entrenched biased historical policies, many institutions, including Red Pine EDC, still operate under colonial structures that further exclude Indigenous languages and cultures. The inclusion of Indigenous culture and voices in the IBA points to the broader context of reconciliation as a means to advocate for the rights of Indigenous peoples.

History of Red Pine First Nation and Red Pine EDC

The history of Red Pine First Nation is essential to understanding the PoP as well as the history and establishment of Red Pine EDC. According to the “History” section of the Red Pine First Nation’s website (2021), the Red Pine First Nation is part of the James Bay Treaty known as Treaty Nine and is a member of the Mushkegowuk Council and a political-territorial affiliate of the Nishnawbe Aski Nation. The Red Pine First Nation was without traditional land from 1906 to 2018, which resulted in the displacement of thousands of Red Pine First Nation members across Ontario, in search of economic opportunities. In approximately 2016, the Red Pine First Nation negotiated with the Government of Canada for loss of compensation under the Treaty Land Entitlement Claim and received a designated reserve in 2018. Decades without an official land base negatively impacted Red Pine First Nation’s maintenance of culture, connection to land, and displacement of the Red Pine First Nation members, all of which suggests the importance of the PoP. Furthermore, the Red Pine First Nation developed the Red Pine EDC, as outlined in the Red Pine EDC’s (2020) strategic plan, which states that the Chief of Red Pine First Nation established the for-profit organization in 2014 with the purpose of creating strategic partnerships within the IBAs. The aim of the corporation is to guarantee that Indigenous culture

is incorporated in the IBAs and economic partnerships. After decades of inherent disregard for Red Pine First Nation's land, the establishment of Red Pine EDC began as a pathway to economic opportunity and cultural promotion; therefore, Red Pine EDC now plays a key role in the reconciliation process for Red Pine First Nation members and speaks to the broader contextual plan of decolonization.

Social Justice and Anti-Colonial Context

I use the Tribal Critical Race (TribalCrit) theory to guide my PoP, in alignment with my two leadership theories, care-based and adaptive leadership. Brayboy (2005) notes that TribalCrit consists of nine tenets: impacts of colonialism, tribal sovereignty, tribal autonomy, Indigenized spaces, Indigenous lenses, governmental policies, assimilation, diversity of Indigenous peoples, Indigenous stories, cultural theories, and social change. These tenets are directly aligned with themes related to my PoP, creating a decolonized approach to acquiring support for cultural and language reclamation in the IBA. TribalCrit encourages leaders to examine how current policies may reinforce racism or colonization and the need to restructure such practices (Castagno and Lee, 2007). This theory underscores the importance of challenging the profit-driven structure in place at Red Pine EDC to focus less on economic profit and more on Indigenous autonomy and culture.

Political, Economic, Social, Technological, Legal, and Environmental (PESTLE) Analysis

My analysis of the incorporation of Indigenous culture and input within the IBAs considers a modified PESTLE analysis, with the exclusion of technological (T) factors. The PESTLE analysis will consider political, economic, social, legal, and environmental factors that affect my PoP. Rastogi and Trivedi (2016) note that the PESTLE was first established by Francis J. Aguilar in 1967 and is now regularly used as form of analysis in the business world and is a

widely accepted tool for organizational assessments. Aggarwal and Aggarwal (2023) explain that the PESTLE factor analysis considers macro forces, allowing for leaders to assess organizations through a broader lens.

Political

The political section considers Indigenous politics, specifically the colonial structure of a Chief and Council system and a Board of Directors, under which Red Pine EDC operates. Satzewich and Mahood (1994) explain that, under the Indian Act, the elective system of Chiefs and Band Councils often politicized Indigenous peoples, as Indigenous Chiefs, perceived as incapable leaders, were often not allowed to fully represent their people. Many Indigenous communities, however, including Red Pine EDC, still operate under a Chief and Council system. Eisenberg (2013) notes the importance of restructuring the political system in Canada to ensure that Indigenous communities have exclusive legislative authority for proper development. It is critical to understand the historical and contemporary political structure of Indigenous communities, therefore, to comprehend the existing structure of Red Pine First Nation.

Economic

The economic section of the analysis addresses the importance of ensuring that Indigenous peoples have financial independence. According to Slowey (2001), the new political economy encourages corporations or industries to foster relationships with Indigenous communities, so it is paramount to recognize the need for these communities to have financial autonomy. Red Pine First Nation and the mining corporation have a revenue-sharing agreement from which Red Pine First Nation must also gain financial independence. Another economic factor is the financial contributions designated for Red Pine First Nation in the IBAs, for education, scholarships, and training and employment opportunities; however, the agreement

lacks a fulsome allocation of funding for culture and language, an omission that must be rectified.

Social

The social section involves socio-cultural factors of Red Pine First Nation members, who, given the breach of land and treaty rights, are experiencing a disconnect with their culture, identity, and sense of belonging. My observation of the Red Pine First Nation members has shown a lack of community connection and has resulted in high rates of unemployment and increasing mental health issues. A key social factor of assisting the Red Pine First Nation is the re-building of a reservation community by increasing housing opportunities, economic resources, and employment on their official land base. Stelkia et al. (2021) found that connection to land for Indigenous peoples resulted in a strong connection to physical, spiritual, mental, and emotional health as well as a strong sense of cultural identity and knowledge. Working to reconnect the Red Pine First Nation members to the land through the development of a culturally-enhanced IBA, then, will function to deepen members' connection to their culture.

Legal

The legal section examines the existing IBAs at Red Pine EDC and the obligations established in the official agreements. The IBAs themselves, overseen by the Red Pine EDC, are legally binding documents between the First Nation and the mining corporation, however, legal complications can arise within the agreements or the negotiation process of the IBAs. Gilmour and Mellett (2013) note that cases with multiple Indigenous communities from the same geographic area, who are all negotiating for compensation through IBAs, can involve project delays, unreasonable benefit agreements, and difficulty assessing the rights of the involved First Nation groups. Specifically, the territory of the IBA at Red Pine EDC impacts three other First

Nation communities in the area, which can add complexity to the IBAs given the need to consult with all communities for cultural participation. The legal objectives outlined in the IBAs relate to my PoP, as, currently, the IBAs make little to no mention of a commitment to Indigenous culture or the inclusion of Indigenous knowledge.

Environmental

Finally, the environmental section speaks to the re-creation of the reserve on the traditional lands of Red Pine First Nation. The environmental chapter of the IBA will be discussed in terms of land-related considerations, such as ceremonial teachings on the territory and preservation of sacred artifacts. This focus is essential to my PoP because reclaiming culture and creating an IBA that includes Indigenous voices are objectives that are connected to restoring sacred lands. Specifically, I assert that a more culturally developed IBA will ensure that industries on Indigenous territory fulfill their duties to preserve the area's environmental and cultural significance. The next two sections will elucidate the relevant internal and external data, which support the PoP and showcase the need for constructive change within Red Pine EDC and the IBAs.

Relevant Internal Data

In terms of internal data for Red Pine EDC, only minimal and preliminary information has been made publicly available. Given the small population (300 members) of Red Pine First Nation, and the fact that many of its members did not receive First Nation Status until recently (due to the breach of treaty land rights), the collected data has been sparse, uncustomary in its methods, and restricted to internal use. This limited public data provides information regarding the history of the land entitlement dispute, the current language practices within the mine sites on the territory, and the strategic objectives of Red Pine EDC as they relate to the PoP. Palaschuk's

(2018) graduate thesis, in which he interviews Red Pine First Nation members, focuses on the impacts of the breach of treaty rights that left members without land and its associated cultural development. The impacts of this displacement demonstrate the need to reclaim culture and language on the reserve land. Currently, no cultural or language resources are in place within the IBA; indeed, the previous cultural facilitation program set out in the IBA has not been active since the beginning of the pandemic in 2020. The President's mission speaks to Red Pine EDC's responsibility to oversee the IBAs as stated in the Red Pine EDC Strategic Plan: "We have negotiated two IBAs that are growing into innovative and profitable agreements with the inclusion of First Nations and community benefits. We ensure the consideration and involvement of traditional Indigenous ways of knowing and being in all agreements" (Red Pine EDC, 2020, p. 6). It is my job as the IBA Coordinator to gather feedback from Red Pine First Nation members and assess the needs of the First Nation within the IBA. This information will be brought to the IBA committee that I lead to begin developing implementation strategies that align with the feedback of the community members. Red Pine EDC's goals regarding the necessity for strong Indigenous content in the IBA echo the perspectives stated in the mining corporation's documentation; Mine Site Z's Environmental, Social, and Governance (ESG) states the following:

We respect the collective and customary rights, culture, and connection to the land of Indigenous peoples. We also collaborate with and obtain input from Indigenous communities around our mines, to help when making business decisions that may affect Indigenous-related matters. (Mine Site Z, 2023, p. 5)

A lack of Indigenous voice and culture is apparent in the development of the IBAs, and it is Red Pine EDC's duty to encourage reclamation efforts of language and culture. Representation of

Indigenous peoples within the IBA process is necessary for the promotion of culture and language, especially in resource-extraction industries on Indigenous territory land. My PoP aligns with the strategic objectives of Red Pine EDC and Mine Site Z.

Relevant External Data

The relevant external data will focus on the status of other IBA implementation processes and Indigenous cultural or language loss. First, I will provide data about the legality and establishment of IBAs. According to Gogal et al. (2005), IBAs are a requirement of the common law duty to consult Indigenous peoples; it is rooted in the Crown's fiduciary obligation towards Indigenous peoples from the Constitution Act of 1982 and is dependent on the geographic area of the Indigenous land claim. The background and legality of the establishment of IBAs is critical data in understanding the implementation process within Red Pine EDC. Some IBAs, however, although consulting Indigenous groups, may still not address sufficiently Indigenous cultural needs. Fidler and Hitch's (2007) study on Placer Dome's Dona Lake IBA, Tahltan First Nation's IBA, and Attawapiskat and DeBeers' IBA concludes that IBAs are often insensitive to the interests of Indigenous communities. Consequently, Fidler and Hitch (2007) reference Statistics Canada (2008): "The relatively recent emergence of IBAs over the last three decades leaves it unclear if the community will benefit in the long-term, particularly in regard to Aboriginal youth as Canada's fastest growing population" (p. 66). This data is profoundly important because it shows the need to restructure IBAs to fuse Indigenous input, language, and culture with the agreements. To provide further insight on the problem, the next section will discuss the guiding questions that align with my PoP and the leadership-focused vision for change.

Guiding Questions Emerging from the PoP

Several questions arise from my PoP, which impact the change plan process. Economic prosperity, for example, is a key component of the IBAs and the structure at Red Pine EDC, a factor that requires additional funding and, therefore, potentially threatens the incorporation of Indigenous culture and language into the IBAs. In addition, the colonial-based structures at Red Pine EDC negatively impact the PoP because these structures are antithetical to our decolonization goals. Finally, the unjust history of Indigenous peoples has had a lasting influence on First Nation communities and this, too, is a factor that will need to be considered in the PoP.

1. What Existing Historical and Contemporary Evidence is Relevant to the PoP?

Many Indigenous issues, both historical and contemporary, have not been entrenched in the Canadian education system and, therefore, have not been deemed part of the collective Canadian consciousness. Although I have observed that Indigenous activism of the last 10 years is gradually raising awareness about this dearth of information, more work needs to be done. The specific problem that I examine is the lack of Indigenous culture in IBAs, as, historically, there has been a lack of Indigenous sovereignty or, at the very least, only minimal efforts of inclusion. This need for Indigenous sovereignty aligns with TribalCrit tenet number 4: “Indigenous peoples have a desire to obtain and forge tribal autonomy, self-determination, and self-identification” (Brayboy, 2005, p. 429). However, given this need for Indigenous sovereignty there is often issues of tokenism at play. According to Birch (2020), “Historically speaking, consultation with and the recognition of Indigenous communities has often been at best an act of tokenism or hollow symbolism” (p. 105). This problem can be addressed with greater input from Indigenous peoples, mitigating an unhealthy power dynamic that has conventionally favoured non-Indigenous peoples over Indigenous peoples. In terms of contemporary evidence, Caron et al.

(2020) conducted a study consisting of 43 interviews of Anishinaabe, Cree, and Inuit communities detailing their experiences of working with mining corporations and found that participants felt disconnected from their culture and identity. The researchers concluded that, in the mining industry, advocacy for Indigenous consultation is necessary to create diverse and culturally sensitive environments. Both the historical and contemporary evidence demonstrates a crucial point in my PoP: the lack of awareness and advocacy regarding Indigenous issues.

2. What is the Role of Colonization in Entrenching Indigenous Voices in the IBA Process?

Elements of colonization have rendered Indigenous peoples as inferior and underrepresented throughout Canadian history, including present day. Considering this colonization is critical in my PoP, as it focuses on decolonization practices through incorporating Indigenous voices in the IBA process. According to Mullen (2020), Indigenous peoples have been referred to as insignificant, so advocacy on behalf of Indigenous peoples is necessary for Indigenous agency, representation, and restoration. This restoration process includes examining IBAs with the express purpose of noting the lack of Indigenous input and cultural considerations. The importance of a culture-centered approach for communication is apparent in Dutta and Elers's (2020) study comparing the Dongria Kondh in the Odisha state of Eastern India against mining capitalism and the use of Māori cultural knowledge in the public relations literature. The authors explain that Indigeneity is critical to Indigenous participation and the creation of Indigenous dialogic spaces, as it functions as a decolonization strategy that can lead to Indigenous sovereignty. This Indigeneity approach informs my PoP because it involves bringing Indigenous voices into the implementation process of the IBAs to facilitate the larger goals of decolonization.

3. How does Funding Impact the Incorporation of Culture in the IBA Process?

Additional funding is required to incorporate Indigenous voices and culture in the development of the IBAs, including honoraria and ceremonial materials. Presently, Red Pine EDC meets monthly to review the IBAs; however, the inclusion of Elders for their cultural input necessitates compensation of their time and expertise. In addition, necessary Indigenous cultural activities, such as ceremonial teachings, smudging, drumming, ribbon dancing, fire-keeping ceremonies, and sweat lodges, requires funding for Indigenous participation, materials, food, and set-up. Part of my role as IBA coordinator is advocating for the reallocation of funding within the IBAs to create a budget for cultural expenses, given that the funding is currently dispersed between education, employment, and procurement. Further, within my role I request external funding bodies to support such cultural initiatives. Doering et al. (2022) emphasizes that financially supporting the promotion and expression of Indigenous culture can function as a crucial form of collaboration between non-Indigenous funding agencies and Indigenous peoples, a process that can build important economic networks for Indigenous communities; therefore, considering how funding is allocated is an important factor within the scope of my PoP.

Leadership-Focused Vision for Change

This section will identify my leadership-focused vision for change and the desired future state of Red Pine EDC. My vision for change is to create a step toward the path of decolonization and to promote reconciliation through the involvement of Indigenous participation within the IBA process. To this end, it is critical to ensure that issues of social justice are mitigated, and the collective voices of Red Pine First Nation members are entrenched within the IBAs. This section will also identify a clear gap in the current practices at Red Pine EDC. Finally, I will identify the

benefits of the future state of the organization, my priorities for change, and the support needed at different leadership levels.

Vision for Change

My vision for change is that the IBA development process fully incorporates Indigenous language and culture within the agreements. This goal can be achieved with a deconstruction of the hierarchical structure of Red Pine EDC, which considers efforts to decolonize the organization and move toward reconciliation practices. The importance of a reconciliation vision is stated by Graeme and Mandawe (2017):

We believe that every person, organization, community, and institution involved in Indigenous research in Canada has a responsibility to support the practice of reconciliation. It should be a prioritized and funded objective, not a choice. We challenge everyone, across all academic disciplines, who is involved in Indigenous research in Canada to support this call. This will require that researchers be open to conflict, to reflecting upon their identities, and perhaps most importantly, to building meaningful relationships. (p. 16)

Reconciliation, a key aspect of my vision for change, speaks to the profound importance of bringing Indigenous peoples into the important conversations about IBAs within the structure of my organization.

Current State of Organizational Context

The current state of Red Pine EDC is a hierarchical leadership model that is focused on profit-driven projects and disregards Indigenous input and cultural development, as stated in the Red Pine EDC Strategic Plan (2020) goals, to build an equity investment portfolio and generate significant annual gross revenues. The current IBAs at Red Pine EDC do not include a sufficient

cultural chapter and disregard First Nation input and needs. Moreover, current IBA committee meetings do not include any regular representation from Red Pine First Nation members and, as such, the IBA lacks Indigenous ways of knowing and being including language and culture.

Improving Organizational Actors and Challenging Inequalities

The future state of Red Pine EDC will actively improve social and organizational actors, and challenge inequalities such as the hierarchical state of the organization, elements of colonization, and the lack of Indigenous data sovereignty. Rather than a hierarchical structure that echoes colonial organizational patterns that exclude Indigenous input, the organizational structure will be multidivisional. Ahmady et al. (2016) explains multidivisional structures as a shift in organizations in which decision-making is no longer top-down but works in tandem with the organization's environment and strategies. This structure relates to my PoP because my vision involves collaboration, Indigenous-led committees, and the utilization of leadership theories that necessitates Indigenous input in the change-making process. Once Indigenous collaboration is established, however, the organization must be cognizant of the emergence of an unjust dynamic that encourages Indigenous dependence on the organizational body. Indeed, Meissner (2018) explains that some organizations “de-center sovereignty” and create dependency relationships between Indigenous communities and the organizations themselves. This dynamic is largely due to conventional patterns colonization in which Indigenous groups have been conditioned to rely on larger, established, and non-Indigenous government bodies and organizations. This social justice issue of dependency is mitigated through the promotion of Indigenous participation at an equal level within the IBA process and an awareness of the potential risk of de-centering sovereignty.

Priorities for Change

The first priority for change when doing any type of decolonization work is to ensure that everyone has a deep-rooted and truthful understanding of Indigenous history; this priority involves education from Indigenous Elders, cultural training, and critical self-reflection. The second priority is to create awareness of the problem of Indigenous exclusion. The third priority is to consider organizational interests by creating a collaborative dialogue with relevant community partners, mining companies, and partners. Finally, the fourth priority is to examine Red Pine EDC's competing models of leadership. These priorities were developed from Eaton's (2022) 10 recommendations for decolonization which include educating yourself, becoming an academic ally, dismantling systemic barriers, elevating equity groups, creating opportunities for equity groups, inviting equity groups in decision-making processes, resisting research that enforced colonialism, taking ownership, revising policy, and ensuring equity and diversity is imperative.

Priority One: Educating, Training, and Reflecting on Indigenous Culture

The first priority for change is establishing an understanding of Indigenous history through education and cultural training for all parties involved in the IBA process, including staff from both Red Pine EDC and Mine Site Z. As noted, collaborative work promotes decolonization and pathways to reconciliation; however, this change cannot begin without a full understanding of Indigenous historical contexts through education, cultural training, and critical self-reflection. According to Wylie et al.'s (2021) study on Indigenous education in the workplace, Indigenous awareness and training improved attitudes and skills, yet, this training must include fostering partnerships with local Indigenous communities to make long-term change towards reconciliation. In conjunction with this education and cultural training, staff must

also engage in critical self-reflection to position themselves within the greater picture of decolonization.

Priority Two: Creating Awareness of the PoP and Engaging in Advocacy

The second priority of change is creating a sense of awareness and engaging in advocacy regarding the PoP. Presently, some staff at Red Pine EDC, Red Pine First Nation members, and staff at the mining corporation have identified concerns around the lack of cultural participation within the IBA process; however, more activism is needed to adequately address these concerns. Reference to a cultural chapter exists in the IBA, for example, but a fully-developed cultural chapter must be created, as it is mandatory for consultation and implementation of Indigenous needs. Keen awareness among the entire Red Pine First Nation community ensures that Chief and Council, and the Board of Directors, are alert to the problem of the lack of Indigenous culture in the IBA process. Through regular communication to the membership, such as monthly newsletters and communication memos, reports of the PoP can be circulated to all members to aid in garnering support from the leadership.

Priority Three: Collaborating with Community Partners and Mining Organizations

The third priority of change that I have identified is collaborating with community partners and the mining organizations. I believe that we need to have open discussions with both community partners and the mine sites to effectively communicate the PoP and garner support. Goodman and Truss (2004) explain the importance of “two-way communication,” which involves the importance of creating a “feedback loop” from the audience for optimal collaboration. Indeed, the researchers concluded that without this feedback loop, employees felt dissatisfied that a change plan was communicated only after it had been implemented, which created the optics of a lack of transparency and feedback and caused staff disengagement within

the organization. I will mitigate this dynamic by creating active Indigenous-led committees or advisory groups to insist on on-going communication within Red Pine EDC to promote collaboration with community partners and the mine sites.

Priority Four: Balancing Competing Models of Leadership

The fourth priority for change is examining ways to balance the competing models of leadership within Red Pine EDC. Its current leadership is hierarchical and can be best identified through CLT, unlike my own leadership models, adaptive and care-based which are multidivisional. It is essential to find ways to balance these competing models in order to make lasting change; one way is to integrate elements of each leadership model into a more comprehensive leadership approach. Andressen et al. (2012) explains that when three competing leadership models are integrated, a comparative analysis reveals the various benefits of each model and their usefulness in specific areas of work, to create a more comprehensive leadership model. Conducting a comparative analysis of the current leadership models at my organization, therefore, will help mitigate the competing leadership structure and will result in a more comprehensive leadership model to promote lasting change.

Levels of Leadership Support

I need to consider the process of garnering support from different levels of the leadership hierarchy, macro, meso, and micro, within my organization. From the macro level of leadership, I need to obtain support from the Chief and Council of Red Pine First Nation, which involves presenting my PoP at an open Chief and Council meeting. As the IBA coordinator, I am asked to report to the First Nation members or to Chief and Council on larger scale projects, so this type of reporting is within my purview at the organization. From the meso level, I must acquire support from Red Pine EDC's Board of Directors by participating in the Strengths, Weaknesses,

Opportunities, and Threats (SWOT) board meetings that occur bi-weekly, to discuss on-going projects. By communicating the need for change to the board members, who oversee large-scale decision-making, I can gain support for my PoP. Finally, from the meso level, I need to gain support from the General Manager of Red Pine EDC, who manages day-to-day operations, including my position, and we work closely on the IBA files. By maintaining on-going communication with the General Manager, he will have a deeper understanding of my PoP, given its relevance to the IBA process.

Chapter 1 Summary

Chapter 1 outlined my leadership position, organizational context, and leadership vision for change that will guide my DiP process. My PoP focuses on promoting Indigenous input, language, and culture in the IBA development and ultimately creating a path toward decolonization. This chapter spoke to the importance of my positionality as a non-Indigenous leader and to the importance of engaging in critical self-reflection as a priority for change. Within any Indigenous context that is working toward decolonization, it is critical that Indigenous history is understood and conceptualized. This chapter discussed my agency and positionality as a leader, my passion for the field of Indigenous studies, and ways of creating pathways towards reconciliation. In addition, this chapter looked at my role as the IBA coordinator specifically, and how I can work towards amplifying Indigenous voices within the IBA process. This chapter also considered the importance of social justice and colonial contexts with TribalCrit a guiding theory in understanding my PoP and how to implement lasting change across my organization. The use of internal and external data provided critical evidence for the need to address the problem of the lack of Indigenous input and culture within Red Pine EDC, with attention to the IBA developmental process. Finally, incorporating my leadership-focused

vision for change, I identified a significant disparity between the present and future states of my organization, one that I plan to minimize through the changes made within my PoP. In summary, my PoP challenges my organization's hierarchical structure and its associated inequalities, with the ultimate goal of decolonization and reconciliation.

Chapter 2: Planning and Development

This chapter focusses on planning and development, while identifying the chosen leadership approach to change, namely care-based and adaptive leadership. This chapter explores themes of organizational change readiness, leadership ethics, organizational change, and the proposed strategies to address the PoP regarding the lack of Indigenous voice and culture in the IBA. It brings together specific frameworks: the Duck curve change model for leading the change process, and Lewin's force field analysis model for assessing readiness for change. Within this chapter, I also explore specific types of ethics as they relate to my DiP, including care, community, and justice. Finally, this chapter continually underscores the importance of including Indigenous knowledge and perspectives into all aspects of change within my organization and my change plan.

Leadership Approach to Change

This section will look at the relevance of adaptive and care-based leadership. DuRue (2011) explains that adaptive leadership challenges current leadership practices and acknowledges that, because leadership is complex, it demands an adaptive approach. In a similar fashion Tomkins and Simpson (2015) describe care-based leadership as directive, transactional, and inspiring. It encourages leaders to vacillate between granting power to others and knowing when to use your own power as a leader as well as engaging in empathetic modes of knowing. Both adaptive and care-based leadership showcase the importance of my plan to interchange leader and follower roles at Red Pine EDC by challenging elements of traditional leadership hierarchy that reinforce inequity and colonization. This section will also discuss the connection between adaptive and care-based leadership, as they relate to my organization, and my PoP.

Theoretical Support and Research for Adaptive and Care-Based Leadership Theory

This section will provide contextual research around both care-based and adaptive leadership theories. Adaptive leadership was developed by Ronald Heifetz and Marty Linsky, who explained that effective leadership encourages organizations to pivot during times of difficulty (Nelson & Squires, 2017). Adaptive leadership theory moves away from an individualized approach as explained by Randall and Coakley (2007), referencing Heifetz et al. (2004), in that adaptive leadership is a collective process rather than a process of developing individual leadership skills. Adaptive leadership involves modifying work approaches based on specific problems that arise by devising solutions through open dialogue and collaboration; this approach compels community partner involvement and results in positive change. Corazzini et al.'s (2015) study provides evidence for the effectiveness of adaptive leadership: they implemented adaptive leadership to create culture-care changes within a client-based organization and concluded that the use of adaptive leadership resulted in staff unity and empowerment to develop novel solutions. This example is applicable to Red Pine EDC because my PoP involves adapting to a specific cultural leadership structure that necessitates challenging conventional hierarchies.

Moreover, according to Tomkins and Simpson (2015) referencing Lawrence and Maitlis (2012) the idea of care as central to leadership began as a response to pain and suffering of others from loss or large-scale tragic events. Tomkins and Simpson (2015) referencing Gilligan (1982) and Noddings (2003) note that theorists shifted to look at the ethic of care as related to feminist scholarship and leadership dynamics versus the notions of suffering and as such Toronto (1993) explains that care as a social practice emerged and inspired an emphasis on care as a central part of organizational practices. Further, Sinclair and Ladkin (2020) uncover that care is

stereotypically the opposite of what traditional leaders focus on, yet studies of effective leaders are shown to have a deep sense of care, concern and empathy for others which in turn results in motivational and transformational leaders. Sinclair and Ladkin's case study on Christine Nixon's role as Chair of the Victorian Bushfire Reconstruction and Recovery Authority (VBRRA) showcases the use of care-based leadership in emergency and disaster situations. In her role with the traumatized communities, she used care-based leadership to foster trust by consulting with the community and understanding their needs before making decisions. Further, she focused reconnecting community members with their families as a key part of the recovery process rather than solely focusing on the infrastructure needs. The use of care-based leadership in this case study relates to my PoP of ensuring the individualized needs of Red Pine First Nation community members are taken into consideration.

Similarly, adaptive leadership has been proven to be effective in crisis situations, a characteristic that can be relevant to Indigenous communities. According to Hayashi and Soo (2012), adaptive leadership is crucial to crisis management because rigid leadership styles often fail when situations worsen. Hayashi and Soo (2012) state that adaptive leaders have the ability to shape the environment and focus on the relevant knowledge and adaptive behaviours that will allow them to be successful leaders. Given the current climate of diverse and numerous Indigenous issues that require attention, such as the legacy of colonialism, mental health and addiction, unemployment, murdered and missing Indigenous women (MMIW), and environmental crises with regard to land, culture, and language, adaptive leaders must devise new ideas and strategies to deal with rapidly evolving social justice issues (Jasper, 2018). To better understand the process to which adaptive leaders adhere, Byrnes (2019) references Heifetz (1997) in using the dancefloor analogy, in which he refers to a dancer gaining perspective on a

problematic dance by removing himself from the dancefloor and achieving a balcony perspective as an objective observer; he assesses and solves the problem before immersing himself back into the dance. This “balcony perspective” may initially appear unproductive, but it is necessary for the process to advance. Likewise, using care-based leadership to gain perspective from taking the time to listen to community member concerns at Chief and Council meetings or visiting mine sites, allows for progress addressing of my PoP.

Rationale for Adaptive and Care-Based Leadership: Connection Leadership Theories and Organizational Context of PoP

The blended approach of adaptive and care-based theories is necessary to create meaningful change and garner support within the hierarchical structure of Red Pine EDC. DeRue (2011) examines the limitations of hierarchical authority for leaders, specifically not recognizing non-supervisory leaders, the importance of shared values, and multiple forms of leadership. The author’s notions of hierarchical leadership align with my organizational context because adaptive and care-based leadership do not obliterate the hierarchical structure but require that non-supervisory Indigenous leaders are integral to the problem-solving process. Normorne (2015) explains the adaptability of adaptive leadership, as it can work in different disciplines, including sociology, psychology, business, and public service and can be equally applied in both commercial and not-for-profit sectors. Given that Red Pine EDC is a for-profit structure that is owned by Red Pine First Nation, which is a not-for-profit organization, adaptive leadership is well-positioned for implementation in this complex, multilayered business model. Further, Snorek et al. (2022) concludes that care-based leadership is effective in self-governing social networks because it promotes collaboration, care-ethics and personal growth over personal needs. Therefore, care-based leadership is an effective approach to self-governing bodies such as

Red Pine First Nation in promoting a dynamic and collaborative environment that focuses on the needs of the community.

In addition, adaptive leadership has shown to be successful in top-down environments. According to Watanabe's study (2021) of adaptive leadership in a hierarchical organization, adaptive leadership allowed for improvised solutions and creative adaptation, and encouraged leadership from all levels. The use of adaptive leadership within my hierarchical context, therefore, will be successful at encouraging dynamic collaboration. Adaptive leadership is also well-suited for my PoP work because it requires a creative and malleable solution based on the continually changing needs of the Red Pine First Nation members.

There are, however, some limitations of both adaptive and care-based leadership that can, in turn, lead to further collaboration and restructuring. Glover et al. (2002) notes that adaptive change requires systemic change, such as restructuring the organization during challenges, a process which can be complex and time-consuming. According to Glover et al. (2002), this limitation can, within the context of adaptive leadership, result in creative problem-solving that brings leaders together to create a sustainable change. The limitation of adaptive leadership at Red Pine EDC will involve the challenging goal of dismantling elements of the hierarchical structure; however, it will produce the beneficial result of creating leadership positions for Indigenous community members. My PoP work, while complex, can lead to long-term solutions through the use of adaptive leadership theory. Further, Tomkins and Simpson (2015) conclude that care-based leadership involves emotion-based responses versus intellectual responses, the authors suggest that leaders must act based on their feelings. Focusing solely on emotion-based responses is a limitation of care-based leadership, given that there needs to be some elements of knowledge and intellect when dealing with crisis situations. To mitigate this limitation the care-

based leadership model is paired with adaptive leadership which allows for more logic-based problem solving.

How Adaptive and Care-based Leadership Determines the Need for Change

Adaptive leadership contributes to my assessment of the need for organizational change because it encourages on-going learning and the exploration of new ideas. According to Jefferies (2017), adaptive leadership is an evolving process that positions leaders, as team members, creating a bond based on equality. By working at the same level with Red Pine First Nation members, I am able to foster greater connection to the community, gather important cultural feedback, and assess their needs. Adaptive leadership, then, focuses on the priorities of others and encourages open dialogue, collaboration, and a collective solution. This focus will propel my desired change of ensuring that, through the inclusion of Indigenous knowledge and effective communication, Indigenous voices are heard in the IBA process. Similarly, care-based leadership can determine the need for change by fostering a sense of trust and connectivity between leader and follower relationships. Tomkins (2020) explains that care-based leadership brings a sense of belonging and mattering to one another within an organization and as a result leaders develop an emotional intelligence and successful management skills. This emphasis on care and belonging will create a sense of trust with the First Nation community members when determining the need for change.

Role and Agency

During my time as the IBA coordinator for Red Pine EDC, I was appointed as lead negotiator for the IBAs; as such, I have agency to make changes within the IBAs and to the negotiation process. I have the autonomy to invite First Nation members to the implementation meetings and encourage their feedback in the IBA process. One limitation of my role is that I do

not have the final say on all high-level decisions because I must report to the higher leadership, namely the General Manager of Red Pine EDC, an organization that operates under a Chief and Council structure. In terms of my negotiating role as it relates to my PoP specifically, however, I have sufficient agency, as I only report to the Chief (as the current president of Red Pine EDC), with whom I work closely on this file and who has encouraged and trusted my input in the negotiation process.

How Adaptive and Care-Based Leadership Considers Oppression

It is my belief that both adaptive and care-based leadership encourage consider oppression. I have considered oppressive structures and attitudes within adaptive leadership theory and perceive this approach as having minimal potential to marginalize Indigenous groups. Specifically, Bragg and McCambly (2018) explain the beneficial role of adaptive leaders in creating equitable environments: “Rectifying problems in organizations that perpetuate inequities requires adaptive leaders who call out inequitable patterns, think deeply about what their organizations are doing to produce these outcomes, and engage others in collective action to restructure systems and redistribute resources” (p. 2). As a leader using a blended approach of adaptive and care-based leadership, I can advocate for Indigenous collaboration, diverse practices, and equitable outcomes across my organization. Further, according to Tomkins (2020) care-based leadership considers care ethics as a means to deconstruct the asymmetries of power and understand the different forms of capabilities and needs of the follower without exploitation of the care-recipient. Care-based leadership ensures equitable, respectful, and reciprocal leader-follower relationships which, therefore, promote the process of decolonization and reconciliation.

In sum, a blend of both adaptive and care-based leadership is the necessary approach to creating meaningful change at Red Pine EDC pertaining to the promotion of Indigenous voice and culture in the IBA. Both adaptive and care-based leadership encourage a collaborative and multidivisional structure at Red Pine EDC that encourages the interchange of leader and follower relationships which in turn creates opportunities for Red Pine First Nation members to take on leadership roles, share their voices, and reconnect with their culture.

Framework for Leading the Change Process

This section discusses the Duck curve change model, which identifies the significant factors requiring change within my PoP process. Duck (2002) explains the five phases of change as stagnation, preparation, implementation, determination, and fruition, a model that aligns with the need for change within Red Pine EDC. Red Pine First Nation members have expressed that they feel disengaged, lack a strong sense of identity, and are unmotivated to connect to their community or culture; however, due to the recent land treaty claim that involves building a reservation for its community, First Nation members will be and feel included in the change process to reclaim their land, culture, and language.

Theoretical Support for the Duck Curve Change Model

The Duck curve change model was founded in 1993 in Boston by Jeanie Daniel Duck. Duck began her career by running her own consulting firm that “focused on the emotional and behavioral impact of change on corporate performance and was trained as a transactional analyst for business and industry” (Duck, 1993, p. 29); she then became the vice president of the Boston Consulting Group retained to assist with organizational change management. Duck coined the term “change curve” as a metaphor for a pathway to a change plan program that prioritizes communication; Duck notes that the process of change starts with the communicator

communicating the message, becoming the shaper of change, and communicating this vision for change (Shevchenko, 2015). This focus on communication connects with my work as a leader, as I also value the necessity of communication and the transparency of communication through reporting to the board, the Red Pine First Nation members, and relevant community partners. Because the Duck curve change model was developed at the end of the 20th century, which was a time of great technological advancements, the model considered social and technological factors that are now critical to contemporary organizations (Havlovská et al., 2020). Given that Red Pine EDC is a relatively new business model for Indigenous communities, it aligns well with Duck's understanding of modern organizations. This background information about Duck and her theory provides the context for the five phases of the Duck curve change model and its application to Red Pine EDC and addressing the PoP.

Stagnation

Phase one of the Duck curve change model is stagnation, and, according to Dodson (2001), stagnation occurs when the organization is stuck and, as a result, realizes its fundamental need for change and restructuring. This stagnation is identified in the current state of Red Pine EDC in the form of its highly profit-driven and hierarchical structure stemming from the unjust history Indigenous peoples have faced (and its readiness for change, discussed later in the chapter).

Preparation

Phase two, preparation, involves understanding the direction for change. My change plan is defined by incorporating Indigenous collaboration in the IBA process. According to Indigenous scholar and researcher Marie Battiste (2017), collaboration and creativity can lead to the protection of Indigenous knowledge and heritages, which can further create positive impacts

in First Nation communities Following Indigenous enigmatologies this involvement will occur by creating an advisory committee comprised Elders, local Chiefs, Knowledge Keepers, and community members for Indigenous input to be honoured. Bartlett et al. (2012) speaks to the value of creating an advisory council for an institution's successful long-term change, as strong community input influences good decision-making.

Implementation

The next phase of the model is implementation, which involves leaders outlining the plan that is necessary for the change process (Duck, 2002). Building on the preparation phase, community members will provide feedback on the required steps to make the desired change. In the implementation phase, this feedback is considered in the recommendation for the change plan and is used to redraft the IBA agreement in a way that promotes Indigenous culture, participation, and language.

Determination

The fourth phase, determination, is critical to the successful change within my organization, as it ensures the on-going process of the change to satisfy Red Pine First Nation members at various stages of need. This evolutionary process dictates a tiered structure that can improve IBA procedures to encourage Indigenous input and continual growth. Specifically, the IBA will be revisited annually and will welcome continual improvements to facilitate long-lasting change.

Fruition

Fruition, the fifth phase, demonstrates that the work of phases one to four results in a desired cultural shift within the organization. When applied to my DiP, this final phase fulfills the long-term goal of creating decolonization practices across the organization that encourage a

path toward reconciliation. Fruition means, then, that the IBA's involvement of Indigenous participation, culture, and language creates a cultural shift that becomes systemic to the organization, making it an expected characteristic of its existence. Each of these five phases will be examined further in Chapter 3's section on the implementation plan.

Rationale for Choosing the Duck Curve Change Model

This change model aligns with key aspects of both my organization and my PoP, specifically the incorporation of culture, decolonization, and collaboration. Despite these productive goals, however, there is resistance to change within my organization, as Indigenous peoples have a long history of underrepresentation. In my interactions with members of Red Pine First Nation, it is obvious that they view change as a phenomenon that will disadvantage them as I have observed their skepticism around change given the unjust history they have faced. Red Pine First Nation members have expressed their discomfort and lack of trust around change due to intergenerational trauma and decades of unequitable dealings with all levels of government pertaining to making change in First Nation communities. For example, one Red Pine First Nation member expressed his discomfort around change of any kind dating back to his experience with the establishment of the Indian Act. According to Havlovská et al. (2020), one notable aspect of the Duck curve change model is acknowledging the resistance to organizational change and identifying the factors that contribute to it as a way of countering its influence. This model goes beyond the theoretical level of looking at factors such as resistance to change and takes a more hands-on approach to mitigate those factors and create lasting change.

Further, the Duck curve change model focuses on the human and emotional aspects within the change process, which speaks to my organizational context; I work with First Nation members on a daily basis, and, given that my own leadership theories are care-based and

adaptive, I am guided by the needs of the members. Walleser (2018) explains that the Duck curve change model has a distinct focus on the human aspect of change through three key elements: having a change strategy that one is passionate about, ensuring a good management plan, and managing the emotional and behavioral aspects of a change plan. This human aspect of the model is critical for my organizational change plan, which focuses on encouraging Indigenous voices and culture in the IBAs. A key component of my change plan is examining the IBAs as living documents that encourage the collaboration of Indigenous peoples; therefore, the importance of human input, culture, and collaboration that characterizes the Duck curve change model aligns with my desired change plan.

The Alignment of Adaptive and Care-based Leadership and the Duck Curve Change Model

Both adaptive and care-based leadership are aligned with several aspects of the Duck curve change model because both focus on the importance of communication and organizational culture. Adaptive leadership encourages continual communication and promotes the input of all levels of staff within the organization; similarly, Duck (2002) notes that communication is a key component of the change curve, and it is imperative that communication channels are open for the preparation phase of the model.

Furthermore, both adaptive leadership and the Duck curve change model emphasize the importance of changing behaviours and attitudes as a key part of the change process. Indeed, Glover et al. (2002) explain that adaptive leadership involves leaders and followers changing their attitudes and behaviours; the Duck curve change model involves a change in both group behaviour and individual behaviour as a part of the change process (Duck, 2002). Further, care-based leadership emphasizes Beyond communication, both frameworks acknowledge the critical

role of organizational culture. Glover (2002) explains that adaptive leaders must be well-versed in coping with cultural differences within the organization, and Walleser (2018) notes that the Duck curve change model focuses on human input in creating an organizational culture. Similarly, Gardiner (2020) explains that care-based leadership reinforces the importance of human input by encouraging leaders to develop nurturing relationships with followers and viewing each follower as individual with unique needs rather than grouping the followers together. The blended leadership model and change framework, complement one other and encourage the communication and organizational culture that are critical to working in Indigenous spaces.

First, Second, and Third Order of Change

I have carefully considered the order of change in relation to the Duck curve change model and addressing my PoP. According to Bartunek and Moch (1987), the order of change involves three distinct stages: first, understanding the present state of the organization; second, devising a modification that directs the change; and, third, training organizational members to recognize the present state of the organization and make the needed changes. Collectively, these changes are intrinsic to my change process at Red Pine EDC. Further, the orders of change can be understood as paradigm shifts as Barbuto (2022), notes that the first order of change requires change within an existing paradigm, the second order of change involves making changes that require a paradigm shift, and the third order of change allows one to explore multiple paradigms within the change process.

First Order of Change

The first order of change, understanding the present state of the organization, applies to Red Pine EDC in form of awareness of the lack of Indigenous representation in the IBA process.

In order to understand the problem, members of the organization will have to understand the complex historical underpinnings that contribute to the lack of Indigenous collaboration in the IBA process. Bartunek and Moch (1987) explain that the first order of change necessarily results in acquiring a new knowledge base relevant to the organization. At Red Pine EDC this knowledge acquisition will require an understanding of the history of Indigenous land agreements, treaty rights, and the development of IBAs. This aligns with the primary tenet of TribalCrit as defined by Brayboy (2005) is the understanding that colonization is an endemic to society. While the present structure of the organization will remain some elements of acquiring a deeper understanding of the history will work to begin the process of restructuring the inner workings of Red Pine EDC including the impact of colonization. Bartunek and Moch (1987) note that first order of change corresponds with the present structure of the organization and rather involves the acquiring of a new skill, therefore in terms of Red Pine EDC first order change may involve cultural training, historical storytelling from Elders, or information sessions to provide staff with a fulsome understanding of Indigenous histories.

Second Order of Change

The second order of change, devising a modification that directs the change, is relevant to Red Pine EDC, as it considers the need for a more fulsome cultural chapter of the IBA that will incorporate Indigenous participation. According to Bartunek and Moch (1987), the second order of change involves modification of current “schemata,” one which is “phased in” or “phased out.” At Red Pine EDC, this process will involve phasing out profit-driven projects and phasing in the cultural direction of the IBA process. Bartunek and Moch (1987), explain second order of change as the new interpretation of one’s perspectives and advocating for this new perspective within the organization. At Red Pine EDC this involves understanding the IBA through a lens of

decolonization to include Indigenous language and culture within the agreement. This Indigenous lens speaks to TribalCrit tenet number 5 which states: “The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens” (Brayboy, 2005, p. 429). Individuals within the organization will begin to advocate for this need for change based on this decolonized perspective.

Third Order of Change

The third order of change, training organizational members to recognize the present state of the organization and make the needed changes, aligns with my leadership goal to educate Red Pine EDC staff and the mining corporation. Barbuto (2022), notes that the third order of change involves informed changes that allow for multiple opportunities and perspectives in the change process. This order of change speaks to the final tenet of TribalCrit as explained by Brayboy (2005) as a component of action that connects theory and practice to make active changes in an organization. Therefore, this training will occur at meetings, workshops, and one-on-one education, with the goal of creating multiple opportunities for the IBA process to encourage cultural collaboration in different ways. Further, Bartunek and Moch (1987) assert that this third order of change may involve the creation of new strategies within the organization; at Red Pine EDC these may include developing IACs, reporting to Red Pine First Nation regularly, and increasing cultural customs into daily practices. Barbuto (2022), explains that the third order of change involves an acknowledgement that the present actions within the organization will necessitate change in the future. This training opportunity creates future pathways to decolonizing the IBA and the organizational structure at Red Pine EDC.

Limitations of the Duck Curve Change Model

Some key limitations to the Duck curve change model must be acknowledged and negotiated within the change process. One limitation of the model is that it can appear more effective in theory than in practice. Duck (1993) explains that change happens incrementally and consecutively. Change begins with people supporting a new vision, changing attitudes and behaviours, improving performance within the organization, and demonstrating commitment to change. This process is time-consuming and, by extension, costly in terms of human and financial expenditures.

Moreover, Duck (1993) notes that launching a change plan can result in skepticism and a lack of commitment; however, these concerns can be mitigated by garnering support and trust from the organization through regular reporting and transparency, and my implementation of IACs.

Supporting Equitable Outcomes

A strategic change plan promotes organizational morale and equity in the desired change. As Duck (2002) explains, this strategy involves three essential elements for change: having a passionate belief in one's strategy, ensuring the establishment of proper management skills, and maintaining sensitivity to emotional and behavioral responses. In terms of the first element, I position myself as a passionate ally for Indigenous people, as much of my leadership work involves a personal interest in and dedication my work with the Red Pine First Nation community.

My passion incorporates creating decolonized spaces rooted in elements of reconciliation, beginning by including Indigenous voices and culture in the IBA process. This equitable outcome is reinforced by Duck's notion that space must be created for the existence and

mitigation of setbacks, a process that inherently promotes morale and equity. According to Duck (2002), when leaders address these obstacles with the goal of overcoming them, leaders gain credibility and, as such, increase morale and equity. I believe that a key component of change is anticipating setbacks, a core trait of adaptive leadership. In sum, Duck underscores the importance of a strong change framework and leader to create equitable outcomes within the change plan.

Organizational Change Readiness

This section will outline the organizational change readiness of Red Pine EDC. Adam and Hanafi (2022) explain that organizational change readiness is a crucial part of any organization's ability to evolve. The authors note that the most common issue that arises within the change readiness process is defining the nature of change, and, as such, I will use Lewin's force field analysis for assessing change readiness. This section will also discuss the different responsibilities of the actors within my organization as well as the internal and external forces that impact the change process. Finally, I will examine the impacts of decolonization and equity as factors shaping the organization and the desired change.

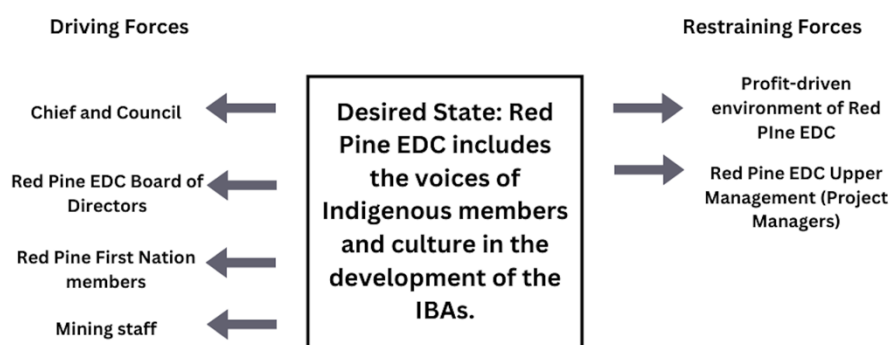
Assessing Change Readiness: Lewin's Force Field Analysis

The change within Red Pine EDC is complex and multi-layered, as it involves the inclusion of Indigenous voices in an IBA process that is largely absent of them. I plan to address this complexity and assess organizational change readiness by using Lewin's force field analysis. According to Bar-Gal and Schmid (1992), two variables make up Lewin's model: driving forces, which, when increased, support change readiness; and restraining forces, which, when increased, resist change.

This model aligns with the organizational structure at Red Pine EDC because clear driving and restraining forces can be identified within the organization. Further, Nicholas (1989) explains that once the driving and restraining forces have been identified, decisions can be made about the restraining forces that need to be weakened in order to assess change readiness and improve the current state of the organization for the achievement of the desired outcome. The Lewin force field analysis model is applied to Red Pine EDC in Figure 2 below:

Figure 2

Lewin's Force Field Analysis Model



Note. Adaptation for Lewin's Force Field Analysis model to show the driving and restraining forces at Red Pine EDC.

In terms of driving forces, individuals who express frustration with the current organizational state, I have identified the Red Pine First Nation Council, the Red Pine EDC Board of Directors, Red Pine First Nation members, and the mining staff. Several Red Pine First Nation council members have openly expressed their dissatisfaction with the lack of Indigenous involvement in the IBA process. Specifically, the council's influential Deputy Chief, who sits both on the Red Pine EDC Board and on the Red Pine First Nation Council, has approached me with ideas regarding how to make the IBA process more inclusive. Moreover, given my regular

reporting to the Red Pine EDC Board of Directors, I have heard their many concerns about the lack of Indigenous culture in the IBAs. The Red Pine First Nation members have echoed this frustration; one Red Pine First Nation member, for example, frequently requests to collaborate with me to increase the level of Indigenous voice and culture in the IBA process, but the current process does not facilitate dedicated opportunities for Indigenous participation. Finally, the mining staff with whom I collaborate on IBA development are aware, through my IBA reports and minutes, of the need for restructuring the IBA process to include more Indigenous participation. The past IBA reports from Red Pine EDC, for example, show a lack of attention to the cursory cultural chapter of the IBA and the scant involvement of Red Pine First Nation members within the IBA structure. Significantly, as a driving force, the mining corporation is committed to financially supporting the cultural development of the IBA process and, in doing so, restructuring the current westernized IBA state to mitigate the effects of colonization.

When looking at the restraining forces, the factors that impede change, I have identified the current profit-driven organizational structure and Red Pine EDC's upper management of Red Pine EDC. The upper management or project managers of Red Pine EDC focuses on the importance of economic development and profit-centered projects and, understandably, is considered a restraining force because the organization hired him to grow Red Pine EDC financially. Accordingly, the second restraining force, the structure of Red Pine EDC, prioritizes profit-driven goals over the cultural needs and inclusion of Red Pine First Nation members. Significantly, however, the driving forces outweigh the restraining forces because the Chief and Council have higher authority over the upper management; as a result, based on my analysis of the force field model, I conclude, given the strong presence of the organization's driving forces, that Red Pine EDC is ready for change.

Responsibilities of Red Pine EDC

The role of the organization, according to Red Pine EDC's Strategic Plan (2020), "is to develop and implement communication, reporting and governance protocols that ensure continuity and stability in the governance and management of Red Pine First Nation" (p. 8). The responsibility of Red Pine EDC is to make sure that the current governance and values support the First Nation members and work to include them in the IBA process. Moreover, the primary responsibility of organizational actors, relevant community partners, Red Pine EDC board members, and joint venture partners, is to clearly understand the organization's governance and values, which include transparency and accountability to the First Nation, this can be achieved through normative-reeducative strategies, specifically, double-loop learning. Argyris (2002) asserts that double-loop learning "occurs when errors are corrected by changing the governing values and then the actions" (p. 206). To illustrate this point, Argyris uses the metaphor of a thermostat, as a thermostat is double-loop learning if it questions why it is programmed to measure temperature and then adjusts the temperature itself" (p. 206). This analogy emphasizes the core aspects of double-loop learning because it reinforces the importance of changing what is "programmed" in order to make lasting change. It is the responsibility of the board members to become "programmed" to ensure that Red Pine EDC's projects reflect the cultural goals and objectives established in the organization's strategic plan, including the cultural enhancement of the IBA.

Internal and External Forces: Considering Equity, Social Justice, and Decolonization

Several overlapping and competing internal and external forces shape change at Red Pine EDC. Internal forces include the Chief and Council and Red Pine EDC board members, immediate external forces include Red Pine First Nation members. Broader external forces

involve Indigenous jurisdiction and sovereignty in Canada and duty to consult government agencies and other First Nation groups. Given that my DiP is focused on the inclusion of Red Pine First Nation members in the IBA process, the impact of Indigenous sovereignty and jurisdiction plays a critical role. The IBAs are legal documents that consist of chapters on environmental consultation and resource extraction on reserve land, for the purpose of providing benefits to and ensuring consultation with Red Pine First Nation. Bartel and Carter (2021) note that “Indigenous relations with land are protected by section 35 of the Canadian Constitution which recognizes and affirms existing Aboriginal Rights; however, the treatment of Indigenous legal land orders remains unsettled and is subject to legal and non-legal challenges” (p. 186). This legal challenge is a competing external force because, internally at Red Pine EDC, we are working on IBA agreements that reaffirm Indigenous rights, but externally, current legal and non-legal obstacles create a barrier to protecting Indigenous rights. This issue of equity highlights the fact that the inherent rights of Indigenous peoples and their traditional lands in Canada are jeopardized.

Another external force is neighboring First Nation groups because the IBAs at Red Pine EDC only protect the rights of Red Pine First Nation members. Indeed, given the location of the mine sites, other abutting First Nations need to be considered in this IBA negotiation process. At present, Red Pine EDC is renegotiating a bilateral IBA with another First Nation group in the area, an example of competing internal and external forces, as each First Nation has its own set of cultural priorities in the IBA process. This collective approach references the importance of decolonization because, rather than negotiating separately, the two First Nations are coming together to create a bilateral agreement that benefits both of their communities. Significantly, this

historic event is occurring simultaneously with my DiP, fortuitous timing that aligns the goals of two First Nation communities with those of my doctoral work.

The internal force of the Chief shapes changes because he has final say on large-scale decision-making, however, his authority poses some social justice challenges because he is both the president and founder of Red Pine EDC and the Chief of Red Pine First Nation. His competing interests, then, demonstrate that the Chief is an internal and external force: internally, as president and founder at Red Pine EDC, he is focused on profit-driven projects and economic development; externally, as Chief of Red Pine First Nation, he is guided by the cultural needs of the council and community members. This issue is one of social justice because the needs of the community require the organization's awareness and advocacy within the IBA process. In sum, organizational change is directly linked to the competing forces of internal and external factors, and, according to Ando (2023), these factors must be addressed: "Organizational change becomes necessary when serious gaps occur between external and internal congruence. In such cases, management should properly identify these gaps in the organization...and redevelop new congruences" (p. 3). My hope, therefore, is to redevelop new congruences within Red Pine EDC with the broader goal of creating pathways to decolonization and reconciliation, beginning with the inclusion of Indigenous perspectives in the IBA process. The next section will consider the leadership ethics necessary for the proposed organizational change.

Leadership Ethics in Organizational Change

This section will investigate the ethical considerations and the challenges of organizational change. Issues of social justice and equity dictate that my non-Indigenous positionality in my work with First Nation communities is complex, but, as a leader, I must confront ethical challenges that will impact the creation of lasting change within my

organization. Specifically, this section will examine challenges related to the ethical considerations of care, community, and justice at Red Pine EDC. I will provide a contextual analysis of these challenges related to Indigenous land and language reclamation and restorative justice. This section will also consider the responsibilities of Red Pine EDC and the organizational actors while fusing elements of my blended leadership approach consisting of care-based and adaptive leadership.

Ethical Considerations and Challenges

This area will focus on the various ethical challenges of community, care, and justice. Ethic of community will discuss Red Pine First Nation members and the relationship between their needs and my PoP. Ethic of care will focus on the morals and values of Red Pine EDC and how they relate the desired organizational change. Ethic of justice will examine the legality and negotiation process of the IBAs and the protocols and procedures that guide decision-making at Red Pine EDC, specifically examining the laws and regulations that are in place which ensure the negotiation of the IBAs is a fair and equitable process for both parties.

Ethic of Community

Furman (2004) explains that ethic of community is the moral responsibility to engage in a collaborative process and focus, not on an individual approach, but on a communal approach. In terms of Red Pine First Nation, ethic of community includes the ethical considerations of the community members and the rebuilding of their reserve. Indeed, given the communal nature of the ethic of community, I will implement an Indigenous Social Justice Pedagogy (ISJP) that emphasizes the inclusion of Indigenous members. Shirley (2017) asserted that teaching from an ISJP perspective involves three components: disrupting the colonization of Indigenous groups, preserving Indigenous languages and traditional knowledge, and creating a vision for members

to be motivated and involved in the Indigenous nation-building process. Shirley (2017) concluded that teaching from the ISJP raised issues of trauma and injustice, which caused difficult emotional responses from Indigenous members. Being aware of these community reactions, through on-going dialogue with the members such as sharing circles, monthly check-ins and reporting at open-band council meetings is critical when considering the desired change plan process. Working with Indigenous community members on language and land acquisition within the IBAs is connected to the unjust history of colonization experienced by Indigenous peoples.

Ethic of Care

According to Tronto (1998), ethic of care involves emphasizing care as a value of human life and acknowledging that it is a complicated process. The ethic of care within Red Pine EDC involves exploring the nature of morality within the organization and considering this dynamic through the lens of an Indigenous ethics of care approach. Mäkiranta and Ylitapio-Mäntylä's (2019) study of ethic of care in Indigenous communities noted that it was critical to involve Indigenous peoples in the research and, by extension, the solutions, a process that created opportunities for collaboration with and feedback from the Indigenous community. Similarly, I aim to embody an Indigenous ethic of care approach using care-based leadership, by further encouraging Indigenous voices in the IBA process to bring awareness of cultural revitalization, language reclamation, and intergenerational healing, all of which may impact this process. According to Shapiro et al. (2016), ethic of care provides an alternative perspective that prioritizes empathy in response to complex moral problems, an empathy required for the prevalence of cultural issues in the Red Pine First Nation community.

Ethic of Justice

French and Weis (2000) define ethic of justice as an approach that focuses on freedom of choice and the essential role of equality. At Red Pine EDC, I will explore the legality of the IBAs and the importance of incorporating the Indigenous members who choose to participate in the IBA process and ensure that negotiation techniques are fair and ethical for all community members. This process involves that the IBA agreements and the negotiation of new IBAs comply with the law; Shapiro et al. (2016) note that ethic of justice maintains the establishment and enforcement of a right law or policy. As such, Red Pine First Nation must comply with laws, such as the Ontario Corporation's Act, the Canadian Human Rights Code, the Canadian Charter of Human Rights and Freedom, the Employment Standards Act, and federal legislation such as the Indian Act. Red Pine EDC must also consider equitable laws in the form of just principles, including fair representation and participation, that require transparency and accountability with Red Pine First Nation. Another ethical consideration is ensuring that Red Pine EDC follows generally accepted negotiating principles, which include confidentiality, negotiating equitably, and confirming that each party is properly represented by legal counsel.

Finally, confidentiality must be maintained during the change process and any data collected must remain anonymous and only shared for internal uses. This issue of confidentiality reinforces the concept of Indigenous data sovereignty (ID-SOV) described by Kukutai et al. (2020): "ID-SOV is defined as the right of Indigenous Peoples to own, control, access and possess data that derive from them, and which pertain to their members, knowledge systems, customs or territories" (p. 654). ID-SOV is one of the many colonial barriers that must be addressed in order to ensure an equitable change plan process for Red Pine First Nation members. To address this issue Red Pine EDC will need to ensure that there is an adequate

confidentiality policy in place that speaks to the regulations around collection and storage of confidential information. Further, this will be mitigated by the distribution of waiver forms for all members involved in the process and ensuring all First Nation members are aware of their rights within the change process, this can also be supported by our legal advisors that we work closely with on confidential projects. The next section will look at the responsibilities of the Red Pine EDC and the organizational actors who may impact organizational change.

Responsibilities of Red Pine EDC and Organizational Actors

Red Pine EDC's oversight of the IBA for Red Pine First Nation creates a responsibility to work toward the restoration of Indigenous languages and culture and to include Indigenous feedback in the IBA process as outlined in the strategic objectives of Red Pine EDC. Haque and Patrick (2015) explain that the historical and racial underpinnings of favouring dominant language and cultures over Indigenous cultures have been rooted in the belief that Indigenous language and identities were undeveloped, which further encouraged the assimilation of Indigenous peoples. It is my duty as a leader at Red Pine EDC to attempt to undo the damage of this misguided belief system by including Indigenous culture and language in the IBA process to encourage Indigenous advocacy, decolonization, and reconciliation.

Further, when looking at other organizational actors within Canada, there is an inherent need and responsibility to address the issue of a lack of Indigenous inclusion and advocacy. Specifically, I will consider the role and responsibilities of community partners in terms of ethical and social issues within Red Pine EDC, as community partners play a key role in the organization's decision-making process and overall structure; according to Qureshi et al. (2017), community partners are critical to both the technical and social structure of an organization. The Red Pine First Nation members are considered community partners and play a prominent role in

the successful organizational structure and, as such, they have a responsibility to address critical social issues and ethical considerations. Demirtas (2015) explains that leaders must showcase a collective set of values favourable to community partners both internally and externally to encourage success and competence among all organization members. In other words, in their relationship with the organization, members should develop a sense of collectivity and shared values. As a critical first step within my role as a leader, I will involve Red Pine EDC community partners in addressing my PoP by arranging meetings and communications to showcase the insufficient Indigenous involvement in the IBA process; by doing so, my goal is to raise the level of financial, emotional, and cultural support from the relevant community partners.

Connecting Care-Based and Adaptive Leadership to Organizational Responsibilities

Within the change process, various ethical issues may emerge, including my positionality as a non-Indigenous leader. My leadership responsibility involves an adaptive leadership approach, as, according to Stephenson (2009), adaptive change is a potential agent for transformational change. The connection between adaptive work and transformational change reveals how adaptive leadership is a key component when considering the ethical dilemmas within Red Pine EDC. My PoP, addresses the inherent responsibilities of my organization, organizational actors, and community partners, underscoring the importance of equity and social justice within my PoP. In order to sufficiently address the needs and responsibilities of the community partners and organizational actors at Red Pine EDC, I must use my care-based leadership approach to ensure I have a deep-rooted sense of empathy for their needs, a relationship built upon trust and reciprocity, and care towards the betterment of the organization as a whole.

Strategies and Solutions to Address the Problem of Practice

In this section, I will provide three possible solutions for implementing change at Red Pine EDC. These change proposals include rewriting a fulsome cultural chapter of the IBA through an Indigenous-led implementation committee, accessing culturally-supported IBAs from other First Nations, and creating an Indigenous repository and handbook to advise the IBA. This section will also explore community partner involvement, the alignment of solutions with the desired change, the resources needed for change, and the proposed solutions to address ethical challenges.

Proposed Solution 1: Creating a Cultural Chapter of the IBA Through an Indigenous-Led Advisory Council

My first proposed solution is to rewrite a cultural chapter of the IBA through the direction and feedback from a newly established Indigenous-led advisory council (IAC). The IAC will elevate Indigenous voices throughout the redrafting process and bring back the traditional language while honouring the specific needs of First Nation Members. IBAs are composed of different chapters focusing on topics such as employment, procurement, environmental monitoring, education, and culture; each chapter is often drafted through an appointed subcommittee with a Terms of Reference, and these subcommittees consist of Red Pine First Nation staff and mining staff, who are well-versed in their chapter topic. The terms of the IBAs pertain to the relationship between Red Pine First Nation and the mining corporation, yet they are overseen and negotiated by Red Pine EDC. The IBAs at Red Pine First Nation have a small cultural chapter (drafted in 2016) that is neither acknowledged nor implemented, so one proposed solution involves redrafting the cultural chapter in the IBA to include Indigenous voice, knowledge, and language. According to O'Faircheallaigh (2021), many IBAs offer minimal

recognition of cultural heritage and focus solely on economic and financial benefit, yet Indigenous parties involved in these agreements require the inclusion of traditional knowledge and its connection to the land. O'Faircheallaigh (2021) propounds that it is possible to create an IBA with a cultural chapter through three actionable steps: achieving legal recognition and Indigenous rights, mobilizing cultural resources, and encouraging Indigenous participation from community members on decision-making. The drafting process of the culture chapter aligns with my change plan which is based on Duck's 5 step change curve model. The drafting process involves the following steps: creating awareness of the need for a cultural chapter among the Red Pine First Nation community, establishing an IAC to encourage Indigenous care-based leadership and promote the authorship of Indigenous peoples, garnering feedback from First Nation members to begin drafting the cultural chapter through regular consultation meetings, and finally revisiting the cultural chapter on a regular basis to ensure the needs of First Nation members are met. The change drivers involved in this solution of a revised chapter are the Chief and council and Red Pine First Nation members appointed to the IAC.

The envisioned future state is the creation of a cultural chapter drafted by an IAC consisting of Red Pine First Nation Elders, leaders, and community members, which promotes the elements of traditional knowledge, culture, and language. This solution speaks to the ethics of community and care, as it promotes Indigenous input in the implementation process. Shapiro et al. (2016) note that a key part of ethic of care involves leaders encouraging multiple voices in the decision-making process, a dynamic that is evident in the establishment of a collaborative IAC. Similarly, this solution aligns with care-based leadership, Ladkin (2020) referencing Hamington (2007) explains that care is essential to all ethical human relationships which ensures social cohesion and promotes justice-based work. Therefore, this solution brings cohesion among

Indigenous community members and ensures that the drafting is rooted in justice and ethical considerations.

Furthermore, in terms of feasibility and cost, Indigenous members in the IBA process will require compensation for their time and cultural contributions. Honorariums will be distributed to each Indigenous member of the IAC or implementation (a practice that has existed for decades) including Elders or Knowledge Keepers, because generational wisdom is deemed sacred. Elders and Knowledge Keepers are often asked to provide opening and closing prayers, smudging before and after the meetings, or sharing historical information, all of which requires acknowledgement through compensation.

Finally, this solution challenges the current hierarchical leadership at Red Pine EDC by addressing complex issues through thinking adaptively and championing Indigenous voices in the IBA process. Significantly, given the IBA's historical ties to the Indian Act, treaty disputes, and colonization, this egalitarian solution to the process of decolonizing the IBA structure is necessary. This solution champions Indigenous authorship, promotes Indigenous collaboration, and ensures that the voices of Red Pine First Nation members are reflected in the chapter and as such in the practices that take place on their traditional lands.

Proposed Solution 2: Creating a Workplan and Indigenous Framework by Accessing Culturally-Supported IBAs from other First Nations

The next proposed solution is to access culturally-supported IBAs from other First Nations to use as useful examples for Red Pine EDC, in creating a workplan and Indigenous framework for IBAs at Red Pine EDC. The solution involves Indigenous consultation and review of past IBAs to create a work plan that would be a useful tool to restructuring the current IBAs to encourage culture and Indigenous voices. This solution reflects the best practices for forming a

new framework for IBAs at Red Pine EDC while promoting Indigenous dialogue and consultation. Rather than simply reviewing past IBAs for direction, this solution involves Indigenous collaboration and dialogue with other First Nation communities to carefully choose IBAs that have cultural practices embedded within them. By choosing these IBAs, Red Pine EDC can then begin formulating a step-by-step work plan using the best practices in the other IBAs to create an Indigenous framework that will guide the restructuring of the IBAs at Red Pine EDC to promote Indigenous voices and culture. While previous IBAs may not relate to the specific and unique needs of Red Pine First Nations, elements of the agreements may serve as valuable examples. As my PoP encourages Indigenous voice and culture in the IBA process, consulting other culturally-supported IBAs will provide a model for the Red Pine EDC implementation committee to emulate. According to Rodon et al. (2018), a key part of successful IBAs is the consultation process with community members, including Elder Committees, hunters, and trappers; however, presently, Red Pine EDC's implementation plan only involves minimal consultation with Indigenous members and, as such, they lack cultural input in the IBA. Having access to Indigenous-inclusive IBAs from other First Nation groups will provide Red Pine EDC with cultural direction. O'Faircheallaigh (2021) asserts that Kimerly Region Land Council's (KLC) IBA was successful in including cultural representation and participation in the process, noting that KLC focused on cultural concepts of the Kimberley region; specifically, the "wunan" that has binding moral, spiritual, and cultural elements, was a useful negotiation and mediation tool throughout the IBA process. Kimerly Region Land Council's (KLC) IBA is an example of choosing IBAs to review that are known to be successful and promote Indigenous culture.

The envisioned future state is an IBA that fuses traditional knowledge about the sacred land on which the mine sites are situated and creates an opportunity for generational cultural teachings to be incorporated in the IBA; as such, the change-drivers will include the Chief and council, Red Pine First Nation Elders, and the management of the mining corporation. In terms of cost and feasibility, some additional funding will be required to access relevant documents and to obtain legal support to do so. Moreover, based on the need to protect the confidentiality of other First Nation groups, hiring legal counsel is necessary to ensure the fair and equitable review of their IBAs.

This solution aligns with elements of ethic of community, as it invites community members and their culture into the IBA process, encouraging collaboration with other First Nation groups. Furman (2003) explains that ethic of community prioritizes community over the individual and, therefore, represents moral agency. Consulting established cultural IBAs allows the community to continue the tradition of sharing generational teachings and to protect the sacredness of their collective land over individual needs. This solution aligns with elements of adaptive leadership, as, according to Wolfe (2015), the adaptive approach involves leaders observing the current state and thinking adaptively to initiate change when necessary and including diversity in the change process. Incorporating adaptive thinking and diversity at Red Pine EDC, then, bridges the gap between industry and culture within the IBA process. Finally, this solution promotes Indigenous dialogue and collaboration and creates an opportunity for the neighbouring First Nations in the region to consider partnering on bi-lateral or tri-lateral IBA agreements; a revolutionary approach to promoting Indigenous voices in land-based agreements.

Proposed Solution 3: Creating an Indigenous Repository and Handbook to Create Cultural Training and Education within the IBA Process

The third proposed solution is to create an Indigenous repository and reference tool to advise the creation and development of a culturally inclusive IBA. This Indigenous repository and handbook move beyond a listing of contacts and rather acts as a database to showcase the talents and strengths of other Indigenous community members and leaders. The database would then be utilized to call upon these individuals to provide cultural training and education for Red Pine EDC to culturally enhance the IBA process. All contacts housed within the database would receive honorariums for their time and knowledge to eliminate any elements of Western culture of tokenism. This digital Indigenous directory will serve as an internal document for Red Pine EDC and will include an alphabetized list of local resources, including Indigenous organizations, neighbouring First Nations, Indigenous Chiefs, Indigenous leaders, Elders, and Knowledge Keepers, that could be called upon to advise the implementation committee as needed. A complementary digital handbook, authored by Red Pine First Nation members, will serve as a reference tool when negotiating and working within the implementation committee; the handbook will include information about historical and cultural occurrences relevant to Red Pine First Nation, such as Indigenous rights and sovereignty, decolonization methods, Indigenous autonomy, and information about treaty and settlement rights. Given that there are no Indigenous resources to advise the development of the IBAs, this repository and associated handbook will be invaluable to creating change through Indigenous authorship, advisement, and cultural networking. The purpose of the repository would be to create on-going partnerships and collaborations for Indigenous contacts to provide knowledge, education, and training to Red Pine EDC to advise how to fuse culture and Indigenous voice into the IBA process. Caron et al.,

(2020) observe that the lack of awareness of Indigenous participation in industry requires advocacy for Indigenous rights and resources to create diverse and culturally sensitive working environments. This reality reaffirms the need to provide Indigenous cultural and language resources within the mining industry and, accordingly, within the IBA. This initiative to create a digital repository and handbook will require community support from local Chiefs, Elders, Knowledge Keepers, Indigenous leaders, community members, mining staff, Red Pine EDC staff, and Red Pine First Nation community members.

When I consider the cost and feasibility associated with this solution, I perceive some challenges. Specifically, creating the digital repository and handbook will require substantial payment for all of the authors, editors, and contributors. In addition, feasibility is threatened by issues of confidentiality, as, when using the digital repository and handbook in the IBA process, all parties will need to keep the contact information confidential - an unlikely proposition on a digital platform.

Finally, this solution aligns with ethic of care and adaptive leadership, both of which emphasize the importance of “deep listening,” a profound method of listening that requires relationship building and community engagement (Brearley, 2015). Specifically, the author notes that cultural issues are too complex to be addressed by an individual leader, so they require a variety of leaders, including Elders, to bring their expertise to multiple issues confronting leaders. Stephenson (2009) notes that leaders, community members, and community partners need to hear shared narratives in order to act ethically and encourage socially adaptive work. This solution involves “deep listening”: listening to the narratives of community members and using the knowledge found in the handbook as a means of incorporating Indigenous culture in the IBA process. This solution encourages Indigenous peoples to take on leadership roles,

advances Indigenous education, and promotes the inclusion of Indigenous culture into the IBA process through educational training provided by Indigenous leaders. Further, it creates economic opportunities for Indigenous peoples to act as educators, consultants, and leaders in the IBA process in which they would be adequately compensated for their time and knowledge.

Comparing Possible Solutions

This subsection will provide a comparative analysis (completed by myself) of the three proposed solutions by ranking each solution on a logicity scale of 1-5, 1 lowest on the scale and 5 highest on the scale as shown in Table 1 below:

Table 1

Comparative Analysis of Solutions

Solutions	Ethic of Community	Ethic of Care	Timeline	Costs	Feasibility	Aligns with addressing the PoP
Solution 1	5	5	4	2	4	5
Solution 2	5	3	3	4	3	4
Solution 3	4	3	2	2	2	4

As the table indicates, all of the solutions rank high (4 or higher), in terms of ethic of community, as, in various ways, all of the solutions promote Indigenous community involvement. Solution 1 ranks the highest for ethic of care, given its direct involvement with the Red Pine First Nation community members and their active role on the IAC. In terms of timeline, solution 1 ranks highest because Red Pine First Nation staff and members have expressed interest in participating in the IBA process, and the timeline for drafting a cultural chapter is well-situated given that Red Pine EDC is in the process of renegotiating a new IBA. In reference to costs, solution 2 and solution 3 ranked lower because solution 2 involves obtaining past

agreements that would involve the costly and time-consuming process of hiring outside legal parties to obtain the confidential documents. While all three solutions require legal support which can be costly, solution 1 would require less legal support and the legal team would only need to be involved for a short-term period during the signing of the newly drafted agreement. Solution 1 and solution 2 both ranked at a mid-range (2 and 3), for feasibility; however, solution 3 ranked the lowest in feasibility because co-authoring a digital handbook and obtaining permission from all parties in the repository would take a considerable amount of time and effort. Finally, all three solutions ranked high (4 and above) in terms of alignment with the PoP. Solution 2, however, assumes the homogeneity of First Nation groups by using past agreements as guiding examples, as different First Nations will have diverse needs and various levels of cultural input in their IBAs which may not be applicable to the Red Pine IBA. Solution 1 ranked the highest in feasibility, given its actionable and on-going steps of including First Nation members in the implementation committee and creating a cultural chapter that can continually be revised.

Rationale for Preferred Solution

The preferred choice is solution 1, which involves creating a cultural chapter of the IBA through an IAC; solution 1 is the most likely to have continued benefits that ultimately promote decolonization and reconciliation. Given that my PoP focuses on the lack of Indigenous voice and culture in the development of IBAs, this solution is optimal because it incorporates the creation of a fulsome cultural chapter and positions Indigenous members into leadership roles through the IAC. Moreover, this solution is long-term because the inclusion of Indigenous peoples on the IAC meets monthly on an on-going basis, meaning that the concerns, feedback, and Indigenous knowledge shared by Indigenous participants is continually used in the

development of the IBA. In addition, the feasibility and costs within this solution are manageable both internally and externally: internally, the current IBA agreement provides funding for implementation committee members, funding that could be reallocated to Indigenous positions within the IAC; externally, several funding bodies outside of the organization are specifically designated for positions with Indigenous personnel. Finally, an Indigenous-led implementation committee means that there is no need for an Indigenous repository or handbook because appointed Indigenous committee members would be sharing, on a regular monthly basis, the same networking information and Indigenous knowledge.

In summary, I, as a passionate Indigenous ally, am optimistic that my proposed solution will include Indigenous knowledge and approaches in all future organizational change. Rather than taking a singular approach, my applications of normative-reeducative strategies and the adaptive leadership theory encourage multiple perspectives, Indigenous collaboration, and decolonization and reconciliation methodologies.

Chapter 2 Summary

Chapter 2 brought together themes of Indigenous sovereignty, ethical considerations, and change readiness. The beginning of this chapter focused on understanding the specific roles of organizational actors at Red Pine EDC and the current structures within the organization. This analysis benefitted from using the Duck curve change model, to understand the different orders of change and their alignment with adaptive leadership theory. From this change framework, I assessed change readiness within Red Pine EDC using Lewin's force field analysis; with this method, I identified the support from driving forces and mitigated the challenges of restraining forces, concluding that Red Pine EDC is ready for change. Finally, this chapter carefully considered three proposed solutions for the PoP, each of which highlighted specific elements of

Indigenous ways of knowing and being that aligned with the logistics and feasibility of Red Pine EDC. Through an analysis of each proposed solution, I identified the optimal solution: creating a cultural chapter of the IBA through an Indigenous-led implementation committee. At the root of my chosen solution is the focus on Indigenous decolonization and a path towards reconciliation. The next chapter will discuss the required change plans pertaining to communication, knowledge mobilization, and monitoring and evaluation.

Chapter 3: Implementation, Communication, and Evaluation

This chapter outlines the plans for implementation, communication, and evaluation as they relate to the change plan which collectively investigates the lack of Indigenous participation in Red Pine EDC's Impact Benefit Agreement (IBA). Each of the above strategies' structures are based on the five-step Duck curve change model and relate to the solution identified in Chapter 2: to create a more fulsome cultural chapter with the assistance and participation of Red Pine First Nation members through an Indigenous-led Advisory Council (IAC). This chapter also showcases the Knowledge Mobilization Plan (KMP) that identifies the knowledge-transfer process and how to increase learning opportunities within the change plan process. The KMP is based on Lavis et al.'s (2003) five principal domains of knowledge transfer that describes the different channels for knowledge transfer and identifies actors involved in this process. Elements of adaptive leadership theory are evident in each section of the chapter, reinforcing the alignment of the leadership model with each of the three plans. In terms of monitoring and evaluating, several techniques are utilized including the PDSA (Plan, Do, Study, Act) cycle, qualitative methods, and quantitative methods. All monitoring and evaluation practices have not been conducted; they are suggested methods for future use. Furthermore, this chapter explores potential barriers that may arise in each of the plans, including issues such as Indigenous data sovereignty and confidentiality. Indigenous cultural practices such as involvement from Elders, round table discussions, storytelling methodologies, and reflection practices are embedded in each of the plans because they encourage the participation, authorship, and voice of Indigenous peoples in the change process.

Change Implementation Plan

This section will detail the change implementation plan based on the Duck curve change model. Specifically, this section will examine the actionable steps required to attain Red Pine EDC's desired state: the development of a cultural chapter in the IBA, which promotes the inclusion of Indigenous language, culture, and participation. In order to create a cultural chapter of the IBA, this process involves renegotiating the IBA itself, because the agreement is a legally binding document, amendments such as the addition of a chapter are considered a renegotiation of set agreement. The details of these actionable steps are further examined in Appendix A. Given that Indigenous peoples have been silenced, this cultural chapter is an opportunity to champion the voices and needs of Red Pine First Nation. The section will outline the goals of each stage, the required action to achieve these goals, the individuals involved in each stage, and the proposed timelines; each of these strategies and actions will relate to the adaptive leadership approach. In addition, this section will explore potential implementation issues that necessitate attention and devise a scope of methods. Finally, this section will reinforce elements of decolonization and reconciliation as cornerstones for the desired future state of Red Pine EDC as per the chosen solution which involves creating a cultural chapter of the IBA through an Indigenous-led advisory council to promote Indigenous voice, culture and authorship.

Implementation Plan and Embedded Goals

The desired future state at Red Pine EDC is the inclusion of Indigenous voices and cultures in the IBA process, and accompanying this objective are short-, medium-, and long-term goals. This plan incorporates Duck's five-step change model: stagnation, preparation, implementation, determination, and fruition (Havlovska et al., 2020). An assessment of these various time-related goals allows for a thorough exploration of the required steps. The actions for

working towards these goals is over the course of a two-year plan along the continuum of the Duck five step change model. This plan also outlines the selection of change agents to ensure it is an equitable process by conducting call-outs (a form of participatory development), as well as engaging in thoughtful dialogue at open-band Chief and Council meetings. Given the unjust history of Indigenous peoples, the future state is an opportunity to dismantle the legacy of colonization and establish practices of reconciliation.

Stagnation

According to Duck (2002), stagnate organizations are complacent and, therefore, are resistant to establishing new change models or strategies. At Red Pine EDC, the stage of stagnation primarily involves the short-term goal of creating awareness about the absence of a fulsome cultural chapter within the IBA. Red Pine EDC's IBAs have remained unchanged for approximately seven years, and, as such, the organization has been stagnating. To create awareness and garner support, I will take the following actionable steps: bring the issue before the Chief and Council, arrange a mine-site visit, outline the issue in the Red Pine First Nation monthly newsletter, and share testimonials from other First Nations who have increased their cultural participation. First, bringing the issue before the Chief and Council is critical to creating awareness because the PoP is raised directly with the decision-makers. To accomplish this task, the General Manager at Red Pine EDC and I will request that the matter be included in the proposed agenda; second, arranging a mine-site visit for Red Pine First Nation members allows them to witness the profit-driven structure on the land. Given that I have arranged visits with the mining staff in the past and associate with them on a daily basis, I will organize one or more visits for members to experience the Indigenous cultural omissions on their traditional lands. The proposed timeline for this stagnation phase is three months and involves the participation of the

Red Pine First Nation Chief, the General Manager of Red Pine EDC, Red Pine First Nation members, the Red Pine First Nation Band Administrator, the mining staff, and the IBA Coordinator (myself). Finally, this stage is critical because it creates awareness of the lack of Indigenous participation of Red Pine First Nation members, which allows for the advent of the next stage.

Preparation

The next stage, preparation, includes the medium-term goals of creating a guiding coalition and developing a vision for change. At Red Pine EDC, these goals involve creating an Indigenous-led advisory committee and exploring the need to renegotiate the current agreement to include a more fulsome cultural chapter. The actionable steps include reviewing the current or past IBAs and drafting comments to be shared with the mining corporation. To organize and delegate this process, while also ensuring there is voice and participation from First Nation members, we will strike an Indigenous advisory council (IAC) to guide this process. According to Herman-Mercer et al's (2021) study on facilitating communication with Indigenous communities, the research team utilized an IAC that is generally composed of Indigenous Elders, leaders, and community members. To determine the membership of the IAC, Red Pine EDC will put a call out to First Nation members and contact Elders and Knowledge Keepers to request their participation in the IAC. The proposed timeline for the preparation stage is six-months, a period that will include the IAC's review of the IBAs, during which a lack of a fully developed cultural chapter will be evident. Accordingly, the Red Pine First Nation staff and I will draft the comments and recommendations from the IAC to be included in the IBA.

Implementation

Duck (2002) explains that implementation begins once a plan has been developed in the preparation phase. At Red Pine EDC, the implementation phase contains the long-term goal of establishing a direction for change and outlining the recommendations for the cultural chapter. The first actionable step is to arrange a meeting among Red Pine EDC, Red Pine First Nation, and the mining corporation to discuss the past IBA and the need to re-draft a new IBA that incorporates a cultural chapter. All parties must agree to the need to redraft the agreement, so I will suggest requesting the participation of Red Pine First Nation members to assist in authoring the cultural chapter of the IBA through this redrafting process. This request will be made jointly between myself, the General Manager and the Red Pine First Nation Chief with the support of the Chief and Council. The implementation phase will last six-months and, given that the IBA is a legal document, will require the participation of legal counsel and consultants to oversee this process.

Determination

Next, the determination phase involves the creation of a permanent cultural chapter signed by both Red Pine EDC and the mining corporation. The first actionable step is the redrafting of the cultural chapter with the IAC followed by the facilitation of a meeting to review and sign the redrafted agreement with the mining corporation. Given the complexity of redrafting such a chapter, this process requires an adaptive approach that fosters leaders' sense of resilience and maintains their well-being throughout a stressful process (Leroy, 2022). If revisions or a redrafting of the IBA is necessary, both parties must consent in writing. Further, this phase involves assigning roles to designated Red Pine First Nation staff for their cultural services (as set out in the agreement). Finally, the cultural chapter must invite continual feedback from Red

Pine First Nation members to ensure that the cultural chapter is designed to encourage ongoing cultural development. The proposed timeline for the determination phase is one year and involves participation from the Red Pine First Nation Chief, the Red Pine EDC General Manager, the IBA Coordinator (myself), Red Pine First Nation members, and the mining staff.

Fruition

Duck (2002) notes that within the fruition stage, the organization may reach future goals far beyond the expectations of the initial plan and, therefore, it is ongoing with no timeline. To attain future goals by ensuring the inclusion of culture in the IBAs, the fruition phase involves utilizing monitoring and evaluation tools to assess the level of continual cultural inclusion in the IBA process. This monitoring may entail doing monthly check-ins with the mining staff and information-sharing through status reporting, always considering the changing needs of the First Nation community. This continued organizational change aligns with adaptive leadership theory, as Huang et al. (2020) explains that adaptive leadership allows for successful behavioural management, which, in turn, leads to successful adaptation of the desired change. The IBA must be viewed as a living document that is frequently revisited to ensure that the cultural objectives stay relevant.

Potential Challenges within the Change Implementation Plan

There are several potential challenges that may arise within my change implementation plan. On a broader scale there is often a resistance to change and a sense of distrust when working with the Red Pine First Nation Indigenous community. According to Stewart-Harawira (2018) there has been an identifiable surge in Indigenous peoples' resistance to change given the global fails they have faced. Therefore, I do foresee pushback from red Pine First Nation members around the change implementation plan process. I hope to mitigate this resistance to

change by working closely with leadership such as the Chief and Council to garner support and build trust among the community. Further, within the stagnation phase there are several opportunities to gather the community members for Chief and Council meetings and sharing circles, however, given the displacement of the membership across Ontario there may be a lack of attendance or willingness to travel. By considering online meeting options, and travel allowances for the members, this may help mitigate this potential barrier. Moreover, for both the preparation and implementation phases there may be challenges around the recruitment process for the IAC and call-outs to the members for their participation. For example, in a past call-out to the Red Pine First Nation members for their participation on an economic project there was a lack of interested members. This barrier will require consideration of best practices to engage Red Pine First Nation members such as increasing transparency and communication around the importance of their participation or compensation for their time. Finally, both the determination and fruition phase require regular meetings and on-going communication between Red Pine First Nation members and the mining corporations, which may be difficult once again around scheduling and travel. These potential barriers require obtaining support from leadership including Chief and Council, fostering trust and partnerships with the First Nation members, and utilizing alternative meeting techniques to accommodate members living off reserve.

Change Plan Alignment with Leadership Approach and Organizational Structure

In several important ways, this change plan aligns with both care-based and adaptive leadership theory and the organizational structure of Red Pine EDC. My change plan is consistent with an adaptive leadership approach, as each stage of the plan involves active support, participation, and feedback from Red Pine First Nation members who are directly impacted by the problem. Indeed, Nelson and Squires (2017) explain that in adaptive leadership,

solutions are created by working with the people who are most affected by the problem because this approach ensures that these individuals have an active voice in the desired solution and change process. In my change plan, First Nation members are called to share their voices by participating in the IAC, co-authoring the cultural chapter of the IBA, and sharing information about the PoP. This notion for sharing and hearing the voices of First Nation members is consistent with elements of care-based leadership theory. Tomkins and Simpson (2015) note that caring leadership encourages leaders to be open to ways of knowing that are not strictly intellectual, rather listening to the feelings of others. Listening to the voices, stories, and oral traditions from Red Pine First Nation members as a key part of the change plan aligns with both care-based adaptive leadership theory.

My change plan aligns with Red Pine EDC's organizational structure which focuses on working closely with Red Pine First Nation. Indeed, given that Red Pine First Nation owns Red Pine EDC, this change plan is consistent with the Indigenous ownership of and interaction with the organization. At times, however, on larger-scale profit-driven projects, Red Pine EDC works independently from Red Pine First Nation (sometimes with non-Indigenous groups), so this anomaly may not align with the present organizational structure. My change plan, then, necessitates the ongoing organizational interaction between Red Pine First Nation and Red Pine EDC.

Selecting Change Agents and Ensuring Inclusion

In terms of selecting personnel to assist in achieving the desired future state of Red Pine EDC, the necessary approach is conducting call-outs (a form of participatory development) to Red Pine First Nation members for some stages of the change plan to ensure equity in this process. Enns (2014) asserts that participatory development encourages the inclusion of local

knowledge and ensures marginalized groups are a key part of the direction of change and in turn reverses unjust power dynamics. Red Pine EDC has successfully organized call-outs to the membership on several occasions, by advertising the call-out in the First Nation monthly newsletter and within the First Nations communication group. The call-out is vetted through the Chief and General Manager, and then is sent to the Red Pine First Nation Band administrator for distribution. The Red Pine First Nation members trust the Band Administrator given the approval process required before a call-out is distributed to the membership. This process will empower Elders, Knowledge Keepers, and Red Pine First Nation members to participate in the change plan by hearing the issues in an open Chief and Council meeting, which will help garner public support.

Inquiry Process

My change plan encourages an inquiry process as part of my implementation plan. Specifically in phase one stagnation, I am garnering support for and creating awareness of the PoP. This stage is an opportunity for First Nation members, Red Pine EDC staff, and outside community partners to learn about the historical underpinnings of the problem while also learning about and reflecting on the lack of Indigenous inclusion in IBAs. Educating community leaders such as neighbouring First Nation leaders and city officials, for example, about the lack of culture at the mine sites will allow for a better understanding of the problem. The preparation stage, which involves the IAC reviewing past IBAs, is a learning opportunity for members of the council to understand the structure and legality of the agreements and the importance of redrafting to meet the cultural needs of the community. Furthermore, in the implementation phase, in which the cultural chapter is being drafted, there will be opportunity to host a debriefing meeting to promote reflection on the chapter and steps going forward. This meeting

will allow members to engage in critical reflection practices by reviewing the cultural chapter, reflecting on its objectives, and providing feedback on any needed adjustments or recommendations.

Addressing Resistance to Change

This section will examine any resistance to change throughout my change plan process. According to Bareil (2013), two types of resistance to change are possible: the traditional paradigm refers to a tangible obstacle to change, whereas the modern paradigm refers to an emotional obstacle to change. I believe that within my change plan, the modern paradigm will be more pervasive than the traditional paradigm. In terms of adaptive solutions, Randall and Coakley (2007), referencing Heifetz et al. (2004), reinforce the notion that adaptive solutions are developed through debate, dialogue, and creative thinking, collaboration that embraces the participation of community partners.

I foresee the modern paradigm regarding the resistance of Red Pine First Nation members and the traditional paradigm as it relates to the mining corporation. Given the historical exclusion of Indigenous culture in the IBAs and on the traditional territory, Red Pine First Nation members, particularly those members who reside on their traditional land closest to the mine site, are close to the problem and will likely experience feelings of discomfort, aligning them with the modern paradigm. Consistent with Bareil (2013), I will listen to their concerns and facilitate relevant dialogue through the IAC. The mining corporation is consistent with a traditional paradigm because the redrafting of the cultural chapter will incur further costs to the mining company; however, through the stagnation phase in which creating awareness of the problem occurs, the mining corporation has expressed their financial support for a more fulsome culture chapter. Moreover, my change plan involves an innovative approach that ensures change is

continual through the ongoing feedback from the First Nation members; this inclusive process can disrupt their resistance. Similarly, Yukl and Mahsud (2010) note that adaptive leadership requires creating innovative ways to address problems and, as such, this process is advantageous because it challenges traditional organizational structures. In the case of Red Pine EDC, this adaptive strategy may involve challenging the organization's colonial and hierarchical structures. Ford and Ford (2009) explain how negative past experiences can result in resistance to change; however, when the resistance is perceived as feedback and not opposition, it can improve the change strategy and lead to successful implementation. Rather than interpret the possible resistance of Red Pine First Nation members as negative, therefore, I plan to view it as valuable and constructive, to better my change strategies. The next section will identify and discuss ways to mitigate implementation and transition issues regarding the change.

Managing Implementation and Transition Issues

I will consider the potential implementation issues and how best to manage transition within this change process. One potential implementation issue that I foresee is funding, given that my change plan requires participation from First Nation members, consultants, and legal staff, all of whom will need to be compensated for their time. Specifically, when considering the IAC, honoraria are customary for any involvement of, and generational knowledge provided by, Indigenous Elders or Knowledge Keepers. In addition, retaining consultants and legal counsel to oversee the redrafting of the cultural chapter will require additional funding. To offset this issue of funding, I will request financial support from the mining corporation, a practice that has been productive in the past, as the mining corporation has approved of funding from Red Pine EDC's IBA costs. Another potential limitation that may arise from the change plan is the logistics of a regular monitoring process. While the end goal is to create a fulsome cultural chapter that is a

living document encouraging Indigenous culture and participation in the IBA process, regular monitoring is prohibitive because of a lack of personnel and accountability practices. To ensure that monitoring is regular and comprehensive, the IBA coordinator (myself) will regularly schedule site visits and obtain reports to ensure that the cultural objectives are fulfilled. Because the IBA is currently reviewed monthly, increasing the practice of monitoring will be feasible. The next section will explore equity and social justice considerations within the change plan process.

Equity and Social Justice Considerations

The planned change to include Indigenous voices, culture, and language in the IBA creates an opportunity for decolonization, a process that promotes equity and social justice. The historical injustices faced by Indigenous peoples concerning their claim to their traditional land must be addressed, and my change plan aims to imbue the territory (the mine sites) with Indigenous culture through the reclamation of Red Pine First Nation language, culture, and traditions. My change plan is unique because resource extraction in Northern Ontario has operated for decades without cultural considerations. My change plan marks progress in decolonization and reconciliation efforts by encouraging Indigenous participation and vocalization in leadership roles and fostering respectful partnerships between industry partners and Indigenous communities.

In summary, this section outlines my clearly defined change strategies and solutions that comprise my change plan. This plan is based on the five-step Duck curve change model consisting of short-term, middle-term, and long-term goals, and performance indicators with proposed timelines. The proposed change plan aligns with elements of adaptive leadership in terms of promoting collaboration with and participation from Red Pine First Nation members.

This section also outlines the selection process for personnel within the change plan and ensures an equitable and fair selection process through call-outs to First Nation members. Finally, this section discusses the resistance to change and limitations that may occur throughout the implementation plan. Strategies, such as facilitating open conversation and acknowledging past failures, can mitigate resistance to change and redefine it as valuable feedback within the implementation plan process. Significantly, implementation plan is rooted in decolonization, equity, and reconciliation efforts, which creates a culturally enhanced IBA and an inclusive environment for Red Pine First Nation peoples.

The Plan to Communicate the Need for Change and the Change Process

This section will outline the process of building awareness within Red Pine EDC and Red Pine First Nation regarding the need for change through my communication plan that is based on Duck's five-phase change curve model, which is furthered discussed in Appendix B. The specific solution is the creation of a cultural chapter for the IBA through an Indigenous-led advisory council (IAC). In addition, I will present my Knowledge Mobilization Plan (KMP) based on Lavis et al.'s (2003) five principal domains: the research that is transferred to target audiences, the group to whom the research transfer is delivered, the designated individual transferring the knowledge, the approach of organizations to engage target audiences in the process, and the evaluative activities concerning the knowledge transfer. This section will also examine issues and questions that may arise within the organization during the learning transfer process.

Building Awareness and Communicating the Path of Change

Creating awareness is achieved through communicating the path of change, including milestones and wins, and ensuring that the communication methods are rooted in an Indigenous

framework. Dutta and Elers (2020) speak to the necessity of transforming dialogue in Indigenous contexts to challenge the status quo while encouraging Indigenous voices in communication strategies. This transformation of dialogue is shown through my approach to selecting change agents when ensuring all Red Pine First Nation band members are included in the change process through public call-outs and information sharing through open-band Chief and Council meetings. This approach resonates with my communication plan because it speaks to the evolution of dialogue and the importance of centering culture within our communication. Further, Dutta and Elers (2020) examine the “role of communicative infrastructures,” specifically the importance of Indigenous-owned infrastructure for communication versus colonial structures that often reinforce westernized forms of communication and exclude Indigenous culture (p. 8). When looking at the environment where I will be communicating with members, I will be cognizant of choosing a location that is culturally welcoming to everyone. This atmosphere may be in a lodge or on the reserve land versus an urban meeting room or office space. These elements are examined further in each step of my communication plan.

Stagnation: Building Awareness of the Need for Change

The first phase of the communication plan is to break the stagnation within Red Pine EDC by creating awareness of the need to change the current state of the IBA. Specifically, this phase starts with a presentation outlining the need for change, delivered before an open-band Chief and Council meeting that brings together Elders, council members, Red Pine First Nation members, and staff at Red Pine EDC. I, alongside the General Manager of Red Pine EDC, will provide an illustrated presentation and a detailed report that argues for the need to include a cultural chapter in the IBA. Face-to-face meetings are critical for engaging in deeper conversations: Davidson-Hunt and O'Flaherty's (2007) work with Indigenous communities

showcased the importance of personal face-to-face discussions and the importance of the post-meeting discussions among community members.

This need for change must also be communicated to the mining staff, so a similar presentation and culminating report will be delivered to them. To encompass an Indigenous approach in this communication, the role of Elders is critical; as such, we rely on our successful method of a tea social to bring Elders together and to garner feedback and knowledge from the First Nation Elders to discuss the need for change. This phase of the communication plan will take approximately three months and will involve participation from the Chief of Red Pine First Nation, Elders, the Band Administrator, the IBA Coordinator (myself), Red Pine First Nation members, and mining staff.

Preparation: Garnering Feedback through an Indigenous-led Advisory Council

The preparation stage of the communication plan involves communicating the vision for change and inviting Red Pine First Nation members to share their voices through the development of an IAC through a call-out to Red Pine First Nation members. The IAC will hold biweekly meetings to review the past IBAs and discuss the vision for change. The use of advisory councils aligns with the adaptive leadership approach and the importance of collaboration with all levels of the organization. Nelson and Squires (2017) note that the incorporation of all voices in the change process allows for inclusive solutions to facilitate implementation. Throughout the development of the IAC, status reports will be shared internally and with the mining corporations to continue communicating change objectives.

Moreover, I feel it is important to integrate Indigenous approaches in the communication plan through a sacred sharing circle. Tachine et al. (2016), referencing Kovach (2009), defines sharing circles as an open-ended conversational method that honours storytelling within tribal

communities and has been practiced among Indigenous communities for generations. Hosting a sharing circle is a way for Elders, Red Pine First Nation members, and Knowledge Keepers to discuss the cultural chapter of the IBA and the vision for change. Further, Tachine et al. (2016) explains that, when using sharing circles within a research process, cultural protocols must be maintained. The sharing circle will be facilitated by Red Pine First Nation's Cultural Facilitator (a traditional Elder) and will require involvement from the Red Pine First Nation Chief, the IBA Coordinator (myself), Red Pine First Nation members, the Red Pine First Nation Cultural Facilitator, Elders, Knowledge Keepers, and mining staff. The Red pine First Nation members that participate in the sharing circle will be generated from the call-outs that have been distributed to the First Nation community. The timeline for this phase will be three months.

Implementation: Developing the Cultural Chapter and Championing Indigenous Voices

The implementation phase involves promoting the voices of Red Pine First Nation members within the development of the cultural chapter of the IBA, to do so, the feedback and continued involvement of Red Pine First Nation members is critical. To garner their support, Red Pine EDC will request participation from Red Pine First Nation members through closed social media groups and the Red Pine First Nation monthly newsletter. The Red Pine First Nation members on the IAC, in collaboration with Red Pine EDC and the mining corporation, will then draft initial elements of the cultural chapter. Components of the cultural chapter will be communicated through visuals, reports, and presentations to the Red Pine First Nation community and the legal counsel supporting the redrafting process. Specifically, the use of cultural visuals, which will be created by Red Pine First Nation and the IAC, is an important component of this stage of the communication plan because it aligns with Indigenous cultural practices; indeed, Santana and Akhurst (2021) assert that visuals and Indigenous art that

encourage decolonization promote the sharing of cultural knowledge. This phase will take approximately six months to complete and will involve the participation of the Red Pine First Nation Chief, IAC, the IBA coordinator (myself), the Red Pine First Nation members, mining staff, and legal counsel.

Determination: Communicating the Change, Externally and Internally

The determination phase will be characterized by communicating the cultural change, externally and internally as related to the adaptive leadership approach. This phase involves two external forms of communication: the public signing of the cultural chapter within the IBA, an opportunity for Red Pine First Nation members, community partners, and board members to witness the profound importance of culture in the IBA. In addition the circulation of a press release for local community members, leaders, and other First Nations, will showcase an exemplary IBA and encourage future Indigenous participation. Internally, Red Pine First Nation, supported by Red Pine EDC, will host an annual ceremony, an existing customary practice, on their traditional land (mine sites) to demonstrate the objectives of the cultural chapter and of the continuation regular monitoring of actionable future steps. These continual check-ins align with the adaptive leadership approach, as Glover et al. (2002) note that maximum adaptive leadership is achieved when there is a continuous review of feedback and when leaders are open to, and continue to make, necessary changes based on this information. The duration of this phase is estimated at one year and involves the Red Pine First Nation Chief, the Red Pine EDC General Manager, the IBA Coordinator (myself), the Red Pine First Nation members, community leaders, other First Nations, and mining staff.

Fruition: Communicating Future Goals and Promoting Decolonization

The fruition stage explores future goals that arise from the changes to the cultural chapter, which creates opportunities for decolonization and reconciliation with industry partners. This stage will enable Red Pine EDC to create future opportunities for Indigenous practices at the mine site through, for example, initiatives based on the cultural training objectives such as the creation of a Sweat Lodge, the demonstration of medicine wheel teachings, and the promotion of Indigenous language resources. Accordingly, the IBA coordinator (myself) will provide monthly IBA reports and continue to monitor these new changes to enhance communication processes. The next section will present my Knowledge Mobilization Plan which outlines how I will communicate my path of change.

Knowledge Mobilization Plan (KMP)

The Knowledge Mobilization Plan (KMP) is defined by Campbell et al. (2014) as a process that establishes connections that align with the focus of the research and identify community needs, with the purpose of improving practices, monitoring this new approach, and sharing the results. The KMP aligns with elements of double-loop learning because the process of knowledge mobilization reinforces the change in “programmed” culture across Red Pine EDC. My KMP will examine multiple knowledge transfer elements: communicating milestones, addressing potential questions, championing the voices of those who have been silenced, and describing the visual graphic of the KMP (Appendix C). Specifically, my KMP will address Lavis et al.’s (2003) five principal domains of knowledge transfer as discussed below:

What do Research Organizations Transfer to Their Target Audiences and at What Cost?

When considering the messaging transferred to the target audiences, Lavis et al. (2003) explain that organizations should deliver “actionable messages” from a larger research body

rather than a single report. At Red Pine EDC, the actionable messaging will take the form of call-outs to the membership for its participation in the IBA process and IAC. The IAC's culminating reports will outline necessary steps for redrafting the IBA and will include comments from the current IBA that address the need for change.

To Whom do Research Organizations Transfer Research Knowledge and with What Investments are they Targeted?

According to Lavis et al. (2003), specific knowledge transfers should be adjusted to match the target audience; the authors provide three questions to determine to whom the knowledge should be transferred: "Who can act on the knowledge available?"; "Who influences these actors?"; and "Which target audience would be most successful with the knowledge that directly impacts them?." Regarding Red Pine EDC, the target audiences that I have identified are the Red Pine First Nation members, the Red Pine EDC board members and community partners and the mining corporation. When considering Lavis et al.'s, first question, who can act on the knowledge, the main groups are the Red Pine First Nation members and the mining corporation: the Red Pine First Nation members are the stewards of the land where the mines are located and have authority over the actions on their land, the mining corporations can, in turn, act on the Red Pine First Nation members' feedback. In terms of Lavis et al.'s second question, who influences these actors, I identify the Red Pine First Nation Chief and the Red Pine EDC General Manager, both of whom oversee high-level decision-making and act on behalf of the First Nation members. Considering Lavis et al.'s third question, which target audience would be most successful with the knowledge that directly impacts them, I contend that this audience is the Red Pine First Nation members, given that my PoP involves their participation in the IBA.

By Whom is the Research Knowledge Transferred and What Investments are Assisting Them?

Identifying who is delivering the knowledge transfer in this process is a critical component of the KMP. According to Lavis et al. (2003), referencing Shonkoff (2000), the credibility of the messenger is vital, as it will determine the success of the knowledge transfer. At Red Pine First Nation, the messenger should be an individual who has fostered a lasting relationship with the First Nation and built trust through transparency. Given past knowledge transfers within Red Pine EDC, the most suitable messengers are the Red Pine First Nation Chief and Council, who consist of trusted Elders and Knowledge Keepers. This knowledge transfer speaks to inquiry process as part of my change plan which involves critical self-reflection around the redrafting process of the IBA both internally from Red Pine First Nation community members and externally from city officials and community leaders.

How do Research Organizations Engage Target Audiences in the Research Process?

Lavis et al. (2003) explain five strategies for organizations to engage target audiences: developing comprehensive messages, ensuring relevant knowledge transfer approaches, creating dedicated resources, maintaining consistent engagement, and increasing the use of websites and newsletters. Implementing these strategies, the authors conclude, increase audience attention to evaluative activities related to knowledge transfer. As I intend to transfer knowledge through the Red Pine First Nation monthly newsletter and the members' closed social media groups, this approach aligns with Lavis et al.'s five strategies and KMP.

Do Research Organizations Perform Evaluation Activities Related to Knowledge Transfer?

In the case of Red Pine EDC, the Plan, Do Study Act (PDSA) cycle and self-reflection tools will be used to monitor and evaluate the knowledge transfer (discussed in the next section). My approach combines the PDSA and the self-reflection tools, the latter of which involves self-

reports of knowledge transfer that help reveal possible areas of improvement (Lavis et al., 2003). I will include self-reports throughout my knowledge transfer process, in the form of journaling and logging each phase of the knowledge transfer; I will encourage First Nation members to do the same. This self-reflection is an opportunity for the target audiences, such as the Red Pine First Nation members and the mining corporations, to keep detailed notes throughout the knowledge transfer, to engage in profound cultural awareness.

Framing Issues for Various Audiences and Potential Questions

Both the KMP and the communication plan ensure that specific and tailored knowledge approaches are delivered to each target audience and that potential questions are sufficiently addressed. When I share knowledge with the Red Pine First Nation members, it will be presented in the form of visuals or oral presentations, methods that align with Indigenous ways of learning; when I share knowledge with the mining corporation, it will be delivered through status reports or comments on previous IBA documents, commonly used industry practices. When I consider anticipated questions from these target audiences, one question that arises is “why redraft the cultural chapter now?,” and my response is that the entire IBA is currently under renegotiation, so it is timely to improve its cultural chapter.

Giving Voice to Those Who Have Been Silenced

The entirety of this DiP advocates for and give voices to First Nation groups, specifically Red Pine First Nation members who have been silenced for generations. The establishment of the IAC is an opportunity for First Nation members to share their stories, lead discussions, aid in decision-making, and provide feedback. As stated in Article 18 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), this freedom of expression regarding Indigenous issues is an inherent right: “Indigenous peoples have the right to participate

in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own Indigenous decision-making institutions” (p. 15). Through the IAC, First Nation members' voices will be championed and incorporated into the decision-making and redrafting of the cultural chapter of the IBA.

Description of the Visual KMP

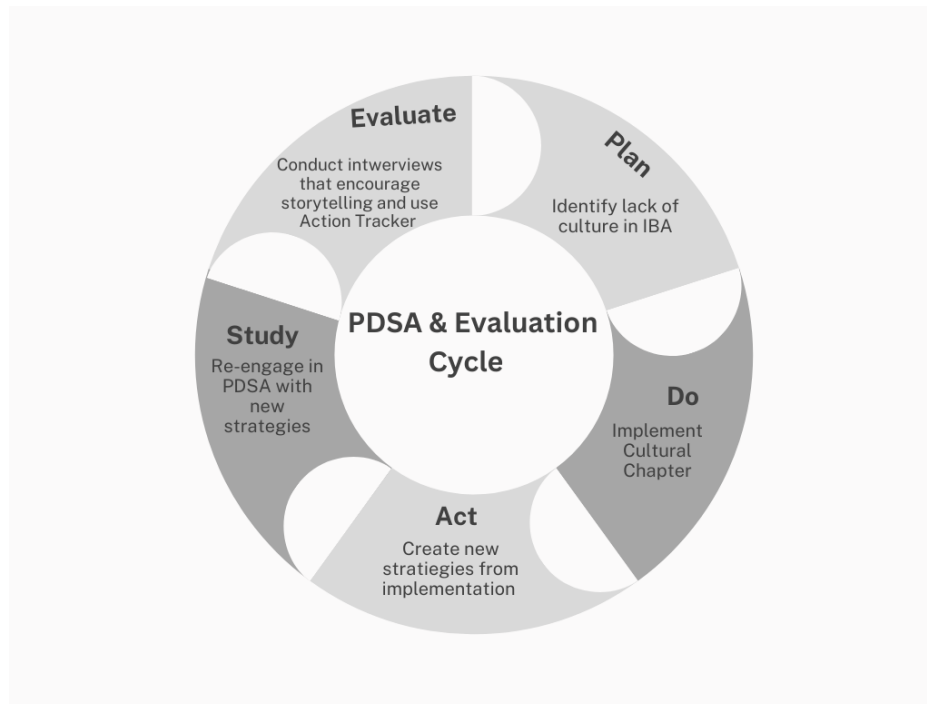
The visual representation of the KMP can be found in Appendix C, and it is built upon Cooper's (2011) eight knowledge mobilization techniques: partnerships, awareness, accessibility, engagement, policy influence, organization development, implementation support, and building capacity. Rather than using a chart that illustrates these techniques as hierarchical, I present my KMP as a circular formation to show the interconnectivity of the techniques. This circular shape has cultural and symbolic importance to Indigenous peoples: “the Sacred circle concept is examined as the expression of an aboriginal metaphysics in which reality is conceptualized as a process, the movement of life through wholeness, connectedness, and balance” (Regnier, 1994, p.129). At the center of this circle is the IAC because it is the core of knowledge mobilization and transfer and showcases the importance of Indigenous voices and participation in the KMP.

Change Process Monitoring and Evaluation

This section will outline the tools and measures that I will use in the future to track and assess change, respectively, at Red Pine EDC (all of the monitoring and evaluation tools laid out in this section have not been completed, rather they are specific recommendations for future use). Specifically, I will be using the Plan-Do-Study-Act (PDSA) as shown in Figure 3 as my monitoring tool, which will be guided by Duck's five-phase change model as shown below:

Figure 3

Plan, Do Study Act (PDSA) Cycle



Like Crowfoot and Prasad (2017), I perceive the PDSA four-stage cycle as a way to monitor the continual improvement of a change process. In addition to the PDSA tool, I will incorporate qualitative methods in the form of focus groups that encourage storytelling, an oral tradition that encompasses Indigenous ways of knowing and being. At Red Pine EDC, this storytelling process will involve round-table discussions with organization members who are part of the change process, a technique discussed in the evaluation section. Indeed, the final phase of the monitoring plan is evaluation; in this section, I will use Red Pine EDC’s “Action Item Tracking Tool” and a participatory evaluation framework for evaluating the change process and will examine the

findings of the monitoring section to address potential barriers and inequities within the change plan.

Monitoring Tools and Measures to Track and Assess Change

Markiewicz and Patrick (2016) explain the monitoring process as a way to track change against performance targets across predetermined organizational categories, such as administrative actors, community partners, financial factors, and implementation processes, several of which will be examined within my monitoring process guided by the PDSA tool. Crowfoot and Prasad (2017), referencing Taylor et al. (2013), explain the PDSA acronym: “plan” identifies the change aimed at improvement; “do” refers to the change being tested; “study” is the success of the change; and “act” provides recommendations for next steps in the change cycle. An illustration of the PDSA and evaluation cycle appears in Figure 3.

Monitoring During Stagnation Phase

Adhering to the Duck curve change model, the first phase to be considered is stagnation, which involves creating awareness of the problem and the need for change. The actionable steps in this phase include presenting the problem to the Red Pine First Nation Chief and Council, engaging the First Nation members to provide feedback on the current IBA, and meeting with the mining corporation to identify the need for change within the IBA process. Monitoring the steps involved in this phase requires both quantitative and qualitative approaches. First, on a quantitative level, setting a target number of members who attend the Chief and Council meeting is critical, to assess the level of membership support; the target number is a minimum of 15 First Nation members. If fewer than 15 members attend, I will repeat the planning phase of the PDSA cycle, and plan for another future meeting which Patel and Deshpande (2015) define as analyzing the current state and identifying opportunities for solutions and improvement and

reschedule another Chief and Council meeting. The qualitative monitoring approach of this phase involves garnering feedback from First Nation members after the Chief and Council meeting has taken place. Once the members are aware of the need for change, reflection cards, blank cards on which to record personal thoughts and feelings, will be distributed to members to garner further feedback and monitor their level of support, this method was chosen to ensure the members' voices are reflected in the change process. In terms of PDSA cycle involvement during the stagnation phase there is a focus on the planning phase. Patel and Deshpande (2015) provide three steps that comprise the planning phase: identifying problem improvements, developing an improvement theory, and creating an action plan. At Red Pine EDC, this strategy will take the form of identifying the current gap within the IBA, engaging the members to provide feedback on the current IBA, and discussion of a cultural chapter of the IBA.

Monitoring During Preparation Phase

The preparation stage includes the development of the IAC, which involves putting a call-out to members, creating a bi-weekly meeting schedule for the IAC, and reviewing the current IBA with the IAC. This stage aligns with the adaptive leadership approach: according to Dunn (2020) referencing Grisogono (2010), seeking the best solutions requires adaptability in an organization consisting of cohesive teams. Adaptive leadership at Red Pine EDC is demonstrated by the team environment of the IAC, which I will monitor by reviewing its meeting minutes, distributing monthly surveys to its members, observing attendance at each meeting, and setting team-performance targets. The purpose of choosing to use surveys in the future as a monitoring method in this phase is to ensure accountability and regular check-in with the IAC is maintained. In terms of PDSA cycle involvement the preparation phase aligns with both the doing and study phases of the cycle. According to Patel and Deshpande (2015) the doing phase is an opportunity

for further learning and making required adjustments, while the study phase allows for reflection, analysis, and new knowledge being acquired. This is shown through the IAC's level of involvement in the IBA process, through monthly open-ended surveys, to obtain feedback from its members and ensure the ongoing existence of adaptive strategies.

Monitoring During the Implementation Phase

The redrafting of the cultural chapter to encourage Indigenous voices and authorship is a key component of the implementation phase, which requires working with both the IAC and the mining corporation. This redrafting process aligns with the doing phase of the PDSA cycle and includes observing unexpected issues and documenting significant findings (Patel & Deshpande, 2015). Furthermore, this doing phase will involve completing the cultural chapter and ensuring that the mining corporation follows its objectives: creating the position of a cultural facilitator, ensuring ongoing Indigenous consultation practices, and developing Indigenous language resources within the industry. To monitor the creation of the cultural chapter, I will plan to utilize a mixed-methods approach of qualitative and quantitative practices by collecting and analyzing emotive feedback from Red Pine First Nation members (especially those living near the mine site), through measurable monthly check-ins at the Chief and Council meetings. I will also engage in a reflective monitoring practice by keeping a log of change progress to help implement new solutions and provide email updates, reports, and meeting minutes from all IBA discussions.

Monitoring During the Determination Phase

During the determination phase, the cultural chapter is an active and living document. As such, with the collaboration and support from the IAC and mining corporation, this cultural chapter can be revisited and edited as needed based on the Red Pine First Nation member's needs. At this point, the revisions of the cultural chapter can be put into practice and the PDSA

cycle can repeat, a process that aligns with the study phase involving assessing the successes and pitfalls of the implementation plan once it has been enacted (Patel & Deshpande, 2015). This study phase involves applying the solutions and recommendations for the cultural chapter of the IBA and monitoring them by reviewing minutes from IBA meetings and discussing the objectives outlined in the cultural chapter; the mining corporation, for instance, provides Environmental, Social, and Governance (ESG) reports to the IBA Coordinator (myself) during the IBA meeting. This report includes demographics such as the number of Red Pine First Nation members employed at the mine site, the number of its cultural training sessions, and the number of cultural and community outreach initiatives. By planning to review the ESG reports and the IBA meeting minutes, I will assess the level of Indigenous participation at the mine site and the number of fulfilled cultural objectives. Again, this will be an opportunity for journal logging and reflection after reading and reviewing the ESG reporting, this is the chosen approach to keep a continual log of my findings to ensure Indigenous participation is maintained. This phase is also an opportunity to repeat the PDSA cycle in other areas of Red Pine EDC, including the environmental chapter, for example, to continue to incorporate Indigenous culture and participation.

Monitoring During the Fruition Stage

The fruition stage involves continually revisiting the cultural chapter and improving areas as necessary. Specifically, steps within this phase include hosting monthly meetings between Red Pine EDC and the mining corporation to review the action item tracking tool and attending open-band council meetings; during these meetings, significant information about the change process will be shared through cultural practices, such as storytelling, round dancing, and open fires. This ongoing revisiting aligns with the act phase of the PDSA cycle: as Patel and Deshpande (2015)

explain, the identified solutions can be implemented and incorporated in other segments of the organization where the cycle can be repeated to obtain new goals, a process that would necessitate analyzing the cultural chapter and addressing any gaps. Speaking to Elders and Knowledge Keepers who hold valuable cultural knowledge would also allow for improvements to be identified. My monitoring tools, therefore, will include reviewing the action item tracking tool, conducting interviews (group and individual) with traditional storytellers (overseen by the IAC), and reviewing meeting minutes and attendance reports from open-band council meetings. This mixed methods approach will allow for elements of Indigenous ways of knowing and being to be fused into the monitoring process while also encouraging the voices of Indigenous members into all aspects of the change process.

Evaluation

I plan to incorporate Indigenous ways of knowing and being in all aspects of my DiP process, including evaluation; therefore, in conjunction with the action item tracking tool at Red Pine EDC, I will utilize a participatory evaluation framework. According to the National Collaborating Centre for Aboriginal Health (2013), the participatory evaluation framework is a respectful form of evaluation in projects regarding Indigenous peoples because it includes Indigenous peoples in each phase of the research process. One approach to participatory evaluation frameworks is storytelling, a method that aligns with my evaluation tool of conducting focus groups for whom storytelling can identify necessary solutions. According to Bird et al. (2009), storytelling allowed interviewers to identify themes, and it provided a level of depth to the research. Clarke et al.'s (2022) study also included storytelling in their evaluation design through in-person interviews that were conducted with Indigenous Elders, which ensured that oral traditions were central to the evaluation process. This plan to engage in an interview

process (both individual and group) will promote storytelling, particularly for members who live nearest to the mine site and are most impacted by the IBA. Utilizing storytelling as an evaluation tool aligns with TribalCrit tenet number 8 which states: “Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being” (Brayboy, 2005, p. 430). Thus, the use of storytelling is a way of obtaining data and understanding Indigenous ways of knowing and being on a deeper level as related to the PoP. Specifically, this interview process (to be completed in the future) is different than the sacred sharing circles because sharing circles are considered a traditional form of ceremony and what is said during a sharing circle is kept confidential, therefore, sharing circles are not used for monitoring or any kind of data collection. Moreover, I will also review the action item tracking tool monthly with Red Pine EDC and the mining corporation to ensure that all terms of the agreement are met. This evaluation tool is specifically useful because it brings together Red Pine First Nations and the mining organization to establish accountability practices. The Indigenous participation and feedback in my evaluation process is crucial to the cultural goals of my DiP.

Refining the Implementation Plan to Respond to Monitoring Findings

I will refine the implementation plan through my critical analyses of the monitoring findings garnered from the reflection cards, surveys, and personal logs. This process is a critical step in refining the implementation plan and digesting the findings to devise improvement recommendations. Further, to better meet the needs of the Red Pine First Nation community, I and the IAC will review the findings from the monthly focus groups to revise the cultural chapter and ensure that it includes Indigenous participation and authorship. Given the findings of the evaluation practices, I will do the following: restructure the roles and responsibilities assigned to

members within the culture chapter, adjust timelines within the implementation plan, and set realistic goals to improve the implementation plan as needed.

Addressing Barriers and Inequities

Several barriers and inequities need to be addressed throughout the monitoring and evaluation process. Specifically, given that I am a non-Indigenous person working and monitoring Indigenous peoples, I must address the historical and relevant power imbalances. The National Collaborating Centre for Aboriginal Health (2013) referencing Fletcher (2003) explains that the researcher must engage in the following practices to address inequities: acknowledge power imbalances between the researcher and the community, create space for autonomy, encourage outside community members to participate, and ensure objectives are transparent. In sum, the monitoring and evaluation tools are rooted in the on-going collaboration from Red Pine First Nation and encourage Indigenous cultural practices such as storytelling, round-table discussions, ceremony, and Elder participation. This participatory evaluation framework promotes the inclusion of Red Pine First Nation members in all elements of the monitoring process.

Next Steps and Future Considerations

The next steps address future issues pertaining to colonization and reconciliation including the examination of additional IBA chapters, the incorporation of Indigenous language reclamation efforts, and the inclusion of neighboring First Nation groups. My PoP's broader scope of decolonization and reconciliation dictates that future considerations will involve the Truth and Reconciliation Commissions of Canada's Calls to Action to challenge colonial structures at Red Pine EDC and outside organizations.

Next Steps of the Improvement Process

The next steps will involve reviewing other chapters of the IBA agreement that require additional cultural content. The IBA is composed of various chapters pertaining to employment, procurement, and the environment, all of which demand significant cultural input. I will also examine the inclusion of the traditional Cree language of the Red Pine First Nation at the mine site to maintain cultural identity, traditional language practices, and oral traditions. Further, cultural training, may be an established objective in the cultural chapter of the IBA and, as such a cultural facilitator would need to be appointed to fulfill this role. Moreover, I hope to engage other First Nation organizations in working with industry partners to encourage IBAs to promote cultural participation and reciprocity; indeed, a tri-partite agreement among Red Pine First Nation, the other two First Nation communities in the area, and the mining corporation will be established to seek further cultural partnerships.

Future Considerations of the Improvement Process

The ultimate objectives of my DiP are decolonization and reconciliation. To facilitate these goals, I will further explore the cultural training component of the cultural chapter to help restore generational knowledge and customs, and ultimately create a path toward decolonization and reconciliation. Another future consideration is ongoing consent between Indigenous communities and industry partners, such as mining sectors, that have an obligation to continue to consult with First Nation communities in an effort to promote reconciliation. The importance of consultation is evident in the TRC's Call to Action number 92 (2015): "Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous peoples before proceeding with economic development projects" (p.10). The future considerations of my DiP, therefore, will be rooted in the continual involvement of

the Red Pine First Nation members, to champion their voices and dismantle colonial structures for the ultimate purpose of decolonization and reconciliation.

Chapter 3 Summary

Chapter 3 details the plan for implementing, monitoring, and communicating the organizational change process guided by Duck's five step change model. The implementation plan focused on short-, medium-, and long-term goals, as well as the overall organizational structure and the connection to adaptive leadership throughout the change process. The communication plan detailed how the change will be communicated through various channels and promoted Indigenous forms of communication, such as oral traditions, storytelling, and reflective practices. In conjunction with the communication plan, the KMP emphasized the importance of creating opportunities of inquiry, transferring knowledge through partnerships, building capacity, and influencing policy; these three plans overlap, as each point to the lack of Indigenous participation in the IBA. Creating this sense of awareness is critical to initiating the change implementation process and garnering support from both Red Pine EDC and Red Pine First Nation. To move forward, each plan outlined specific actionable steps and identified necessary organizational actors; however, specific attention was paid to Indigenous members, leaders, Elders, and Knowledge Keepers. This inclusion further emphasized the need to amplify Indigenous voices in the change plan process and within the authorship of the cultural chapter of the IBA.

Dissertation-in-Practice Conclusion

My Dissertation-in-Practice (DiP) explored my Problem of Practice (PoP) at Red Pine EDC: the lack of Indigenous participation and input in the Impact Benefit Agreements (IBAs) that are specifically related to the needs of the Red Pine First Nation members. Chapter 1

detailed the connection between my PoP and the historical generational trauma of Indigenous peoples; significantly, the unjust breach of treaty rights in the 19th century resulted in the historical land dispute of Red Pine First Nation, leaving the entire community displaced. My PoP examined, through the cultural development of the IBA, the need to reclaim Red Pine First Nation's historical land base, in addition to their traditional language and generational Indigenous traditions. Furthermore, based on my positionality as a non-Indigenous leader and ally, Chapter 1 discussed my personal leadership style as a blend of care-based and adaptive theories. Chapter 2 demonstrated that, through my review of organizational structures at Red Pine EDC, both care based and adaptive leadership are the necessary PoP approach, given the disturbing historical colonial impacts that still exist. Indeed, as Benzie et al. (2017) assert, "an adaptive approach . . . is a necessary part of addressing a wicked problem" (p.236). The complexity of the PoP demanded a comparative analysis of potential solutions of which solution one, creating a cultural chapter of the IBA through an Indigenous-led advisory council, was the optimal strategy.

Chapter 3 detailed the implementation process for communicating the change, transferring required knowledge, and monitoring the change progress at Red Pine EDC. Ultimately, the desired future state of Red Pine EDC is an environment that promotes decolonization and reconciliation practices between First Nation communities and industry partners in a manner that situates Indigenous cultural needs at the forefront of all decision-making. This priority will create equitable opportunities for Indigenous communities to maintain and celebrate their sovereignty.

Narrative Epilogue

In this final section of my dissertation, I must begin by acknowledging the traditional lands, and their First Nation peoples and stewards, on which I have been privileged to live, work, and play. I am eternally grateful, as a young Non-Indigenous woman working in a male-dominated and industry-focused sector, for the experience of working closely with the Red Pine First Nation, its leadership, and its members. Working at Red Pine EDC during the pivotal time in which the IBA was considered for renegotiation, provided me with knowledge and lived experiences that will shape me for the rest of my life. This doctoral journey has been a profoundly awakening, transformative, and meaningful experience.

On a personal note, throughout my doctoral studies, I faced life-altering experiences that impacted me both physically and psychologically, and the Western Doctor of Educational Leadership (EdD) program gave me purpose. It provided me with scholars and educators who challenged me academically and encouraged me to truly understand what it means to blend theory and practice into my daily life as an academic and leader. The program motivated me to lead with passion, write with purpose, and to fear not of change because it can be beautiful.

The overarching theme of my dissertation is to give voice to the Red Pine First Nation members and all Indigenous groups who have been silenced for generations. My work is an invitation to everyone to participate in Indigenous advocacy toward the goal of decolonization and reconciliation. This DiP is an example of the importance of bringing Indigenous issues to the forefront and stepping back as a leader to allow Indigenous peoples to share their knowledge, author their work, and ultimately change the culture of colonial systems. I leave you with the wise words of Onigaming First Nation member Wab Kinew, Manitoba's first Indigenous premier since Métis Premier John Norquay in 1887: “We have a choice in life - we can choose how we

are going to behave. We can determine whether we reflect the good around us or lose ourselves in the darkness.”

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Appendix A: Change Implementation Plan

Duck Curve Change Model	Timeline	Goal	Actions Toward Meeting Goals	Person Responsible	Potential Challenges
Stagnation	3 months	Creating awareness of the need to include a cultural chapter of the IBA. Sharing the problem of the lack of Indigenous culture, language, and voices in the agreement with members of the First Nation and decision-makers within the organization.	<ul style="list-style-type: none"> ● Bring this issue before Chief and Council. ● Share testimonials in the First Nation monthly newsletter. ● Arrange a mine-site visit for staff and Red Pine First Nation members. ● Host a sharing circle with Red Pine First Nation members, Red Pine EDC staff, and mining staff. ● Allow members to reflect on the change needed. ● Educate community leaders outside of the organization to understand the problem. 	<ul style="list-style-type: none"> ● Chief of Red Pine First Nation ● General Manager of Red Pine EDC ● Red Pine First Nation Band Administrator ● Mining staff ● IBA Coordinator 	<ul style="list-style-type: none"> ● Lack of support from membership ● Lack of attendance at Chief and Council meeting ● Difficulty arranging for First Nation members to gather for sharing circle because of the displacement of members
Preparation	6 months	Develop a vision for change and establish a team to support the	<ul style="list-style-type: none"> ● Establish an Indigenous-led advisory council. ● Review past IBAs and draft comments from 	<ul style="list-style-type: none"> ● Red Pine First Nation members ● IBA 	<ul style="list-style-type: none"> ● Difficulty recruiting of IAC ● Challenge in

		change. Begin exploring the need to renegotiate the current agreement.	<ul style="list-style-type: none"> previous IBAs. Share comments with Red Pine First Nation members and Red Pine EDC board members. 	<ul style="list-style-type: none"> Coordinator Red Pine EDC board members 	<ul style="list-style-type: none"> selecting an appropriate IAC if there is an influx of interested participants Potential push-back from Red Pine EDC board members on draft comments that could delay timelines
Implementation	6 months	Establishing a direction for change. Specifically, the direction for my change is to include Indigenous voices and participation in the renegotiation of the IBA to include a cultural chapter. Begin the renegotiation process to include a more fulsome cultural	<ul style="list-style-type: none"> Facilitate a meeting between Red Pine EDC, Red Pine First Nation and the mining corporation to discuss the past agreement and the need to re-draft an agreement that includes a cultural chapter. Call-out to Red Pine First Nation members to assist in authoring the cultural chapter of the IBA. Recruit legal staff and consultants to support the redrafting and renegotiation of the 	<ul style="list-style-type: none"> Chief of Red Pine First Nation Red Pine First Nation members IBA Coordinator Mining staff Consultants Legal counsel 	<ul style="list-style-type: none"> Lack of interested parties in the call-out to members Difficulty around the drafting process with member authorship Delays in timelines due to the recruitment of legal staff

		chapter that includes Indigenous voices	IBA. <ul style="list-style-type: none"> • Host a meeting to promote reflection on the cultural chapter. 		
Determination	1 year	Finalizing the IBA to include a fulsome culture chapter that promotes Indigenous language and culture signed by both Red Pine EDC and the mining corporation. Ensuring the culture is tiered to encourage continual growth.	<ul style="list-style-type: none"> • Hold an IBA meeting to sign the redrafted agreement with the mining corporation. • Gain continual feedback from Red Pine First Nation members. • Assign roles to designated Red Pine First Nation staff for cultural services to the mine site as set out in the agreement. 	<ul style="list-style-type: none"> • Chief of Red Pine First Nation • Red Pine First Nation members • IBA Coordinator • Mining staff 	<ul style="list-style-type: none"> • Difficulty ensuring continual feedback is maintained • Challenges in recruitment for designated Red Pine First Nation staff roles as set out in the agreement
Fruition	On-going	Establish evaluation and monitoring tools to assess the continual cultural inclusion in the IBA process. The cultural chapter is reviewed on a monthly basis.	<ul style="list-style-type: none"> • Mining corporation to create an monthly check-in to ensure cultural aspects of the agreement are being adhered to. • Review monthly reports. • Mine to provide cultural reports and demographics to Red 	<ul style="list-style-type: none"> • Chief of Red Pine First Nation • Red Pine First Nation members • IBA Coordinator • Mining staff • General 	<ul style="list-style-type: none"> • Difficulty around arranging regular site visits and meetings due to scheduling and First Nation member displacement

			Pine EDC.	Manager of Red Pine EDC	<ul style="list-style-type: none">● Challenges with travel costs and meeting expenses
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Appendix B: Communication Plan

Duck Curve Change Model	Timeline	Goal	Action	Form of Communication	Person Responsible
Stagnation	3 months	<ul style="list-style-type: none"> Challenge the current state of Red Pine EDC and break out of the stagnation phase. Communicate the need for change and establish a sense of urgency with the Red Pine First Nation members. Retain feedback from First Nation members. Communicate the need for change to community partners and Red Pine EDC board members. Build awareness among mining staff around the need for change. Communicate the need for change to Elders and 	<ul style="list-style-type: none"> Create a presentation and report communicating the need for change. Bring the need for change (presentation and report) before an open-band Chief and Council meeting. Bring the need for change (presentation and report) before the Red Pine EDC Board of Directors. Seek out Red Pine First Nation members for feedback in the monthly newsletter. Bring the need for change (presentation and report) before the mining staff. Host an Elder's tea social to discuss and present the need for change. 	<ul style="list-style-type: none"> Presentations Reports Monthly newsletters Open-band meetings Elder's tea social 	<ul style="list-style-type: none"> Chief of Red Pine First Nation Red Pine First Nation Band Administrator Red Pine First Nation Deputy Chief and Elder IBA Coordinator Mining staff Red Pine First Nation members

		Knowledge Keepers			
Preparation	3 months	<ul style="list-style-type: none"> • Communicate the vision for change. • Invite Red Pine First Nation members to guide the vision for the change process through the development of an Indigenous-Led Advisory Council (IAC). • Communicate tangible steps to change the current state of the IBA to the Red Pine First Nation members. • Communicate tangible steps to change the current state of the IBA to the mining corporation. 	<ul style="list-style-type: none"> • Establish an Indigenous-Led Advisory Council (IAC) to discuss the vision for change. • Hold bi-weekly meetings with the IAC to review past IBAs and create a plan for the desired change. • Develop bi-weekly reports from the IAC to distribute internally to Red Pine First Nation members and the mining staff. • Share the reports with leadership at Red Pine EDC and the mining leadership for review. • Host a sharing circle with Elders, Red Pine First Nation members and Red Pine EDC to discuss the need for a cultural chapter or redrafting. 	<ul style="list-style-type: none"> • Advisory councils • Bi-weekly meetings • Reports • Sharing circle (storytelling, oral traditions) 	<ul style="list-style-type: none"> • Chief of Red Pine First Nation • General Manager of Red Pine EDC • Red Pine First Nation Elders • IBA Coordinator • Mining staff • Red Pine First Nation members • Legal staff and consultants
Implementation	6 months	<ul style="list-style-type: none"> • Promote the voices of Red Pine First Nation members in the cultural chapter of the IBA. 	<ul style="list-style-type: none"> • Call-out to Red Pine First Nation members to participate in the re-drafting of the agreement. • Showcase elements of the 	<ul style="list-style-type: none"> • Call-outs (via closed social media groups and Red pine First Nation 	<ul style="list-style-type: none"> • IAC • Legal staff and consultants • General

		<ul style="list-style-type: none"> ● Drafting of the cultural chapter of the IBA ● Communicate with legal staff and consultants to assist with the redrafting of the IBA. ● Share elements of the cultural chapter with Red Pine First Nation members for feedback. 	<p>cultural chapter with Red Pine First Nation members, through visuals and presentations</p> <ul style="list-style-type: none"> ● Share the reports and First Nation feedback with legal staff and consultants. ● Regular communication status reports, emails, and meetings with the mining staff and Red Pine First Nation members. 	<p>monthly newsletter)</p> <ul style="list-style-type: none"> ● Meetings ● Visuals and presentations ● Reports ● Emails and communication status reports 	<p>Manager of Red Pine EDC</p> <ul style="list-style-type: none"> ● Red Pine First Nation Elders ● IBA Coordinator ● Mining staff ● Red Pine First Nation members
Determination	1 year	<ul style="list-style-type: none"> ● Final signing of the cultural chapter of the IBA. ● Annual ceremony on the traditional land (at the mine site) to share and communicate the cultural changes set out in the new IBA chapter. ● Continual communication and check-ins between Red Pine EDC and the mining corporation. 	<ul style="list-style-type: none"> ● Public signing of the cultural chapter of the IBA (invite Red Pine members, community partners, and Board members). ● Host annual ceremonies on the land to increase communication about the objectives within the cultural chapter. ● Monthly IBA meetings with mining corporation. ● Continual involvement and communication with IAC 	<ul style="list-style-type: none"> ● Public signing (press release) ● Ceremony (round dance, oral tradition) ● Monthly meetings ● Advisory council meetings 	<ul style="list-style-type: none"> ● Chief of Red Pine First Nation ● Red Pine First Nation Elders ● IBA Coordinator ● Mining staff ● Red Pine First Nation members ● Red Pine EDC General Manager ● Local community leaders and

					other First Nations
Fruition	On-going	<ul style="list-style-type: none"> • Communicate future goals with Red Pine First Nation members and mining staff. • Communicate the importance monitoring tools and maintenance of the change. • Check-ins and monthly meetings with the mining staff. • Reinforce the culture of change and the larger goal of decolonization and reconciliation. 	<ul style="list-style-type: none"> • Host monthly meetings with mining staff. • Garner on-going feedback to assist with monitoring and maintenance of the change through sharing circles and open-ended surveys. • Check-ins with Red Pine First Nation members and mining staff. • Provide IBA reports to First Nation members and mining staff. 	<ul style="list-style-type: none"> • Meetings • Sharing circles • Open-ended questionnaires or surveys • Regular check-ins • Status reports • IBA reports 	<ul style="list-style-type: none"> • Chief of Red Pine First Nation • Red Pine First Nation Elders • IBA Coordinator • Mining staff • Red Pine First Nation members • Red Pine EDC General Manager

Appendix C: Knowledge Mobilization Plan (KMP)



Appendix D: Monitoring and Evaluation Plan

Duck Curve Change Model	Timeline	Goal	Action	Monitoring Tools	Data Collection Method	Person Responsible
Stagnation	3 months	<ul style="list-style-type: none"> Defining the problem within Red Pine EDC. Addressing the need for change. Analyzing the current state (reviewing the current IBA). Outlining potential solutions, creating an action plan. 	<ul style="list-style-type: none"> Need for a cultural chapter is identified through advocacy work and awareness at Chief and Council meeting. Red Pine EDC and mining corporation review current IBA to assess need for change 	<ul style="list-style-type: none"> Review meeting minutes Observe number of members at council meeting 	<ul style="list-style-type: none"> Encourage members to provide feedback through self-reflection cards 	<ul style="list-style-type: none"> Red Pine First Nation Chief Mining corporation IBA Coordinator Red Pine First Nation members Red Pine EDC General Manager
Preparation	3 months	<ul style="list-style-type: none"> Call-out to members to be involved in the creation of an advisory council Development of IAC 	<ul style="list-style-type: none"> IAC and Red Pine EDC develop an action plan and steps to develop a cultural chapter of the IBA that 	<ul style="list-style-type: none"> Meeting minutes from IAC Observe attendance at each meeting Set team 	<ul style="list-style-type: none"> Regular surveys to IAC 	<ul style="list-style-type: none"> Mining corporation IBA Coordinator Red Pine First

		<ul style="list-style-type: none"> • Bi-weekly meetings with IAC • Document any problems or issues that may have arisen. 	<p>encourages Indigenous voices and participation.</p> <ul style="list-style-type: none"> • Analyze the chapters of the IBA and address any gaps. 	performance targets for IAC		<p>Nation members</p> <ul style="list-style-type: none"> • Red Pine EDC General Manager
Implementation	6 months	<ul style="list-style-type: none"> • Assessing the implementation plan. • Creating new strategies. • Observing the successes and failures of the implementation plan. 	<ul style="list-style-type: none"> • Through the IAC the redrafting of the cultural chapter is in progress. • Putting the cultural chapter into practice. • Assign roles relevant to the cultural chapter. • Mining staff engage in cultural objectives as set out in the chapter 	<ul style="list-style-type: none"> • Garner feedback from Red Pine First Nation members about what improvements are needed. • Keep a log of the progress of the change to help implement new solutions. • Speak to Red Pine First Nation members that live on the 	<ul style="list-style-type: none"> • Journal logging 	<ul style="list-style-type: none"> • Red Pine First Nation members • Red Pine First Nation Band Administrator • IBA Coordinator

				traditional territory near the mine to identify their needs.		
Determinatio n	1 year	<ul style="list-style-type: none"> • New solutions are identified. • The implementation plan can be repeated. • The cultural chapter invites continual improvements and addresses the on-going needs of Red Pine First Nation members • The PDSA can be repeated in new areas of Red Pine EDC to reach new goals. 	<ul style="list-style-type: none"> • Incorporate feedback from Red Pine First Nation members and IAC into solutions for the implementation plan. • Address gaps and needs from members living on the land. • Revise aspects of the cultural chapter as needed to re-engage in the implementation process. • Engage in the PDSA cycle for other areas of the IBA agreement to better 	<ul style="list-style-type: none"> • Review meeting minutes from IBA meetings • Review objectives set out in cultural chapter 	<ul style="list-style-type: none"> • Journal logging 	<ul style="list-style-type: none"> • Red Pine First Nation Chief • Red Pine EDC General Manager • IBA Coordinator • Mining Corporation staff • Red Pine First Nation members

			encourage Indigenous participation.			
Fruition	On-going	<ul style="list-style-type: none"> • Revisiting the cultural chapter and improving areas as necessary • Review the action-item tracking tool monthly to evaluate the objectives in the IBA agreement. • Engage Red Pine First Nation members in participatory evaluation frameworks. • IAC to conduct focus groups and round table discussions with Red Pine First Nation members. 	<ul style="list-style-type: none"> • Host monthly meetings between Red Pine EDC and mining corporation to review action item tool. • Graner feedback from the action-item tool. • Open-band council meeting to share openly about the change process (storytelling, round dance, open fire). 	<ul style="list-style-type: none"> • Review targets set out in action item tracking tool • Speak to Elders and Knowledge Keepers about the cultural objectives and areas • Meeting minutes and attendance from open-band council meeting 	<ul style="list-style-type: none"> • Group and individual interviews that promote storytelling conducted by the IAC • Review meeting minutes 	<ul style="list-style-type: none"> • Red Pine First Nation Chief • Red Pine EDC General Manager • IBA Coordinator • Mining Corporation staff • Red Pine First Nation members