

**COLLISIONS BETWEEN CULTURE AND PROJECT
MANAGEMENT - AN ABORIGINAL PERSPECTIVE**

by

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ABSTRACT

The Project Management Body of Knowledge makes practically no mention of culture as a factor in the study and execution of Project Management. However, a vast amount of material is available that emphasizes how culture plays an integral part in today's business and assists business executives navigate within a cross-cultural world. This unequal focus on culture in general business management vis-à-vis Project Management is the focus of this study.

This thesis explores this problem domain by investigating the role that cultural differences play in managing projects within Aboriginal communities of Canada. A research model was developed after reviewing the theoretical framework associated with the business case for engagement, issues related to communication, and factors relevant for cultural differences. This model was then tested through interviews with both Aboriginal community development leaders and representatives from Canadian corporations.

The validity of the research model was determined based on the information obtained from the interviews. This study unveils critical success factors based on cultural differences for Project Management in general and for managing projects that involve Aboriginal communities and Canadian corporations in particular.

Keywords:(First Nations, Aboriginal business, Aboriginal culture, Project Management, Canadian culture, culture).

EXECUTIVE SUMMARY

The general paucity of Project Management literature on culture and the lack of discussion on this topic in the Project Management Body of Knowledge guide (which is an internationally recognized reference for project management from the Project Management Institute) infer that the study, and practice, of Project Management is acultural. Yet, all projects rely on often different teams of people, each with their own values, attitudes, beliefs and potentially shared cultures. The disconnect between theoretical best practices and the realities of projects is at the heart of this study.

In order to explore the impact of culture on Project Management, project partnerships between Aboriginal communities and Corporate Canada were reviewed. First, a theoretical PM-Culture framework was formed based upon available literature on culture, which was then populated with studies that illustrate differences between Aboriginal peoples and their partners from Corporate Canada. Next, this theoretical framework was compared to the Areas of Knowledge for Project Management to determine which areas should be most impacted due to differences in culture. Then a set of interview questions were developed and presented to representatives of both the Aboriginal communities and Canadian corporations with a history of partnering with Aboriginal communities in order to test the validity of the PM-Culture framework.

Results from these interviews largely supported the assumptions made from literature and theory, with only slight deviations that indicated insignificant cultural

implications for specific Project Management Areas of Knowledge. However, in all instances, the review indicated that the theoretical framework actually predicted the responses unbeknownst to the author beforehand.

The conclusion of this thesis is that culture, certainly in the context of partnerships between Aboriginal people and Corporate Canada, matters to Project Management. Moreover, the areas of Project Management which are influenced, and the degree to which they are influenced, are predictable based on a review of the dimensions of cultural differences. The cultural differences between Corporate Canada and Aboriginal peoples largely affect the areas of communications, but also have impacts on areas of scope, time, risk and human resources. The final conclusion outlines a list of the practices adopted by these Aboriginal communities and the Canadian corporations involved to manage their projects in partnerships successfully.

DEDICATION

To my wonderful wife, Miriam –I could never have done this without your tireless help. Word cannot express my love for you, nor could they capture the ways that your ceaseless support carried me through the toughest parts of this journey. In many ways, you have worked harder than I have to see us get to this point.

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GLOSSARY

Aboriginal	Refers to First Nation, Inuit, and Métis peoples in Canada; this includes references to Status Indians as defined under the Indian Act and non-status Indians.
Corporate Canada	This refers to corporations that operate in Canada and are not specifically managed, or owned, by Aboriginal peoples or groups. This can include transnational companies with operations in Canada.
Amerindian	Refers to the Indigenous peoples of the United States.
Area of Knowledge	Refers to the nine areas within Project Management, as defined by The Project Management Book of Knowledge (PMBOK), consisting of: Integration Management, Scope Management, Time Management, Cost Management, Quality Management, Human Resource Management, Communications Management, Risk Management, and Procurement Management.

1: INTRODUCTION

This thesis examines the stresses on Project Management Areas of Knowledge because of the impact of cultural differences, with a study of Aboriginal projects as a lens.

Gaps exist within Project Management literature in most areas regarding the role that culture plays in this field. This thesis reviews the cultural and business differences between Aboriginal peoples and “Corporate Canada”, and the impact that these differences have on the Project Management Areas of Knowledge.

1.1 Problem Derivation

Aboriginal peoples have a distinct identity relative to the remainder of Canadians (Dickason, 2006, p. 296). The differences can create friction in the relationship, which in turn will create issues that may hinder successful completions of projects together; projects can be challenged¹ or even fail by the differences in culture (Henrie, 2004).

The legal, political and social fabric of Canada is such that the degree of engagement between Aboriginal peoples and Corporate Canada is increasing. As both parties have significant interests in engaging the other, advancing our understanding of

¹ The Standish Group’s definition of a challenged project is one that is ‘completed and operational but over-budget, over the time estimate, and offers fewer features and functions than originally specified’ (The Standish Group, 1995, p. 2).

the importance and impact of their cultural differences on Project Management is invaluable.

1.2 The Thesis Objective

Evidence suggests that the cultural differences between Corporate Canada and Aboriginal peoples will lead to tension between the two groups. In spite of the differences, many corporations and Aboriginal communities have collaborated for the successful completion of projects. This thesis attempts to map cultural differences and their impact on Project Management Areas of Knowledge. This thesis poses the question

“How do cultural differences between Aboriginal peoples and Corporate Canada impact the Project Management Areas of Knowledge?”

A number of secondary questions are generated as a result of this larger question, including “what are the differences between Canadian and Aboriginal culture?”; “what dimensions of culture impact Project Management Areas of Knowledge and to what degree?” and finally, “how do successful Aboriginal communities and Canadian corporations address these concerns in order to manage projects successfully?”

1.3 Organization of the Thesis

This thesis starts with an overview of the methodology undertaken to investigate the research question in Section 2.

In Section 3, a theoretical framework investigates three separate frameworks, each of which shows a significant impact on Project Management Areas of Knowledge. The first framework explores the differences behind the reasons why Corporate Canada

engages Aboriginal peoples and vice-versa. Second, the dimensions of communication are broken down and defined. These dimensions are then explored from a corporate Canadian perspective and an Aboriginal perspective. Third is a review of culture. Cultural dimensions are defined in Section 4 through analyzing a number of models of culture by leading researchers. These dimensions of culture are subsequently compared to Canadian and aboriginal cultures. The differences between these two cultures are then explored.

In Section 5, a research model is developed out of the framework that postulates which Areas of Knowledge of Project Management will be impacted as a result of the determinations from the framework.

The research model is broken down and a number of empirical questions are developed to test the research question. Interviews were conducted with representatives from Corporate Canada as well as representatives from Aboriginal communities. The guideline of these interviews, as well as a community and corporate profile for each of the interviewees is included in this section. The final portion of the review of the empirical study is a presentation of the data where responses are categorized to the Project Management Areas of Knowledge to which they are classified and a broad overview is collected.

Section 6 provides an analysis of the empirical data collected as it relates to Project Management Areas of Knowledge. This analysis is then used to answer the research question that was posed.

The final section (Section 7) reviews conclusions and recommendations.

2: METHODS AND DATA

The methodologies contained in this research are close adaptations of the work of Illner and Kruse (2007). While their focus was specifically on Swedish-German project teams, the research contained here focuses on Aboriginal-Corporate Canada Joint Venture projects. The similarities of the two seemingly different teams are presented within the review of literature on defining culture and communications in Section 4.

The authors of this previous work suggest that qualitative research cannot be generalized, as each situation is unique and determined by the context and the individuals involved (Illner and Kruse, 2007, p. 4). This research also focused on a qualitative compilation, but with a small data set. The cultural differences between Aboriginal communities are very diverse, and with such a small sample size, generalizations are ineffective and inappropriate.

2.1 Research Process

This research consisted of a literature review to identify specific issues and to test those issues through qualitative interviews. The literature review provided a theoretical framework to test specific areas where Aboriginal and/or Corporate Canadian culture would be challenged to operate within traditional Project Management Areas of Knowledge. This framework was then developed into an interview guideline to be used

through the course of seven targeted interviews. Data was extracted from these interviews to test the theoretical framework, which in turn answered the specific research questions.

2.1.1 Literature Review

In general, there is a paucity of literature that is devoted to the effects of culture on Project Management (Henrie, 2004). The available literature does not include any reference to Aboriginal peoples of North America. Attempts to locate information on how culture specifically impacts Project Management were unfruitful.

A further area where little literature is available is that which delineates Aboriginal culture. The little information that is available on this topic provides broad generalizations of the distinction of Aboriginal peoples relative to Canadian culture.

2.1.2 Qualitative Interviews

The interviews were conducted in a semi-structured format. This allowed for the use of open-ended questions and the ability to explore a number of broad areas and drill into specific areas of interest. The semi-structured nature of a qualitative interview means that the direction and flow of where the conversation heads is largely shaped by the experiences and objectives of both the interviewer and the interviewee.

It is important to note that the research question was posed to both members of Aboriginal communities and Corporate Canada separately. The dual focus of this approach was used to gather possibly opposing perspectives to ensure a proper balance on the information collected.

The Conference Board of Canada identified a number of Aboriginal communities that have developed local economies through a variety of means (2005, 2006). The communities selected to be interviewed were highlighted by the Conference Board of Canada to have successfully engaged with Joint Ventures from outside the Aboriginal community. Four communities accepted the invitation for interview.

A number of Canadian corporations that were registered with the Canadian Council for Aboriginal Business (or “CCAB”) Progressive Aboriginal Relations (or “PAR”) program were invited to participate in this project. The PAR program helps companies benchmark their work with Aboriginal people, businesses and communities (Canadian Council for Aboriginal Business). Companies that participate in the PAR program have already demonstrated their desire to engage the Aboriginal community, just through enrolment. Three companies accepted the request for interview.

All interviews were conducted by telephone between July 10th and July 24th. Interview times ranged from 45 minutes to 1.5 hours. Several groups followed up with comments via email to supplement the interview data. Corporate interviewees specifically expressed concerns that not all parties were engaged, such as public relations, and legal and communications departments, which increased transaction cost and time. High transaction costs were associated with identifying the corporate individuals who should be interviewed, as well as negotiating summer vacation schedules of corporate staff, and the requirement to reschedule continually, based on conflicting priorities. This was not exclusive to the individuals within corporations that were interviewed, however the transaction costs was markedly higher for corporate interviewees than for Aboriginal participants. Individuals who were interviewed were more than accommodating and

expressed the desire to assist, however there were many other corporations contacted with a significant time investment who, after some negotiation, concluded that they were unable to participate for a variety of reasons. It cannot be expressed highly enough, that the individuals who were interviewed all endorsed the notion that this research was important and expressed a desire that it be used to the benefit of Aboriginal communities and corporations across Canada.

2.2 Thoughts about Ethics and Bias

To every degree possible, this thesis ensures that the original work of authors and the contributions of interviewees are acknowledged and cited appropriately. The treatment of the qualitative interview process was handled with extreme delicacy. On the one hand, the diversity within Aboriginal peoples in Canada and the corporations that have committed to work with them are important to identify, so as to allow an appropriate context for interpreting the data that was compiled. On the other hand, maintaining complete anonymity of interviewees will fully protect the privacy of the individuals, corporations and communities involved. The concerns for appropriate context outweighed the privacy concerns in the eyes of the author, and therefore community and corporate profiles are included with their consent. The negative consequence of this approach is the possibility that interviewees can report only positive attributes from their personal and community perspective. This occurs to protect a negative view of their community, or other locations or corporations, from becoming public knowledge.

Gamed answers to semi-structured interviews are also of concern. Gamed answers occur when interviewees attempt to provide answers that match the perceptions of what

the interviewer is looking for in their line of questioning. While having answers that might appease researchers would be a common phenomenon in qualitative interviews, it can be even more prevalent through Aboriginal research. Kenny (2002, p.8) stated there is a necessity to obtain trustworthiness through revealing the interviewer in the interviewer process:

In qualitative interviews, one possible validity criterion is trustworthiness. Trustworthiness compels us to reveal ourselves, at least partially, to the participants, which we were able to do at times. Trustworthiness is also required in the creation of research documents so the reader knows who we are as human beings and will be able to judge our writings and our findings on our human strengths and limitations (Kenny, 2002, p. 8).

The author acknowledges the role which his Aboriginal ancestry could influence this research. However, every attempt has been made to ensure an unbiased approach towards the interpretation and reporting of all information. This thesis has been reviewed by two independent researchers who have approved this thesis as a final requirement for a Management of Technology Masters of Business (MBA) degree. This review process maintains the integrity of the methodologies and approaches as taken by the author.

3: THEORETICAL FRAMEWORK

Three specific elements are addressed in this section, including: the business case behind engagement in Section 3.1; communication differences between Corporate Canada and Aboriginal Peoples in Section 3.2; and culture and the differences between Project Management, Corporate Canada, and Aboriginal peoples in Section 3.3.

3.1 The Business Case Behind Engagement

There are valid and specific business cases that have brought Corporate Canada together with Aboriginal peoples in business relationships. The individual parties' motivation varies considerably, and the implication is that their collective reasons have an enormous impact on various Project Management Areas of Knowledge and the outcome of Aboriginal/Corporate projects.

3.1.1 Corporate Canada Perspectives on Engaging Aboriginal Partners

There are a number of factors that have increased the need for Corporate Canada to engage Aboriginal partners including Canada's legal environment, access to Aboriginal-controlled lands, access to Canada's fastest growing demographic, strategic positioning to benefit from extraordinary events and as a demonstration of corporate social responsibility.

The Supreme Court of Canada continues to rule in favour of Aboriginal peoples when ruling on the Crown's responsibility to consult Aboriginal peoples on the activities on their traditional lands and on accommodating the interests of Aboriginal peoples. This also includes an inescapable economic component, the right to the exclusive use and occupation of land, and the right to choose appropriate land use (Joseph, 2007, pp. 28-42). Essentially, the interpretation from these rulings is that any business land development within traditional Aboriginal territory needs to include the partnership with Aboriginal peoples.

The Canadian Council for Aboriginal Business reports on their website that Aboriginal peoples currently control 20% of Canadian lands and that this is projected to increase to 30% within 15 years.

According to Statistics Canada, the Aboriginal population is growing at a rate that is six times faster than the non-Aboriginal population. Between 1996 and 2006, it increased 45%, nearly six times faster than the 8% rate of growth for the non-Aboriginal population over the same period counting for 3.8% of the total population of Canada, an increase from 3.3% in 2001 (The Daily by Statistics Canada, 2008). Additionally, 54% of Aboriginal peoples have now migrated to urban centres (The Daily by Statistics Canada, 2008). This constitutes both a group with significant purchasing power through sheer population size and a significant workforce pool. Provincial and federal governments have implemented major policy change to increase levels of Aboriginal employment and Corporate Canada can take advantage of the programs that have been implemented (Joseph, 2007, p. 99).

Extraordinary events such as the 2010 Winter Olympics provide unique opportunities for Corporate Canada to benefit financially from working with Aboriginal peoples. VANOC estimates it will spend up to \$2 billion dollars for the Olympics. VANOC has made it clear that Corporate Canada's engagement of Aboriginal peoples will increase their probabilities of obtaining supply contracts (The Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games, 2008).

Embracing corporate social responsibility as a value may not be a primary motivator for engaging Aboriginal peoples, but doing what might be perceived as "the right thing" can have other rewards. Corporations that commit to pursuing sustainable business practices such as setting environmental and social standards on par with financial indicators will benefit from investors and markets that will recognize and reward them in kind (Joseph, 2007, p. 84). Accepting a corporate social responsibility would include the manner with which you engage the community that you serve (which will include Aboriginal peoples). Perhaps Andy Popko, Vice President of EnCana Corporation, said it best when talking about partnering with Aboriginal communities being in Corporate Canada's best interests:

Many of the communities closest to our operations are First Nations and Métis. It is a matter of being a good corporate citizen and working with the community closest to the area of operation, engaging the people, and asking them how they want to get involved in our activity, whether owning rigs, camp catering or road building. It is amazing to hear the people talk about what they want to do and how they want to participate. We will be their neighbour for quite some time (Standing Senate Committee on Aboriginal Peoples, 2007, p. 69).

3.1.2 Aboriginal Perspectives on Engaging Partners in Corporate Canada

The Royal Commission on Aboriginal Peoples succinctly captured the economic conditions that have persisted for generations in Aboriginal communities by stating – *Aboriginal economies [...] have been severely disrupted over time, marginalized, and largely stripped of their land and [their] natural resource base [is] currently economically deprived* (2006).

This however has not always been the case as illustrated by the comments from The Royal Commission on Aboriginal Peoples – *“History reveals that the economies of Aboriginal nations were not always underdeveloped. Many carried on in largely traditional ways well past the time of first contact and trade with Europeans, while others adapted and flourished”* (2006).

Aboriginal leaders have clearly stated the need for economic development to assist Aboriginal communities from their current economic conditions. Consider the Osoyoos Indian Band’s Chief, Clarence Louie’s statements:

I have quotes from our past national chiefs, going back to the first in 1973, George Manuel: “Without an economic base our communities will never be able to be in control of our future.” Ovide Mercredi said, “It is the economic horse that pulls the social cart.” Matthew Coon-Come said, “Economic development will be my first order of priority.” One of the most prominent Native leaders and defenders of Native rights, Grand Chief Billy Diamond from Northern Quebec, said, “Economic development is the key to extending Native rights” (Standing Senate Committee on Aboriginal Peoples, 2007, p. 3).

Increasingly Aboriginal peoples understand that they will need Corporate Canada’s engagement through economic development to reach their community goals. Consider the statements of Terry Waboose, Deputy Grand Chief of the Nishnawbe Aski Nation:

It is unlikely that the government programs will meet our needs for a better quality life and development of a real economy. Governments may provide the

seed monies needed, but the true engine of development will be driven by partnership created for and by our First Nations and their people with the private sector (Standing Senate Committee on Aboriginal Peoples, 2007, p. 71).

While Deputy Grand Chief Waboose has highlighted the need for seed monies as coming through the private sector, Jack Blacksmith from the Cree Regional Economic Enterprises Company highlights a second need within the Aboriginal communities of building capacity within the nation.

As for advice or recommendations we would give to this committee or to other Aboriginal nations, based on our experiences we would say look towards industries that will build capacity within in your nation. Pursue opportunities that will allow your business to expand. Know the industry well that you wish to participate in, so as not to meet barriers such as existing arrangements in the region that may put you at a competitive disadvantage. While you may meet challenges along the way, success comes with the ability to seek out solutions. In some cases, this will mean seeking out partners who can help you build the capacity you need. Aboriginal partners who have achieved successes in the areas in which you are looking to build capacity can offer much in terms of understanding the challenges and opportunities you face (Standing Senate Committee on Aboriginal Peoples, 2007, p. 70).

While Aboriginal peoples are eager to participate in the broader Canadian economy, this participation will not be done in a manner that will sacrifice their culture. The Standing Senate Committee for Aboriginal Peoples indicates Aboriginal communities will not likely support economic development practices that do not resonate with their culture and values (2007, p. 5).

3.2 Communication

Despite being elusive on the definition of communication, PMBOK acknowledges the importance of communication and dedicates an entire section to Project Communications Management with the following introduction – *“The Project*

Communications Management processes provide the critical links among people and information that are necessary for successful communications” (2001, p. 221).

The additional explanations that communication includes sender-receiver models, choice of media, writing style, presentation techniques, and meeting management techniques (PMBOK, 2001, p. 223-224) does little to provide clarity on cross-cultural communications.

One of the more transparent and succinct definitions of communication come from George and Jones (2002, p. 431) – *“the sharing of information between two or more individuals or groups to reach a common understanding”*. They further illustrate that the function of communication is to provide knowledge, motivate organizational members, control and coordinate individual efforts, and expressing feelings and emotions (George and Jones, 2002, p. 433). One inference from this definition is that the idea of common understanding does not necessarily indicate agreement.

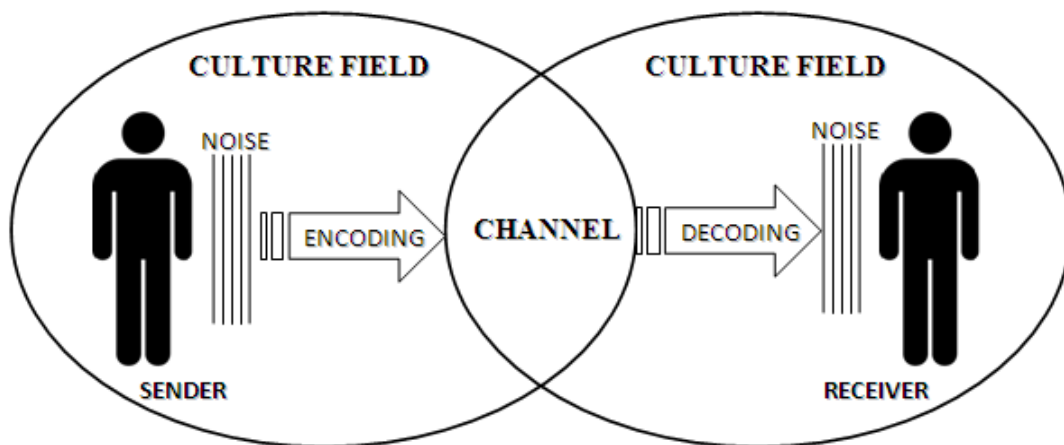
While the communication process has largely been accepted as a critical component of effective Project Management, the amount of literature that PMBOK gives to the cultural variations in communication is noticeably absent. The basic communication model that is present in this section reinforces the general vagueness that is given to the topic. Based on this model, there are only two variables associated with effective communication. They are 1) the medium that is used to communicate, and 2) noise. Noise is defined as:

“Noise: Anything that interferes with the transmission and understanding of the message” (PMBOK, 2001, p.224).

Project Management Professionals² are led to believe that a part of this noise would contain cultural variations in communication, as there is nowhere else to accommodate this variable. While this might work for a very basic model, it does not assist the Project Manager negotiate effective communication in a cross-cultural environment.

Figure 1 shows a more culturally relevant model of communication that is modified from Thomas and Inkson (2004, p. 104). This diagram still incorporates the effect of noise on the transmission and understanding of the message, but includes the cultural field of both parties through communication. The channel of communication is the equivalent to the medium in PMBOK. This model only demonstrates one side of the communication where the process can be reversed between the sender and receiver and repeated sequentially.

Figure 1 – Cross-Cultural Communication Process. Adapted from Thomas and Inkson, 2003, p.104



² or “PMP”, professionals as certified by the Project Management Institute. For consistency, the term that is used here forward in this thesis will be “Project Manager”, to be inclusive of both PMPs and other project managers without this specific designation.

Thomas and Inkson (2004, p. 104) indicate that the most obvious code into which senders encode messages and receivers decode them is language. Languages are evolving entities that can branch into specific dialects based on unique vocabularies, slang, idioms, and jargon. Moreover, even within the choice of a same dialect, there could be usage of proverbs, maxims, slogans and catchphrases that may not be familiar to those that share the same language (p. 105).

Thomas and Inkson (2004, p. 109) further incorporate that communication conventions cover the ways that language and other codes are used within a particular culture. Included within conventions are variances in explicit and implicit communications, between verbosity and silence, and other non-verbal communications.

3.2.1 Verbal Communications

Many Western cultures have conventions where verbal messages should be explicit, to the point, and without ambiguity. This “tell it like it is” approach tends to put emphasis on the content, as opposed to the context, of the communication and show a strong correlation to highly individualistic cultures (Thomas and Inkson, 2004, p. 110).

Cultures that are ruled more by desires to be polite and avoid embarrassment outweigh the need for taking absolute stands. This leads to communication that is implicit, indirect and ambiguous where even obtaining an answer that involves a “yes” or a “no” answer can still lead to ambiguity. Indirect communicators will tend to weigh their answers before they proceed with caution and will put a strong emphasis on the context of communication over content. There will be an emphasis on factors such as the setting, the relationships involved as well as the non-verbal behaviour of those involved. There is

a direct correlation between indirect communication and collectivist cultures (Thomas and Inkson, 2004, p. 111).

Different cultures have different conventions on the appropriate volume and length of time given for pauses in speech. Thomas and Inkson (2004, p. 112) provide an illustration that assists in understanding this concept by indicating that Americans are notorious for talking loudly and talking a lot.

3.2.2 Non-Verbal Communications

Thomas and Inkson (2004, p. 112) also report on the cultural appropriateness of physical proximity, body movement, gestures, facial expression, eye contact, and the degree of touch interaction are non-verbal conventions that are critical to communications.

Should team-members communicate through touch? If so, where are the areas that are permissible to touch, and how frequently? This goes beyond a cordial pat on the back and is incorporated in greetings such as a handshake or a kiss on the cheek. Different genders have separate conventions on what touch is acceptable (Thomas and Inkson, 2004, p. 114).

Certain cultures have different conventions on when and where it is appropriate to sit in a room. Beyond just the location that a person chooses, their stance will have an implied connotation. A rigid angular body stance will denote aggression whereas a curled up covering position will denote submissiveness.

Facial expressions express basic human emotions that are universally similar across cultures. While this may be the case, skills have been developed to mask emotions

through providing an unrepresentative facial expression (Thomas and Inkson, 2004, p. 115).

The differences between normal levels of eye contact mark a major cultural difference. Whereas some cultures accept moderate levels of eye contact as a means of showing interest and being personable, other cultures regard it as rude or even as an act of hostility (Thomas and Inkson, 2004, p. 116).

3.2.3 Other Relevant Comments on Communication

Tannen (1995) researched communication and concluded that there are also significant differences in communication depending on who is speaking with whom. She identified differences between cultures and genders on when and what tones were used, how individuals engaged their superiors, chose jokes, and took credit for ideas .

The conventions of communication are highly diverse. Projects consist of people who work together towards a common goal. As these people will need to engage one another in order to achieve their goals, communication plays a large role in Project Management (Henrie, 2004).

3.2.4 Uniqueness of Aboriginal Communication

There are a number of publications that review the differences between Aboriginal and non-Aboriginal culture. Most of this documentation describes specific Aboriginal conventions that the non-Aboriginal may not be aware of; therefore, the literature does not include what Canadian conventions are as an initial starting base in that these are assumed to be known to the audience already.

3.2.4.1 Language

Although there were approximately 50 Aboriginal languages in Canada at the time of first contact, some are now extinct, while most others are at risk of extinction (Dickason, 2006, p. 296). In the 2006 census data, 29% of Aboriginal respondents reported that they knew an Aboriginal language well enough to carry on a conversation (The Daily by Statistics Canada, 2008). English is the language of convention for business across the world (Thomas and Inkson, 2004, p. 108) and this is no different when dealing with Aboriginal peoples in Canada. It should be noted that many Aboriginal peoples in Canada are very concerned with preserving their language as a critical component of their culture (Kenny, 2002, p. 57).

3.2.5 Verbal and Non-Verbal Communicators

As will be demonstrated in the section regarding culture, most Aboriginal peoples are more collectivistic than the rest of Canada. Accordingly, it is expected that Aboriginal peoples will likely be more concerned with the context of communication than the content, as demonstrated in the following scenarios.

Aboriginal peoples in Canada are more comfortable with silence as part of communication. Consider the following anecdote that illustrates the differences:

A First Nation Chief was making introductory comments to a meeting of company and government employees. The talk went on for a few minutes; then the Chief paused to gather more thoughts. The lead person for the company thought that the Chief had finished and began to respond to his comments. The company spokesman completed a sentence or two before the Chief interrupted him by saying, "I'm not finished yet" (Joseph, 2007, p. 157).

The introductory handshake of many Aboriginal peoples is very soft signalling no threat as compared to non-Aboriginal Canadian culture where a firm handshake denote an esteemed assertiveness (Aboriginal Human Resource Council, n.d.). Caution is given to avoid the typical North American handshake consisting of an aggressive grab and double pump as it may be unappreciated (Joseph, 2007, p. 164).

Levels of eye contact are markedly lower in First Nation contexts than in non-Aboriginal Canadian culture (Aboriginal Human Resource Council, n.d.). Consider the following anecdote that was recorded from an Aboriginal Elder – “*We never used to have much eye contact. When we did it was only at the start of the meeting. After that it was not considered important to maintain eye contact*” (Joseph, 2007, p. 153).

Speech nuances such as tempo, tone, volume and inflections can be very important when working with Aboriginal peoples as the traditional mod of Aboriginal communication is oral (Joseph, 2007, p. 156).

Overall, the conventions of Aboriginal communication is more indirect and implicit in nature, than those of Corporate Canada. Additionally, firm handshakes and extensive eye-contact will likely be rejected.

4: CULTURE

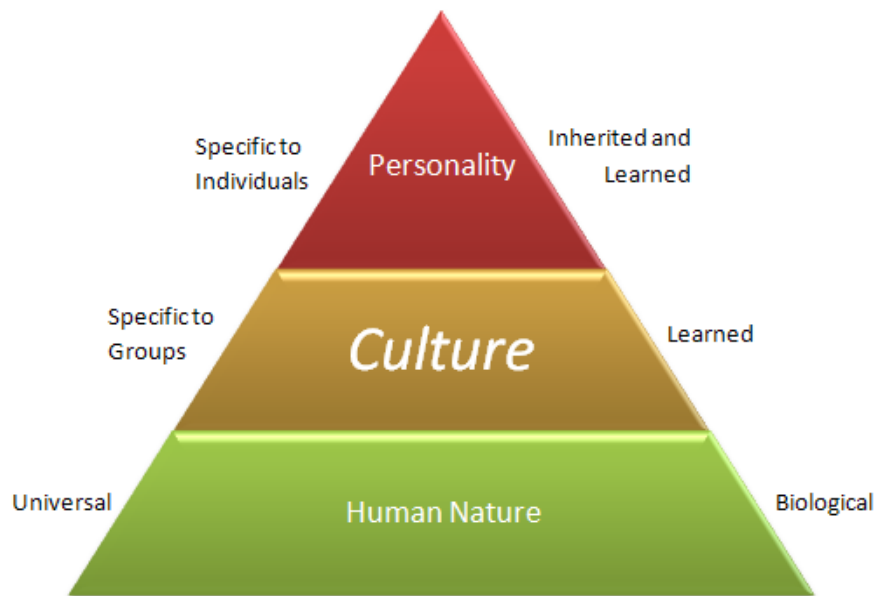
The research question specifically asks, “How do cultural differences between Aboriginal peoples and Corporate Canada impact the Project Management Areas of Knowledge?” Communication elements point towards dramatic interaction differences, which are further complicated by cultural factors. Therefore, the review of Project Management Areas of Knowledge via a cultural lens provides the primary framework from which the research question can be answered.

A number of definitions have been used to describe what culture is, but without much consensus in Project Management circles (Henrie, 2004). One explanation for this is that although the word is familiar to everyone, the precise meaning can be elusive (Thomas and Inkson, 2004, p. 22). The most used definition of culture within Project Management literature is from Hofstede (Henrie, 2004) – “...*I treat culture as the collective programming of the mind which distinguishes the members of one human group from another*” (Hofstede G. , 1980, p. 25). Hofstede describes mental programming as occurring at three levels as shown on Figure 2. The deepest level is that of human nature which is based on the common biological tendencies of all people. A consequence of our shared human nature is that there are many behaviours that everyone shares.

The shallowest level is personality. The behaviour that identifies personality is a combination of both nature and nurture, of what is inherited and learned. It is illustrated

in the variety of mannerism, hobbies, and behaviours that can be quite different even between people who are from the same culture.

Figure 2 – Three Levels of Mental Programming. Adapted from Thomas and Inkson, 2003, p. 23



The middle group is of specific interest here. Culture is based upon the common experiences that are shared within a collective group of people. This group could be as large as a national population or as small as a committee. Attempts to develop “Organizational culture” are based on recent understandings on the power of culture to mould individual values and actions (Thomas and Inkson, 2004, p. 23).

Thomas and Inkson (2004, p. 27) discuss six fundamentally significant characteristics of culture; culture is: shared, learned and is enduring, a powerful influence on behaviour, systematic and organized, may be “tight” or “loose”, and is largely invisible.

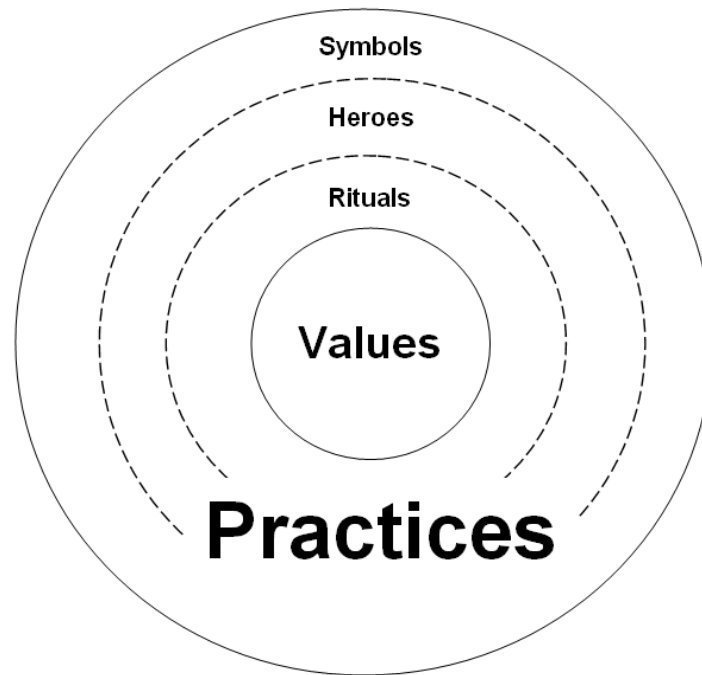
Thomas and Inkson (2004, p.24) use the analogy of how Scottish people have a universal attitude towards the English that is rooted in centuries on conflict and oppression. Although there is a difficulty in putting it into words, this attitude exists and is mutually understood by all Scots. This illustrates the point that the shared nature within a culture often links to a special intimacy that is denied to outsiders.

This illustration also indicates that culture is not accidental, but is systematically developed over time as groups interact with their environment. Culture is also reflected in institutions (political, religious, etc.), inter-generational teaching and parental role modelling. For instance, there is a difference between whether a culture tends towards uniformity and conformity, or “tight”; as compared to “loose” cultures that are diverse in composition and encourage freedom of thought and action. Culture is an organized system of values, beliefs, attitudes and meaning that are interrelated to the environment context and to each other. There is very little that is random about this process as culture is developed in part as a response to external environmental conditions. Furthermore, culture is largely invisible. Hofstede (2001, p. 1) expounds on this idea when he states that – *“Culture...manifests itself not only in values, but in more superficial ways: in symbols, heroes and rituals”*.

The practices of a culture or, the outward expression of it, are seen in the symbols, heroes and rituals while the invisible portion is the underlying value. Figure 3 provides a graphic illustration of this concept. As Thomas and Inkson (2004, p. 26) point out, it is not the outward practices that are important, but the underlying values and assumptions that they express.

Figure 3 – Manifestations of Culture at Different Levels of Depth. Adapted from Hofstede, 2001,

p. 11



Culture can therefore be summarized as a complex, multifaceted phenomenon that is interpreted through actions and inferred through values. The complexity of culture has led to a number of interpretations of what that consists of and a number of models have been presented to better explain this topic.

4.1 Models of Culture

There are four specific models of culture that will be investigated in this paper as they relate to some aspect to Aboriginal, Canadian, and/or Project Management culture. They are discussed and presented in the following order. Section 4.1.1 talks about Hofstede's five dimensions of culture, 4.1.2 focuses on Trompenaars and Hampden-Turner's dimensions of culture, 4.1.3 on Kluckhohn and Strodtbeck's variations in value

orientation, and 4.1.4 describes the Inglehart-Welzel Cultural Map of the World. After these are presented in detail, their relevance for this study is discussed.

4.1.1 Hofstede's Dimensions of Culture

Geert Hofstede (1983, p. 43) used two separate major multi-national surveys of IBM employees that were conducted between 1967 and 1971 to identify four separate dimensions of culture. Although the data was obtained more or less by accident, a statistical treatment of the data indicated some significant differences in national culture (Hofstede, 1983, p. 43). An additional dimension was added upon the review of the 1985 Chinese value survey of people in 23 countries (Hofstede, 2001, p. 351). These dimensions are treated as bipolar with factored scores tabulated for each country to highlight the relative differences between nations. The five dimensions are: individualism versus collectivism, large versus small power distance, high versus low uncertainty avoidance, masculinity versus femininity, and long versus short-term orientation.

4.1.1.1 Individualism-Collectivism

The fundamental issue along this dimension is the relationship between the individual and their colleagues or community. One end member illustrates a loose association between the individual and society where the individual can focus on the interests of them and their immediate family. The opposite end-member has tight ties between the individual and society. This individual would have specific interest to support their in-group (Hofstede, 1983, p. 44).

Table 1 - Key Difference between the End-Members of Collectivist and Individualist Societies.

Adapted from Hofstede, 2001, p. 226-245

Collectivist	Individualist
Horizontal integration: People live with or close to relatives or clan members	People live in nuclear or one-parent families
Others classified as in-group or out-group	Others classified as individuals
Vertical integration: care for aged relatives and worship of ancestors	Aged relatives should care for themselves; ancestors unknown, irrelevant
Nobody is ever alone	Privacy is normal
Opinions predetermined by in-group	Personal opinions expected
Financial and ritual obligations to relatives	Financial independence of relatives; few family rituals
Togetherness does not demand speaking	Visits are filled with talking
“Individualistic” not important as a personality characteristic	“Individualistic” important as a personality characteristic
Harmony: confrontations to be avoided	Confrontations are normal
Self-concept in terms of group	Self-concept is idiocentric
Employees perform best in-groups	Employees perform best as individuals
Relationships with colleagues cooperative for in-group members, hostile for out-group	Relationships with colleagues do not depend on their group identity
In business, personal relationships prevail over task and company	In business, task and company prevail over personal relationships
Belief in collective decisions	Belief in individual decisions
Employee has to be seen in family and social context	Employee can be seen as individual
“We” consciousness	“I” consciousness
Emphasis on belonging: membership ideal	Emphasis on individual initiative and achievement: leadership ideal
In Trompenaar’s data from company personnel: personal relationships, ascription, particularism, and collectivism	In Trompenaar’s data: planning, achievement, universalism, and individualism
In Inglehart’s WVS analysis: survival values	In Inglehart’s analysis: well-being values

On the basis of the answers obtained from the initial survey, every country obtained an individualism index score where zero is a strongly collectivist society whereas a score

of 100 represents a strongly individualist society. Table 11 provides a summary of the specific differences between the extreme end-members that are relevant to this study.

4.1.1.2 Power Distance

All people have different physical and intellectual capacities. Additionally, some societies show vast differences between levels of power and wealth to which some justification is more easily correlated to heredity than other attributes. There is a significant difference between those cultures that magnify these differences as compared to those that downplay these differences. Hofstede measured this on a power distance scale from a small power distance of zero to a large power distance scale of 100.

It is important to note that people across the power hierarchy in high power distance cultures accept the norm that those in power accept this position and benefit from their standing in society (Hofstede, 1983, p. 44). Consequently, Hofstede (2001, p. 98) provides a one line definition of power distance as follows – *“The extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally”*. Table 2 illustrates the key points of differentiation between low and high power distance cultures.

Table 2 – Key Differences Between Low and High Power Distance Cultures. Adapted from Hofstede, 2001, p. 96-108

Low Power Distance Index	High Power Distance Index
Authority based on secular-rational arguments	Authority based on tradition
Positive attitudes toward older people	Negative attitudes toward older people
All should be independent	A few should be independent; most should be dependant
Subordinates are people like me	Superiors consider subordinates as being of a different kind
Superiors are people like me	Subordinates consider superiors as being of a different kind
Older people neither respected nor feared	Older people respected and feared
Organizations have decentralized decision structures, less concentration of authority	Organizations have centralized decision structures, more concentration of authority
Flat organization pyramids	Tall organization pyramids
Subordinates expect to be consulted	Subordinates expect to be told
Consultative leadership leads to satisfaction, performance, and productivity	Authoritative leadership and close supervision lead to satisfaction, performance , and productivity
Subordinate-superior relations pragmatic	Subordinate-superior relations polarized, often emotional

4.1.1.3 Uncertainty Avoidance

The future is uncertain. This uncertainty creates varying degrees of anxiety within various societies. Some societies teach the members to accept the uncertainty and risks, and not be too upset with change. Other societies, however, teach that it is important to try to beat the future. The heightened nervousness, emotionality, and aggressiveness of these societies lead to the creation of institutions that are intended to provide security and avoid risk. This security can be created in three ways: the implementation of technology

that reduces the risks imposed by nature and by war, the effective oversight of a legal system with formal rules and institutions, and the adoption of religion (Hofstede, 1983, p. 45). The use of religion is unique for Hofstede in that it includes secular religions, ideologies, and science:

All human societies have some form of religion. All religions, in some way, make uncertainty tolerable, because they all contain a message that is beyond uncertainty, that helps people interpret them in terms of something bigger and more powerful that transcends the personal reality (1983, p. 45).

The index score that is used here is that zero represents a low uncertainty avoidance index whereas 100 represents high uncertainty avoidance. Table 3 illustrates some of the more critical differences between the end-members of uncertainty avoidance.

Table 3 – Key Differences Between Uncertainty Avoidance End-Members. Adapted from Hofstede, 2001, p. 161-181

Low Power Distance Index	High Power Distance Index
Authority based on secular-rational arguments	Authority based on tradition
Positive attitudes toward older people	Negative attitudes toward older people
All should be independent	A few should be independent; most should be dependant
Subordinates are people like me	Superiors consider subordinates as being of a different kind
Superiors are people like me	Subordinates consider superiors as being of a different kind
Older people neither respected nor feared	Older people respected and feared
Organizations have decentralized decision structures, less concentration of authority	Organizations have centralized decision structures, more concentration of authority
Flat organization pyramids	Tall organization pyramids
Subordinates expect to be consulted	Subordinates expect to be told

Consultative leadership leads to satisfaction, performance, and productivity	Authoritative leadership and close supervision lead to satisfaction, performance , and productivity
Subordinate-superior relations pragmatic	Subordinate-superior relations polarized, often emotional

4.1.1.4 Masculinity-Femininity

Every society is composed approximately equally between men and women. Strictly speaking, there is only one activity that is restricted between the genders: men cannot have babies. In spite of this, there are significant differences between the roles that gender plays across societies. Some cultures show high levels of role differentiation between the sexes and are defined as being high in masculinity. The opposite is where gender role differentiation is minimal are identified as highly feminine. In terms of indexed scores, zero represents the maximum femininity score whereas 100 is the highest masculinity score. Table 4 illustrates some of the key differences between the masculinity and femininity end-members.

Table 4 – Key Differences between the Femininity-Masculinity End Members. Adapted from Hofstede, 2001, p. 298-330

Low Masculinity	High Masculinity
Cooperation at work and relationship with boss important	Challenge and recognition in jobs important
Values of women and men hardly different	Values of women and men very different
Belief in group decisions	Belief in individual decisions
Work on central in a person's life space	Work is very central in a person's life space
Relational self: empathy with others regardless of their group	Self is Ego: not my brother's keeper
More unmarried cohabitation	More quick marriages
Flexible family concepts	Traditional family concepts
Purchases for use	Purchases for showing off
The needy should be helped	The strong should be supported
The wealthy pay taxes to help the poor	The fate of the poor is the poor's problem
Permissive and corrective society	Punitive society
Religion not so important in life	Religion most important in life
Exemplarism and mysticism	Traditionalism, theism, and conversionism
Relationship orientation	Ego orientation
Quality of life and people are important	Money and things are important
Stress on who you are	Stress on what you do
Work in order to live	Live in order to work
Men should be tender and take care of both performance and relationships; women should be the same	Men should be tough and take care of performance; women should be tender and take care of relationships
Men and women should be modest	Men should be and women may be assertive and ambitious
Inglehart's WVS analysis: well-being values	Inglehart's WVS analysis: survival values

4.1.1.5 Time Orientation

As noted earlier, Hofstede added this dimension after reviewing the information collected from a 23 country Chinese Value Survey. This dimension incorporates

Confucian teaching that highlights values associated with both the long- and short-term time orientations. Long-term time orientation values include thrift and perseverance while short-term time orientations include values of respecting tradition, fulfilling social obligations, and the concept of saving “face” (Hofstede, 2003). Additional key differentiations of the end-members are indicated in Table 5.

Table 5 – Key Differences Between the End-Members of Low and High Long-Term Time Orientations. Adapted from Hofstede, 2001, p. 361-367

Low Long-Term Orientation	High Long-Term Orientation
Quick results expected	Persistence, perseverance
Status not major issue in relationships	Relationships ordered by status and this order observed
Respect for traditions	Adaption of traditions to new circumstances
Reciprocation of greetings, favors, and gifts	Reciprocation considerations are problematic, risk of overspending
Less satisfied with daily human interactions	Daily human relations (family, neighborhood, friends) satisfying
Old age seen as coming later	Old age seen as coming sooner but as a satisfying life period
In business, short-term results: the bottom line	In business, building of relationships and market position
Family and business sphere separated	Vertical coordination, horizontal coordination, control, and adaptiveness
Belief in absolute guidelines about good and evil	What is good and evil depends on the circumstances
Analytic thinking	Synthetic thinking
Traditions are sacrosanct	Traditions adaptable to changed circumstance

4.1.1.6 Critics of Hofstede

There have been inferences that the research behind identifying the five dimensions is attempting to measure the immeasurable and should be dismissed as a misguided

(McSweeney, 2002). There have also been suggestions that the characteristics that go into describing culture can be challenged (McSweeney, 2002). From a statistical analysis perspective, there have been questions regarding the validity of determining an entire nation's cultural index based on sample sizes of less than 100, which was the case in many countries (15 countries were scored with less than 200 respondents) (McSweeney, 2002). This might be acceptable for a homogeneous sample population; however, that is an assumption that has not been validated. Another criticism is that the treatment of all anomalous responses are attributed to national culture with no accommodation for sub-cultural differences between different regions of IBM's operations that are distinct from culture, no accommodation for possible gaming effects in the responses that lead individual to provide the expected answer rather than the actual answer. There is a possibility that the responses were specific to the situation and not related to culture, and that there were no other factors influencing the outcome aside from cultural differences (McSweeney, 2002).

4.1.2 Kluckhohn and Strodtbeck's Variations in Value Orientation

The foundation of this research was based on the findings of Chuck Kluckhohn and Fred Strodtbeck's work in five distinct communities in the southwestern United States. Hofstede frequently cites this work in the formational chapters of his argument to come up to define culture and to describe the differences in culture. Kluckhohn and Strodtbeck are quoted for the concept of universal categorizations as follow:

In principle...there is a generalized framework that underlies the more apparent and striking facts of cultural relativity. All cultures constitute so many somewhat distinct answers to essentially the same questions posed by human biology and by the generalities of the human situation. ...Every society's patterns

for living must provide approved and sanctioned ways for dealing with such universal circumstances as the existence of two sexes; the helplessness of infants; the need for satisfaction of the elementary biological requirements such as food, warmth, and sex; the presence of individuals of different ages and of differing physical and other capacities (From Kluckhohn and Strodtbeck, 1962, cited by Hofstede, 1980, p.44).

Through analysis, the questions were boiled down into five branches that measure specific values orientations. The answers can cover a wide range of possible solutions within a society; however, each society had a dominant profile for each value (Kluckhohn and Strodtbeck, 1961, p. 10). The answers were scored in such a way that showed the sequential preference for one variation as compared to another with means of including relative scoring to highlight the significant differences (Kluckhohn and Strodtbeck, 1961, pp. 121-137). Table 6 illustrates the five value orientations and the possible suite of answers.

Table 6 – The Five Value Orientations and the Range of Variations Postulated for Each. Adapted from Kluckhohn and Strodtbeck, 1961, p.12

Orientation	Postulated Range of Variations		
	Evil	Neutral	Mixture of Good- Evil
Human Nature	mutable Immutable	mutable immutable	mutable immutable
Man-Nature	Subjugation-to-Nature	Harmony-with-Nature	Mastery-over-Nature
Time	Past	Present	Future
Activity	Being	Being-in-Becoming	Doing
Relational	Lineality	Collaterality	Individualism

The five questions are as follows:

4.1.2.1 What is the Character of Innate Human Nature?

This is the only question for which Kluckhohn and Strodtbeck (1961, p. 11) considered six possible answers. The primary distinction is between whether societies believed that human nature is good or evil. There is an inclusion that suggests that human nature can be neutral or both good and evil sequentially. Additionally, there is a separate possibility that deals with whether we can be altered from our current condition, or whether we are perpetually stuck in our condition (Kluckhohn and Strodtbeck, 1961, p. 11).

4.1.2.2 What is the Relationship of Man to Nature?

On one extreme is the consideration that you are completely subjugated to the mercy of the natural elements without any possible options. The other extreme is that any and every scientific and technological means should be employed to master nature. This mastery over nature perspective is seen as the predominant variation of most Americans (Kluckhohn and Strodtbeck, 1961, p. 13). In between these extremes is the society that sees that they are merely an extension of a unified relationship with their natural environment.

4.1.2.3 What is the Temporal Focus of Human Life?

This value has variations that emphasize the past, present, or future. Those societies that emphasize the past also value tradition, ancestor worship, and a strong family tradition. The present orientation is emphasized by societies that view the future as too difficult to predict, and the past as something that is no longer relevant. Future oriented

societies look to the future as being bigger and better and refrain from being “old fashioned”. Interestingly, future orientation societies place a high evaluation on change, if the existing value order is not threatened (Kluckhohn and Strodtbeck, 1961, p. 15).

4.1.2.4 What is the Modality of Human Activity?

The three orientations behind this question are being, being-in-becoming, and doing. Being orientated societies are more apt to act and react in spontaneous ways. Being-in-becoming oriented societies tend to engage in activities that are focused on growth and development. Finally, doing oriented societies are strongly driven by the need to achieve and accomplish goals (Kluckhohn and Strodtbeck, 1961, p. 17).

4.1.2.5 What is the Modality of Man’s Relationship to Other Men?

The three orientation variables that were considered here were lineal, collateral, and individualism. The authors note that each society has varying degrees of each and that the relative differences between all societies are rather small. However, there will be an emphasis towards certain orientations within each society (Kluckhohn and Strodtbeck, 1961, p. 17). Collateral versus individual orientations closely corresponds to Hofstede’s idea of collectivism versus individualism (Hofstede, 2001, p. 30). Lineal orientations are primarily concerned with retaining the ancestral hierarchy of ordered positions (Kluckhohn and Strodtbeck, 1961, p. 19).

4.1.2.6 Criticism of Kluckhohn and Strodtbeck's Model

This research was conducted with a relatively small sample size and was intended to measure small subsets of societal differences across a restricted dataset. Additionally, the data was collected almost 50 years ago now and the applicability of the data is only marginal to this research.

4.1.3 Trompenaars and Hampden-Turner's Dimensions of Culture

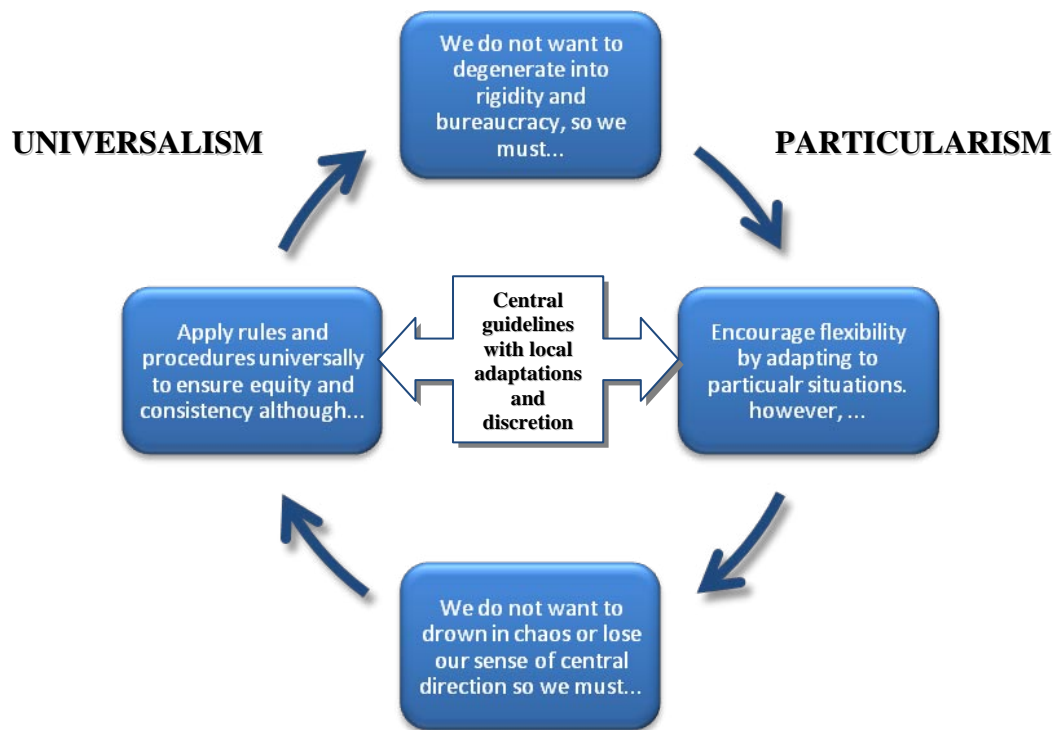
This framework is based on the authors' definition of culture as "*the way in which a group of people solves problems and reconciles dilemmas*" (Trompenaars and Hampden-Turner, 1998, p. 6). This worldview of culture is permeated through the seven specific dimensions of culture as a tension between opposing terminal goals. This is differentiated from the work of Hofstede, which places emphasis on the bi-polar end members of specific dimensions. Consequently, the data as presented in Trompenaars and Hampden-Turner's results do not show vastly differentiated scores across national cultures. This can be seen as each culture defining a consensus on an acceptable median between two different schools of thought and highlights that all cultures have similar ways to approach the issues that end-member solutions create.

The way in which cultures solve problem and reconcile dilemmas were broken into three categories consisting of seven dimensions of culture (Trompenaars and Hampden-Turner, 1998, p. 8). The seven dimensions of culture are universalism versus particularism, individualism versus communitarianism, neutral versus emotional, specific versus diffuse, achievement versus ascription, attitudes to time, and attitudes to the environment.

4.1.3.1 Universalism versus Particularism

This dimension reviews the degree to which cultures apply rules of law. Figure 4 illustrates the tension between the two extreme end members. Extreme Universalists apply the letter of the law regardless of circumstance. Extreme particularists will feel special obligations towards the people involved in the circumstance and will act accordingly (Trompenaars and Hampden-Turner, 1998, p. 8).

Figure 4 – Reconciling Universalism and Particularism. Adapted from Trompenaars and Hampden-Turner, 1998, p. 44



One illustration of this dimension was queried through an example where a person was travelling with a friend who was doing 35 miles an hour where the posted speed limit was 20 miles per hour. In the example, the person hit a pedestrian and the friend was the only witness. Your friend's lawyer communicated that if the friend testified that the

person was doing 20 miles per hour, he would not be held liable. Particularist societies not only indicated to side in favour with their friend, but there were direct correlations between the severity of the pedestrian’s injuries and their desire to testify on behalf of their friend. The opposite was the case for Universalist countries.

Table 7 highlights the key differences between the extremes of universalism and particularism.

Table 7 - Practical Tips for Doing Business in Universalist and Particularist Cultures – Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 49

Universalist	Particularist
Focus is more on rules than relationships	Focus is more on relationships than on rules
Legal contracts are readily drawn up.	Legal contracts are readily modified.
A trustworthy person is the one who honors his or her word or contract.	A trustworthy person is the one who honors changing mutualities.
There is only one truth or reality, that which has been agreed to.	There are several perspectives on reality relative to each participant.
A deal is a deal.	Relationships evolve.

4.1.3.2 Individualism versus Communitarianism

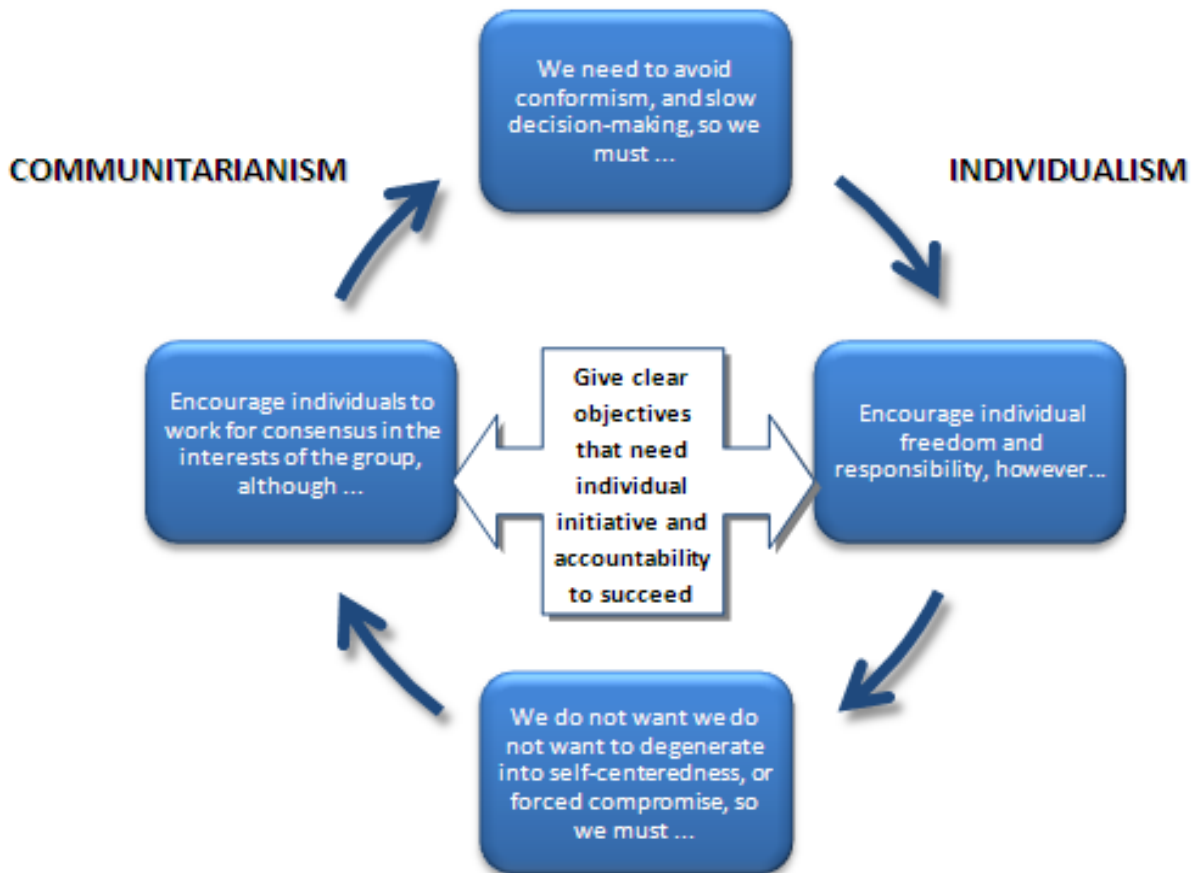
This strong dimension has been identified in all surveys on culture. It strongly correlates to Hofstede’s dimension on individualism versus communalism and on Kluckhohm’s dimension that questions man’s relationship to other men. The tension between the extremes of individualism and communitarianism are illustrated in Figure 5. The key differences, as highlighted by Trompenaars and Hampden-Turner, are found in Table 8.

Table 8 - Practical Tips for Doing Business in Individualist and Communitarian Cultures –

Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 68

Individualism	Communitarianism
More frequent use of “I” form.	More frequent use of “We” form.
Decisions made on the spot by representatives.	Decisions referred back by delegate to organization.
People ideally achieve alone and assume personal responsibility.	People ideally achieve in groups which assume joint responsibility.
Vacations taken in pairs, even alone	Vacations in organized groups or with extended family.

Figure 5 – Reconciling Individualism and Communitarianism, from Trompenaars and Hampden-Turner, 1998, p. 59



4.1.3.3 Neutral Versus Emotional

This dimension determines the acceptability of emotional displays. The societies that lean to neutral are more objective and will view emotional expressiveness as “unprofessional” (Trompenaars and Hampden-Turner, 1998, p. 73). The key differences between neutral versus affective cultures is highlighted in Table 9.

Table 9 - Practical Tips for Doing Business in Neutral and Affective Cultures – Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 80

Neutral	Affective
Do not reveal what they are thinking or feeling.	Reveal thoughts and feelings verbally and non-verbally.
May (accidentally) reveal tension in face and posture.	Transparency and expressiveness release tensions.
Emotions often dammed up will occasionally explode.	Emotions flow easily, effusively, vehemently and without inhibition.
Cool and self-possessed conduct is admired.	Heated, vital, animated expressions admired.
Physical contact, gesturing or strong facial expressions often taboo.	Touching, gesturing and strong facial expressions common.
Statements often read out in monotone.	Statements declaimed fluently and dramatically.

4.1.3.4 Specific Versus Diffuse

This dimension highlights the value that certain cultures place on inter-personal relationships and their role within a business context. Certain cultures prefer that the lines be blurred between private and business life and that business revolves around quality of a relationship. The other extreme is cultures that silo aspects of personal and business life and are regulated by specific contracts (Trompenaars and Hampden-Turner, 1998, p. 9). The key differences between specific versus diffuse cultures are highlighted in Table 10.

Table 10 – Practical Tips for Doing Business in Specific and Diffuse Cultures – Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 103)

Specificity	Diffuseness
Direct, to the point, purposeful in relating.	Indirect, circuitous, seemingly “aimless” forms of relating.
Precise, blunt, definitive and transparent.	Evasive, tactful, ambiguous, even opaque.
Principles and consistent moral stands independent of the person being addressed.	Highly situational morality depending upon the person and context encountered.

4.1.3.5 Achievement versus Ascription

This dimension illustrates the differences on how status is obtained between cultures. Cultures that tend towards ascribed status attribute your status to you through age, kinship, gender or birth. Ascription can also be achieved through your network and your educational record. Status is achieved through achievement-oriented cultures by your most recent accomplishment (Trompenaars and Hampden-Turner, 1998, p. 9).

The tension between the extremes of achievement and ascription are illustrated in Figure 6. The key differences, as highlighted by Trompenaars and Hampden-Turner, are found in Table 11.

Figure 6 - Reconciling Achievement and Ascription. Adapted from Trompenaars and Hampden-Turner, 1998, p. 119

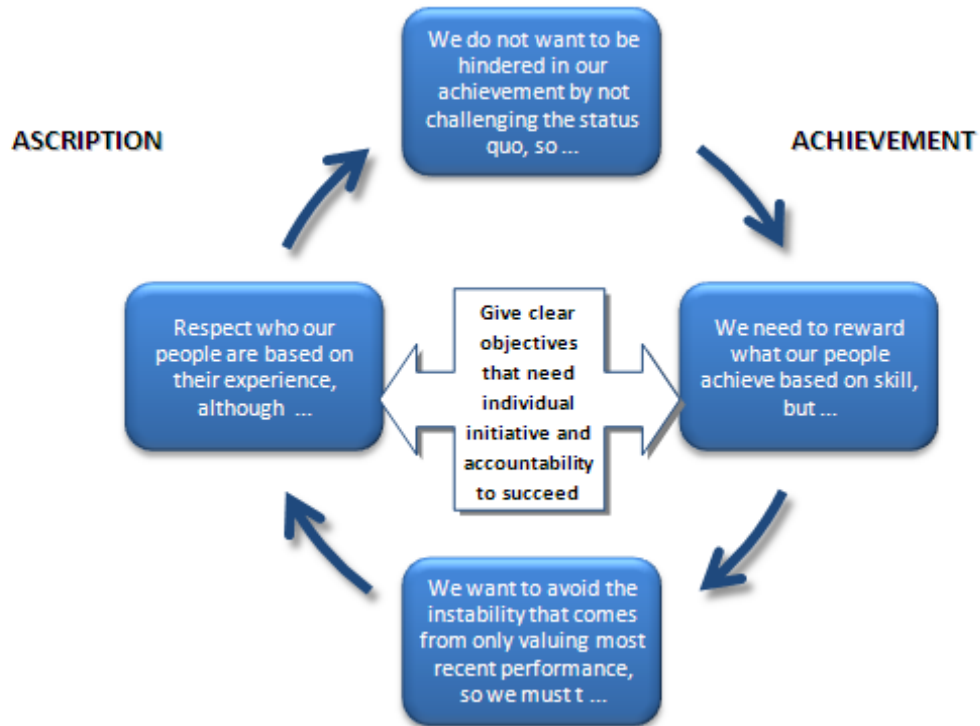


Table 11 - Practical Tips for Doing Business in Ascription- and Achievement-Oriented Cultures – Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 121

Achievement-oriented	Ascription-oriented
Use of titles only when relevant to the competence you bring to the task.	Extensive use of titles, especially when these clarify your status in the organization.
Respect for superior in hierarchy is based on how effectively his or her job is performed and how adequate their knowledge.	Respect for superior in hierarchy is seen as a measure of your commitment to the organization and its mission.
Most senior managers are of varying age and gender and have shown proficiency in specific jobs.	Most senior managers are male, middle-aged and qualified by their background.

4.1.3.6 Attitudes Towards Time

Cultures can vary on their temporal focus point as being either the past, present or future. Cultures that focus on the past will look to history to make judgments on today. Future-oriented cultures will look to specific opportunities and make judgments today on where those opportunities may lead. Cultures that focus on the present only regard current performance as key indicators (Trompenaars and Hampden-Turner, 1998, p. 125). The key differences between past, present and future-oriented cultures are highlighted in Table 12.

Table 12 - Practical Tips for Doing Business in Past-, Present- and Future-Oriented Cultures –

Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 142

Past	Present	Future
Talk about history, origin of family, business and nation.	Activities and enjoyments of the moment are most important (not <i>mañana</i>)	Much talk of prospects, potentials, aspirations, future achievements.
Motivated to recreate a golden age.	Plans not objected to, but rarely executed.	Planning and strategizing done enthusiastically.
Show respect for ancestors, predecessors and older people.	Show intense interest in present relationships, "here and now."	Show great interest in the youthful and in the future potentials.
Everything viewed in the context of tradition or history.	Everything viewed in terms of its contemporary impact and style.	Present and past used, even exploited, for future advantage.

Another differentiation of time is whether cultures are sequential or synchronic in their approach to time. For synchronic-oriented cultures, all time is inter-related so that the ideas about the future are incorporated with the experience of the past to influence current actions (Trompenaars and Hampden-Turner, 1998, p. 120). Sequential cultures

strongly differentiate the past from the present from the future and tend to prefer to focus on one aspect of time. Key differences between sequential versus synchronic-oriented cultures is highlighted in Table 13.

Table 13 – Practical Tips for Doing Business in Past-, Present- and Future-Oriented Cultures – Recognizing Time Orientation. Adapted from Trompenaars and Hampden-Turner, 1998, p. 143

Sequential	Synchronic
Do only one activity at a time.	Do more than one activity at a time
Time is sizeable and measureable.	Appointments are approximate and subject to "giving time" to significant others.
Keep appointments strictly; schedule in advance and do not run late.	Schedules are generally subordinate to relationships.
Relationships are generally subordinate to schedule.	Strong preference for the following where relationships lead.
Strong preference for following initial plans.	

4.1.3.7 Attitudes to the Environment

Human survival has been always been at tension with the environment. Forces of nature that threaten survival have been attempted to be mitigated. On the other extreme, our environment is what sustains us and keeps us alive. Trompenaars and Hampden-Turner describes inner-directed cultures as trying to control nature and impose their will upon it. Outer-directed cultures are seen to be a product of nature and owe their development to their relationship with nature (Trompenaars and Hampden-Turner, 1998, p. 145).

This dimension of culture goes beyond the relationship to nature and extends to locust of control. Inner-directed cultures tend to believe that their actions create their

success or failure while outer-directed cultures believe that external factors determine outcomes (Trompenaars and Hampden-Turner, 1998, p. 152).

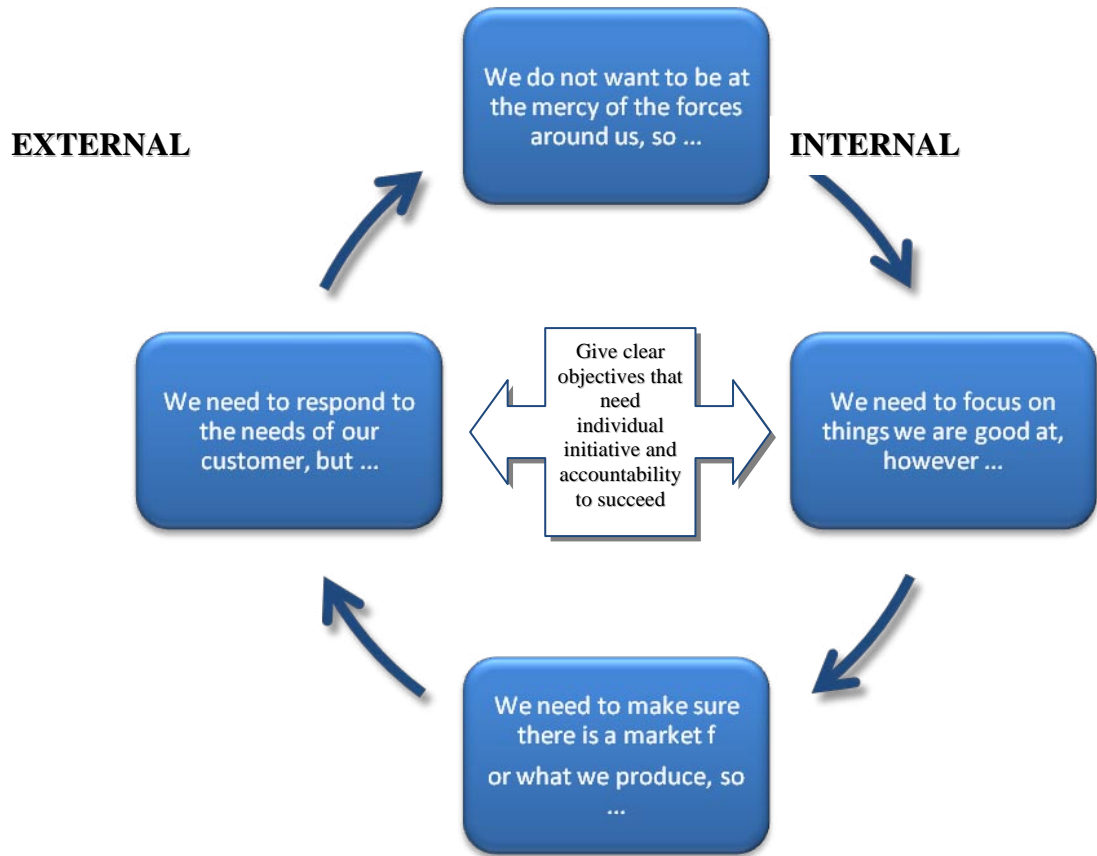
The tension between the extremes of external control and inner-control are illustrated in Figure 7. The key differences, as highlighted by Trompenaars and Hampden-Turner, are found in Table 14.

Table 14 - Practical Tips for Doing Business in Internal-- and External-Oriented Cultures –

Recognizing the Differences. Adapted from Trompenaars and Hampden-Turner, 1998, p. 159

Internal control	External control
Often dominating attitude bordering on aggressiveness towards environment.	Often flexible attitude, willing to compromise and keep the peace.
Conflict and resistance means that you have convictions.	Harmony and responsiveness, that is, sensibility.
Focus is on self, function, own group and own organization.	Focus is on “other”, that is customer, partner, colleague.
Discomfort when environment seems “out of control” or changeable.	Comfort with waves, shifts, cycles if these are “natural.”

Figure 7 – Reconciling Internal and External Control, Adapted from Trompenaars and Hampden-Turner, 1998, p. 157



4.1.3.8 Criticisms of Trompenaars and Hampden-Turner

The seven cultural dimensions that have been identified in this work have been questioned on the grounds that there are strong correlations between many of the replies (Hofstede, 2001, p. 222). Additionally, questions have been raised on the validity of the question methodology and the subsequent results that these would yield (Hofstede, 2001, p. 222).

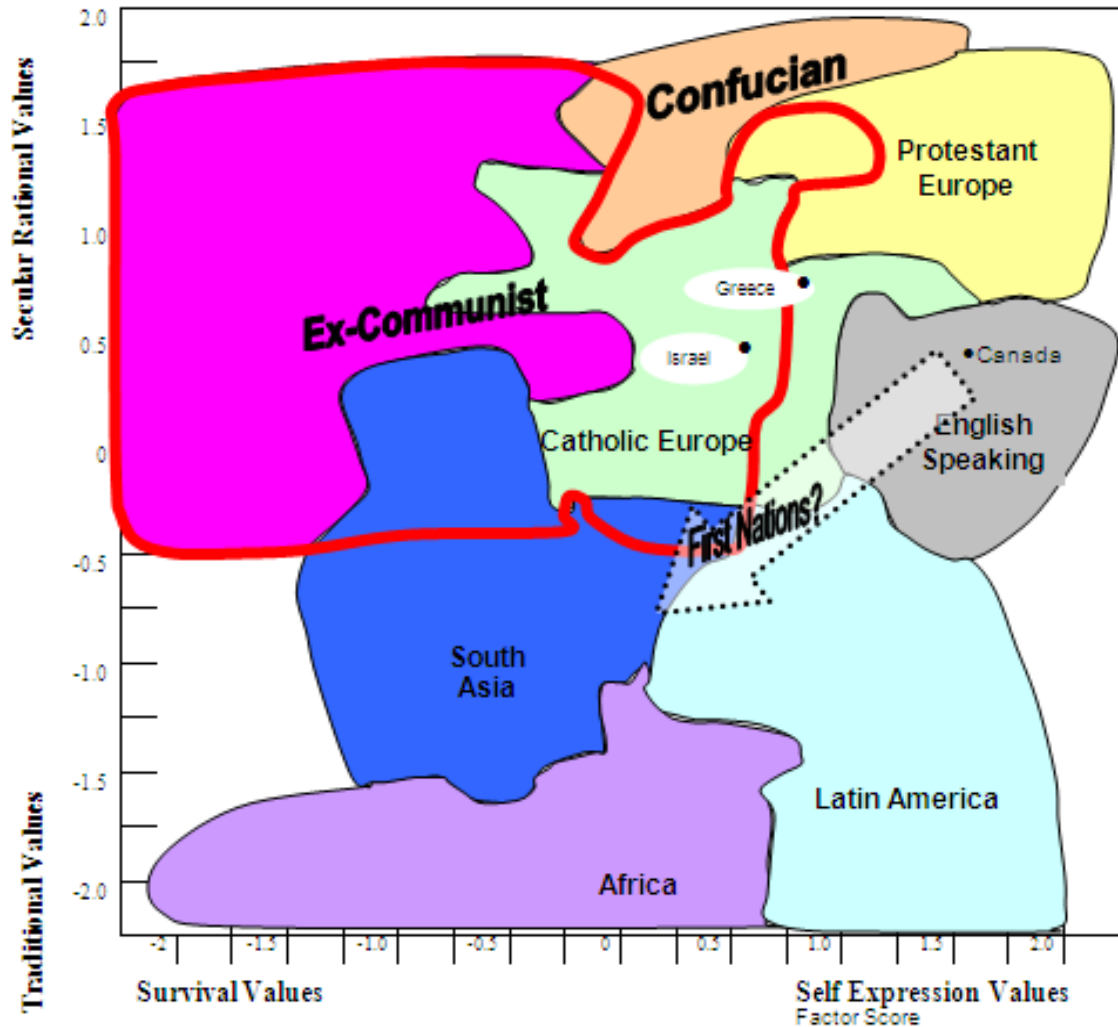
4.1.4 The World Values Survey

The World Values survey grew out of the European Values Survey that was initiated in the 1980's and continues through today (Hofstede, 2001, p. 33). As of 2001, over 60,000 respondents across 43 societies have been surveyed (Hofstede, 2001, p. 33). This survey was designed to test all major areas of human concern (Inglehart, 2006).

Two dimensions dominate the responses and account for more than 70 percent of the cross-national variance in factor analysis of ten indicators. These two dimensions are summarized in Figure 8 and are plotted with traditional/secular rationale on the Y-axis; and survival/self-expression values on the X-axis. This figure is a summary of the Inglehart-Welzel Cultural Map of the World (www.worldvaluesurvey.com, n.d.).

Figure 8 – Summary of Inglehart-Welzel Cultural Map of the World, Adapted from

www.worldvaluesurvey.com



The traditional/secular value dimension illustrates the differences on how societies consider religion as important. Traditional societies consider religion as important, have high levels of national pride, emphasize parent-child ties and traditional family values. Secular-rational values prefer the exact opposite values (Inglehart, 2006).

The second major dimension is between survival and self-expression values. Societies that have accumulated vast amounts of wealth have learned to take survival for

granted. Self-expression values give high priority to environmental protection, increasing desire to participate in economic and political life, and are tolerant of diversity (Inglehart, 2006).

Of particular note in Figure 8 is the clustering of geographically proximal countries indicating their similarities relative to other more distal nations. The two exceptions of Greece and Israel have been plotted to illustrate the only identified exceptions. Additionally, Canada has been plotted as well as a vector toward possible First Nation clusters, which will be explained later.

Hofstede indicates that there are strong correlations between the data from World Values Surveys with his determinations. More specifically, there is a strong positive correlation between the well-being versus survival dimension and Hofstede's dimensions of individualism and masculinity (Hofstede, 2001, p. 33). Additionally, there is a negative correlation between the secular-rational versus traditional authority dimension and Hofstede's dimension on power distance (Hofstede, 2001, p. 34).

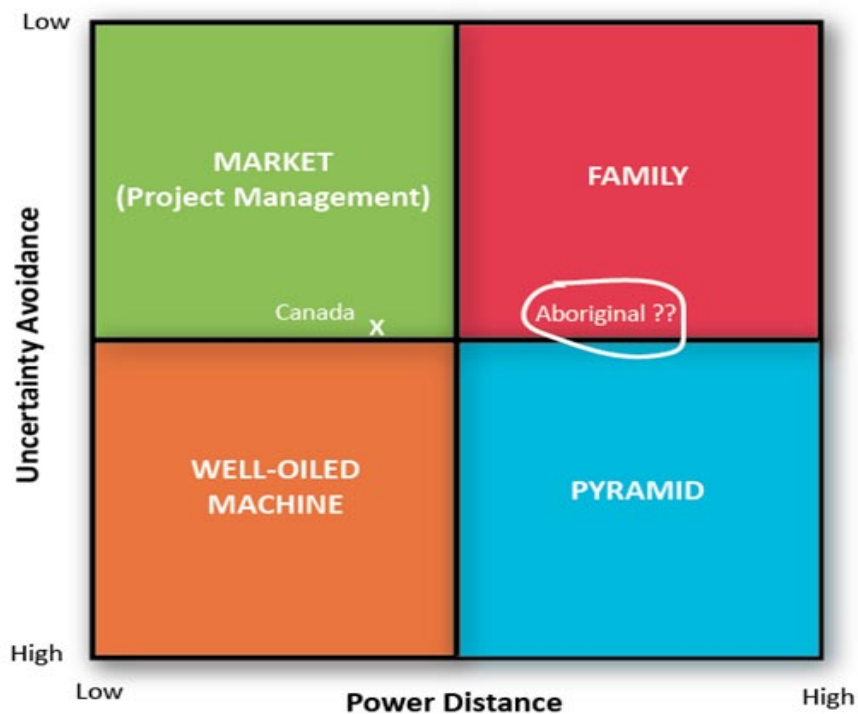
4.2 Discussion on Project Management Culture

Hofstede and Trompenaars and Hampden-Turner both provide comments on Project Management culture. The work that is most specific to Project Management comes from Hofstede's 1983 report on "Cultural Dimensions for Project Management" (1983). At this point of development of his dimensions of culture, Hofstede did not include orientations to time. However, he compared the other four dimensions to Project Management culture and inferred specific conclusions. First, the strongest conclusion is that Project Management is clearly task-oriented and is born out of an individualist culture (Hofstede,

1983, p. 46). Of collectivist societies, Hofstede indicates that people working in Project Management may feel as though they do not know where they belong or who they are (Hofstede, 1983, p. 46). Project Managers in a collectivist culture need to pay specific attention to relationships among the people and schedule time for such activities as drinking coffee, waiting for authorities and attending village ceremonies (Hofstede, 1983, p. 46).

Hofstede uses a comparison of Uncertainty Avoidance to Power Index on a 2X2 matrix to allocate specific organizational cultures and identify four models of organizations. This is illustrated in Figure 9.

Figure 9 – Uncertainty Avoidance Index Against Power Distance Index, from Hofstede, 1983, p. 45



Hofstede indicates that the cultures with small power distance and weak uncertainty avoidance are more suited to the sphere of Project Management. This is typified in the 2X2 matrix as the Village Market models of organizations (Hofstede, 1983, p. 47).

High hierarchy does not provide project members the flexibility required to make decisions in a timely fashion for Project Management. Cultures that prefer high uncertainty avoidance often create rules to determine appropriate courses of action. Projects are largely unpredictable and are difficult to govern with specific sets of rules (Hofstede, 1983, p. 47).

Trompenaars and Hampden-Turner also provides a 2X2 matrix on ideal types of corporate cultures as shown in Figure 10. Trompenaars and Hampden-Turner illustrate the differences between the four ideal types on dimensions comparing person versus task-oriented and egalitarian versus hierarchical. He uses the guided missile type as a project-oriented culture. The guided missile is impersonal, task-oriented, neutral culture where all are equals and loyalty is extended only to professions and projects (Trompenaars and Hampden-Turner, 1998, pp. 177-179). The differences between all four types are illustrated in Table 15.

Figure 10 – Corporate Images, from Trompenaars and Hampden-Turner, 1998, p. 163

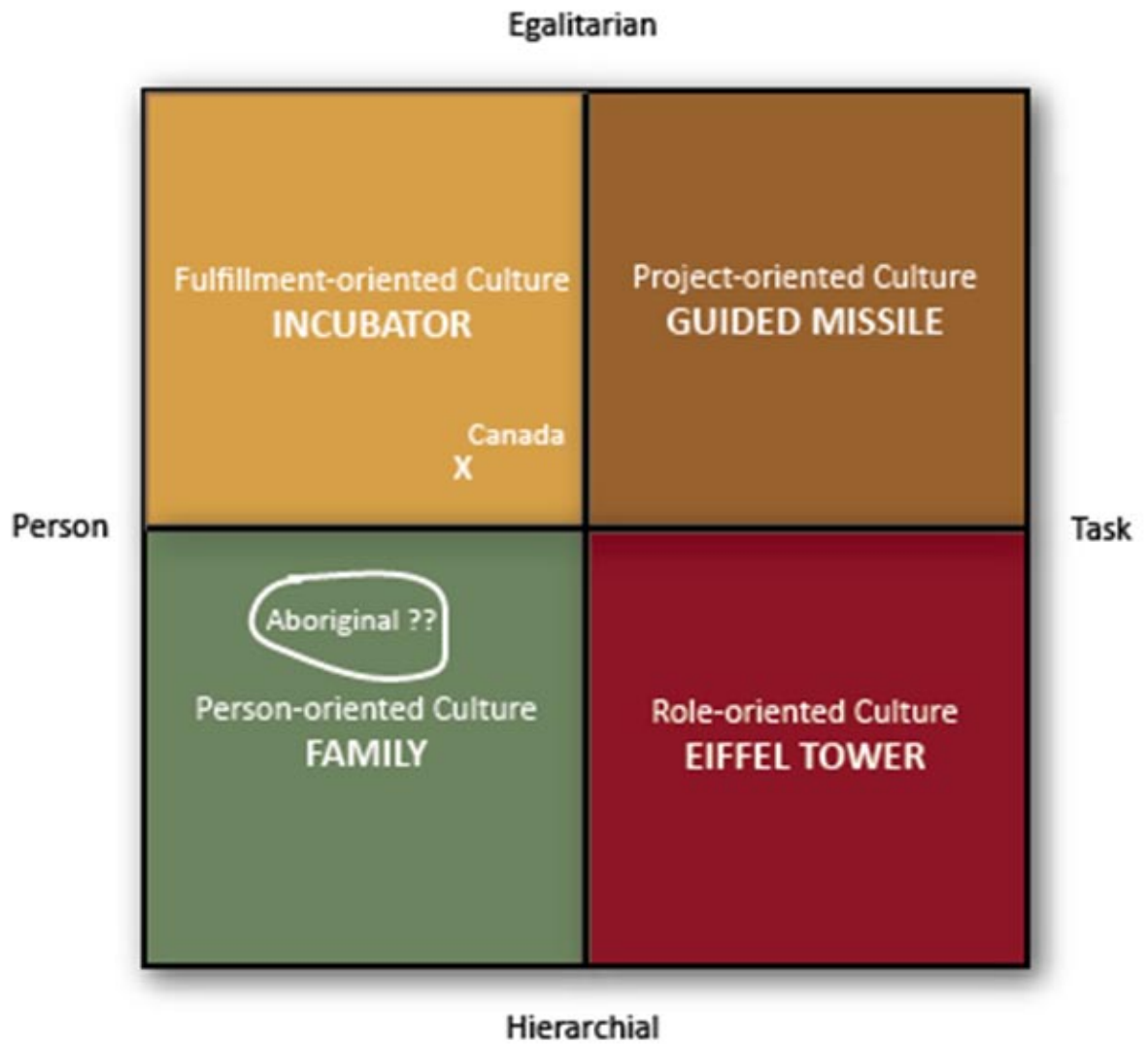


Table 15 – Characteristics of the Four Corporate Cultures. Adapted by the Author with the Original Definitions from the Source. (Trompenaars and Hampden-Turner, 1998, p. 183)

	Family	Eiffel Tower	Guided missile	Incubator
Relationships between employees	Diffuse relationships to organic whole to which one is bonded.	Specific role in mechanical system of required interactions.	Specific tasks in cybernetic system targeted upon shared objectives.	Diffuse, spontaneous relationships growing out of shared creative process.
Attitude to authority	Status is ascribed to parent figures that are close and powerful.	Status is ascribed to superior roles who are distant yet powerful.	Status is achieved by project group members who contribute to targeted goal.	Status is achieved by individuals exemplifying creativity and growth.
Ways of thinking and learning	Intuitive, holistic, lateral and error-correcting.	Logical, analytical, vertical and rationally efficient.	Problem-centered, professional, practical, cross-disciplinary.	Process-oriented, creative, ad hoc, inspirational.
Attitudes to people	Family members.	Human resources.	Specialists and experts.	Co-creators.
Ways of changing	“Father” changes course.	Change rules and procedures.	Shift aim as target moves.	Improvise and attune.
Ways of motivating and rewarding	Intrinsic satisfaction in being loved and respected. Management by subjectives.	Management by job description.	Management by objectives.	Management by enthusiasm.
Criticism and conflict resolution	Turn other cheek, save others’ faces, do not lose power game.	Criticism is accusation of irrationality unless there are procedures to arbitrate conflicts.	Constructive task-related only, then admit error and correct fast.	Must improve creative idea, not negate it.

It is important to note that neither Hofstede nor Trompenaars and Hampden-Turner validate their ideal corporate culture types to any specific data that indicates that Project Managers generally fall into the categories that they have outlined. No data currently exists that identifies the dimensions of culture for Project Managers.

4.3 Canadian Culture

Both Hofstede and the Ingelhart-Welzel's World Value Survey provide indexed scores that identify Canadian culture. Trompenaars and Hampden-Turner work lacks specific scoring criteria for Canada, however many references are made to Canada in his results.

Hofstede classifies Canada as a highly individualistic culture with loose bonds to others. Canadians as a whole tend to look out for themselves and their close family members and are quite private. As with other highly ranked individualistic countries, personal achievement is highly valued. Canadians are self-confident and open to general discussions but withhold personal privacy to all but close friends. Canada has a relatively low Long Term Orientation scoring index, which seems to indicate a belief in meeting obligations and an appreciation for cultural traditions. Countries such as Canada with a relatively low Power Distance Index tend have a greater equality between societal levels (such as government, organizations and families) creating a more stable cultural environment (Hofstede, 2003). Hofstede points out the cultural differences between the province of Quebec and the rest of Canada. What Hofstede does not point out is the degree to which multi-culturalism has been adopted as a national mythology that positively differentiates from its southern neighbours (Bumsted, 2003, p. 330). The

degree to which immigration has shaped Canadian society has also not been covered in Hofstede's literature.

Hofstede clearly places Canada within the Village Market matrix, which illustrates a correlation between the cultures of Project Management and that of Canada as a nation. Canada is plotted very closely between the Australian and U.S.A. scores on the 2X2 matrix. The data from Hofstede's survey shows a strong correlation between the indexed scores and ranks for Canada and the United States, as shown in Table 16.

Table 16 – Index Scores and Rank among 53 Countries from Hofstede's IBM Data Set, from Hofstede, 2001, p. 500-501

Country	Power Distance		Uncertainty Avoidance		Individualism/Collectivism		Masculinity/Femininity		Long-/Short-Term Orientation	
	Index	Rank	Index	Rank	Index	Rank	Index	Rank	Index	Rank
United States	40	38	46	43	91	1	62	15	29	27
Canada Total	39	39	48	41-42	80	4-5	52	24	23	30
French speakers	54	-	60	-	73	-	45	-	30	-

The illustration of the Inglehart-Welzel Cultural Map of the World is shown in Section 4.1.4. Canada was plotted in the mid-range between secular and traditional values and to an extreme towards self-expression over survivalist values, which indicates that they have begun to take survival for granted. This high self-expression score is likely related to Canada's wealth. Canada's score on this map was compiled from a survey of 1000 respondents in 2000. However, no respondents were requested north of the 60th parallel or from communities on Reserve (Inglehart, 2006).

Although Trompenaars and Hampden-Turner do not provide specific data for how Canada scores relative to other countries across all dimensions, there is a comparison made through their book. Most important to Project Management, Trompenaars and Hampden-Turner score Canada within the “Incubator” matrix with scores closely resembling the United Kingdom.

In Trompenaars and Hampden-Turner’s example, organizations are there to serve as “incubators” for self-fulfilment and self-expression. Trompenaars and Hampden-Turner’s idea of “incubators” should not be confused with the concept of a business incubator that assists start-up companies through shared maintenance and services through this critical phase. Trompenaars and Hampden-Turner indicate that this preferred organizational structure is typical of firms in Silicon Valley and other tech regions across the globe where company sizes are small, hierarchy is flat and innovation is esteemed (Trompenaars and Hampden-Turner, 1998, p. 180). Incubators enlist short-term, intense emotional commitment to the work which the organization is undertaking (Trompenaars and Hampden-Turner, 1998, p. 180). The primary difference between the “incubator” and the “guided missile” organizations is the commitment of “incubators” to personal self-fulfilment.

Throughout the book, Trompenaars and Hampden-Turner provide 15 tables that include responses that include Canada and compare the national response to other countries. Where indicated, there is a good correlation between the responses from Canada and those regarding the United States, which forms an important indicator for the next section.

4.4 Aboriginal Culture

As this section will demonstrate, there is a tremendous amount of diversity among the Aboriginal peoples within Canada, and broad generalizations do little to appreciate those differences. Joseph parallels the concept of asking an Aboriginal person what their culture is to attempting to determine what European culture is by asking a German (2007, p. 62). This is a powerful allegory considering that Canada has a land mass of 9.98 million square kilometres (Natural Resources Canada, 2007), that there were eleven language families (Dickason, 2006, p. 24), and about 50 distinct languages in Canada at the time of first contact (2006, p. 296). This compares to a land area of Europe that is 9.94 million square kilometres (WorldAtlas.com, n.d.), has seven language groups (Wiik, 1999), and consists of 66 languages (Reissmann and Argador, 2006). Based on the larger area and more diversity in language family roots, one could easily project that there would be a greater degree of diversity among Aboriginals in Canada than in the entirety of Europe. Moreover, from a population standpoint, there were more people in the Americas than there were in Europe at the time of first contact in 1492 (Kenny, 2002, p. 5).

Some schools of thought indicate that Aboriginal peoples originated from a land bridge created during the last ice age and migrated south from there. These diffusionist theories typically involve a close relationship between climate and people to explain the human occupation of the Americas. Justification for this is the fact that Aboriginal life was controlled by the external environment to a large degree. Additionally, the original inhabitants made no attempt to modify their environment, which meant that they either adapted to it or relocated (Bumsted, 2003, p. 8). This, in part, is used to explain that the

cultural differences among Aboriginal peoples are a reflection of the geographical regions that they occupied (2003, pp. 10-12).

Using one of the definitions of culture would lend some support to the model that cultures developed according to external environments. The definition of culture that was used by Trompenaars and Hampden-Turner is “the way in which a group of people solve problems and reconcile dilemmas” (1998, p. 6). Many of the dilemmas that were faced by Aboriginal peoples revolved around climate and access to food and resources, and their culture would be shaped accordingly.

It is imperative to mention that practically every Aboriginal group in Canada has a creation myth that indicates that they were placed here by the Creator and that this land was given to their people at the beginning of time (Cunningham, 2008). The notion of being here from time immemorial is critical for understanding Aboriginal peoples and their reluctance to leave their traditional territory in search of greater opportunities (Joseph, 2007, p. 4).

Other challenges exist when trying to determine what Aboriginal culture is in Canada. The oppressive legacy of the original Indian Act with the intention to assimilate Aboriginal peoples into mainstream Canadian culture continues to be felt throughout Canada. On May 5, 1880, Canada’s first Prime Minister reported to the House of Commons that the Indian policy of that time was:

“...to wean them by slow degrees, from their nomadic habits, which have almost become an instinct, and by slow degrees absorb them or settle them on the land. Meantime they must be fairly protected” (Joseph, 2007, p. 22).

The pinnacle of this policy was enacted through the residential school system, which was endorsed as it:

“...took [the Aboriginal child] from the reserve and kept him in the constant circle of civilization, assured attendance, removed him from the ‘retarding influence of his parents...’” (Joseph, 2007, p. 23).

It is impossible to determine how assimilated Aboriginal peoples had become in the century of oppression following the original Indian Act and ancillary programs like the residential school system. What is clear is that the effects of the residential school system are intergenerational and have left many Aboriginals feeling abandoned by their parents and communities, and abused by the state and church (Joseph, 2007, p. 25). The study of the impact of residential schools is beyond the scope of this thesis, however the degree to which the assimilation policies have changed Aboriginal culture has been profound and continues to be felt today. Consider the comments from Louise Chippeway:

I learned to play my inferior/victim role as a child because that was what I believed society expected of me. I was colonized heart and soul. I allowed myself to be a victim well into my adult years.... That racial inferiority and low self-esteem I felt as a child transferred over to my adult life, particularly into my relationships and my work life, including how I raised my children. The forces that shaped and molded me as a child intensified as an adult. I guess this was colonization and internalized racism in action (Joseph, 2007, p. 67).

The residential school experience was not as negative for some people as other, and that at least a small minority regarded it a positive experience (Clifton, 2008). Thus, it is possible that the impact of assimilation policies of the Federal government will likely have been different across the country.

The author cannot emphasize strongly enough that there is no such thing as a single Aboriginal culture. It is the author’s opinion that it is dangerous and

offensive to assume so. For the purposes of this thesis, the author highlights the difference between broad Aboriginal and Canadian cultures to examine the issues related to Project Management.

There have been no studies to determine where Canadian Aboriginal peoples would score on any of the dimensions of culture as identified in previous studies. Therefore, this section will attempt to define the relative differences between the culture of Aboriginal peoples and that of Canadian and Project Management cultures. Fortunately, there have been enough studies that relate to the area of Aboriginal cultures to allow for this postulation.

As a premise for moving forward to interpret what might construct a generalized Aboriginal culture, consider what Hofstede indicates:

“National characteristics [of culture] are more obvious to foreigners than to nationals themselves; when we live within a country, we do not discover what we have in common with our compatriots, only what makes us different from them”(1983).

The notion that there are a number of similarities between Aboriginal peoples was explored by Kluckhohn and Strodtbeck when they compared the value orientations of two Amerindians from the southwestern USA: the Zuni and the Rimrock Navaho. It was determined that there are more similarities in their value orientation than there were differences (1961, p. 353). This is affirmed further by the broad clustering of proximal nationalities in the Inglehart-Welzel Cultural Map of the World, as shown in Section 4.1.4. As the concern here is to plot Aboriginal peoples as they relate to both Project Management and Canadian culture, the assumption that broad characterizations are permissible to infer the relative difference between them should be valid.

Trompenaars and Hampden-Turner included the results from over 1000 respondents at an annual conference for the Society for Human Resource Management. This survey was used to measure basic cultural differences amongst the attendees. Among the groups that were measured were Native Americans, although there was no indication of the sample size or the specific tribal associations of those self-identified as Native American. The results of this specific survey are included in Table 17 along with very broad and generalized regional scores from the larger database.

Table 17 – Trompenaars and Hampden-Turner’s Dimension Scores from the SHRM Conference and Comparisons to Broad Regions, Adapted from Trompenaars and Hampden-Turner, 1998, p. 228-231

Group	Universalism - particularism	Individualism -communit.	Neutral-affective	Specific-diffuse	Achievement-Ascription	Internal-external
Native American	41	43	62	32	48	22
White/Caucasian	65	71	44	67	78	69
English speaking and NW Europe	71.5	54.5	58	71.5	60.5	56
Latin cultures	62	45.5	54.5	66.5	51.5	58
Asian cultures	56.5	38	63	58	45.5	47

This data clearly shows that the response of Native Americans favours Particularism, Communitarianism, are more neutral and diffuse; they are more ascription-oriented and have a more external locust of control than White Caucasians in the sample surveyed. The differences between the groups are significant in terms of scoring where

Native American responses are more closely related to Asian cultures than any other (Trompenaars and Hampden-Turner, 1998, pp. 228-238).

Canadian Aboriginals and American Indians are likely similar in many ways. However, they have differentiated constitutional rights, had different relationships with original settlers, and were treated under separate treaty negotiations and the current realities for the two groups are divergent. Therefore, there can be a large margin of error associated with trying to compare American respondents as indicative of Canadian realities. What can be accepted is that there are differences and the differences between American Indians and American citizens will largely reflect the differences between Canadian Aboriginals and Canadian citizens at large. Until such time as there are specific data that attempts to measure Canadian Aboriginal dimensions of culture, the comparisons to American Indians will need to be made.

The most important literature that highlights specific elements of culture within Aboriginal communities comes from Kenny. This study interviewed 140 women from eight Aboriginal communities and discovered four core values that were common among all the interviewees. Those core values are respect, trust, knowledge and balance (Kenny, 2002, p. 10). This is an important survey in that not only does it provides consistent values across many communities, but it is also the only study which the author is aware of that empirically measures Aboriginal values. From the onion diagram in Figure 3, values are at the heart of what defines culture. Unfortunately, these terms are not fully defined, which is likely attributable to Aboriginal values being “marginalized and romanticized” without respecting their complexity (Joseph, 2007, p. 10). Additionally,

these values are left to stand alone without any specific reference to how these core values are different or similar to those of women of other cultures.

4.4.1.1 The Sacred Tree

“*The Sacred Tree*” is intended to be a guide for spiritual development for indigenous peoples across the world, and specifically for North America. It is an important piece of literature that synthesizes the wisdom of Native Elders, spiritual leaders, and professionals of various Native communities in North America (Bopp, Bopp, Brown, and Lane, 1984, p. 3), which is available to assist in deciphering the four core values as identified by Kenny. This in turn reflects on a variety of dimensions on culture as indicated by Hofstede and Trompenaars and Hampden-Turner. The definition of respect is “*to feel or show honour or esteem for someone or something; to consider the well-being of, or to treat someone or something with deference or courtesy*” (Bopp et al., 1984, p. 76). Although Aboriginal culture would suggest treating every person with respect, special respect can be given to Elders, community leaders, teachers and parents (Bopp et al., 1984, p. 73). This correlates with Hofstede’s high power-distance, and Trompenaars and Hampden-Turner high ascription. Respect also asks to show deep respect for the beliefs and religions of others and to accept others as neighbours (Bopp et al., 1984, p. 76). Although this reflects Hofstede’s low uncertainty avoidance, there are other suggestions that make the Aboriginal peoples ranking along this dimension as uncertain.

Respect also reflects into trust. There is a call to respect the wisdom of the people in council with the caveat that if council has made an error, that this error will become

apparent to everyone in its own time (Bopp, Bopp, Brown, and Lane, 1984, p. 78). Here the value of respect indicates an external locus of control as defined by Trompenaars and Hampden-Turner. Trust is also found in the interpretation that spiritual protectors, teachers and guides will be made available to assist travellers that are on a journey of self-development (Bopp et al., 1984, p. 30). This reinforces Hofstede's high power distance and Trompenaars and Hampden-Turner's external locus of control.

The theme of balance is interspersed through the entire book with warnings to people not to be categorized into specific fields. Much of the work refers to the teachings of the Medicine Wheel as "*a symbolic tool that helps us to see that interconnectedness of our being with the rest of creation*" (Bopp, Bopp, Brown, and Lane, 1984, p. 41). The specific reference to balance indicates that when it is applied to interconnectedness of all beings, it becomes justice (Bopp et al., 1984, p. 71). No inferences between justice and dimensions of culture could be identified.

Knowledge is included through the *Sacred Tree* as being correlated to wisdom with an orientation to the past as it nourishes the present and helps plan for the future (Bopp, Bopp, Brown, and Lane, 1984, p. 22).

The *Sacred Tree* also includes specific statements that strongly correlate to other dimensions of culture as identified by Trompenaars and Hampden-Turner and Hofstede. The following quote correlates to Hofstede's Femininity Index:

Humility, gentleness, courtesy and a loving heart are considered to be "feminine" qualities and are even laughed at in some groups when these qualities are displayed by a man. Yet the medicine wheel teaches us that courage must be balanced by wisdom, toughness by gentleness of heart, or perseverance and tenacity by flexibility (Bopp, Bopp, Brown, and Lane, 1984, p. 39).

The consideration that true leadership is service to the people is indicative of collectivism for Hofstede, ascription and communitarianism for Trompenaars and Hampden-Turner and would infer that Aboriginal peoples are more person than task-oriented.

The *Sacred Tree* contains a list of ten codes of ethics. This does not constitute a prescribed set of laws and rules of engagement, but are inferences on how to conduct behaviour that is widely held by indigenous peoples across North America. This infers that Aboriginal peoples are more particularists than Universalist from Trompenaars and Hampden-Turner's model, and that they have a slightly lower risk aversion, as these are not a linked to a comprehensive set of laws.

4.4.1.2 Other Sources

Many sources of information compare and contrast Aboriginal cultures to Canadian culture to assist businesses and individuals in working across cultures. These works are likely based on anecdotal observations, as opposed to empirical research. With that said, these reports provide significant insight into the relative differences between Aboriginal peoples and Canadians. Table 18 provides specific references to the differences between the two cultures as reported by the Aboriginal Human Resource Council. A column has been added to highlight these differences as they relate to specific dimensions of culture for Hofstede and Trompenaars and Hampden-Turner.

Aboriginal peoples in Canada have a high long-term orientation as indicated by the “7th Generation Principle”. This principle ensures accountability for actions as the

decisions today will affect people 175 years into the future (B.C. First Nations Community Economic Development Forum, 2007).

The Inglehart-Welzel Cultural Map of the World, as indicated in Section 4.1.4 indicates a vector towards the anticipated response of Aboriginal peoples. The value that Aboriginal peoples place on spiritual beliefs charts the vector toward traditionalist values. Canada has one of the highest secular scores on the secular/survival axis. Therefore, the vector is also steered towards the survivalist direction. The scores for cultural value for Aboriginal peoples in Canada will likely score within the connecting range of South Asian and Latin American cultures.

Table 18 – Differences Between traditional Aboriginal cultures and Mainstream Western Culture, Adapted with Interpretations on Dimensions of Culture from Aboriginal Human Resource Council, 2007

Traditional Culture	Mainstream Western Culture	Interpretation of Aboriginal Dimensions of Culture
Community is the foremost of all values	Individualism is the foremost value	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism
The present is the dominant tense	The future tense is dominant	Trompenaars and Hampden-Turner orientation to time
The world is understood mythically	The world is understood scientifically	Hofstede uncertainty avoidance, Trompenaars and Hampden-Turner diffuse
Goals are met with patience	Goals are met with aggressive effort	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism
Ownership is often communal	Ownership is reward for hard work	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism

Gifts are rewarded as social glue	Gifts are regarded as holiday issues	Hofstede low long-term time orientation, high power distance
Work is often motivated by work need	Work is motivated by ambition	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism
Aging is a source of wisdom	Aging is decay and loss	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism, high power-distance
Eye contact is thought over-assertive	Eye contact is part of conversation	Refers to communication rather than culture
Silences are acceptable anywhere	Silences are a waste of time	Refers to communication rather than culture
Assertiveness is non-communal	Assertiveness is a basic social skill	Refers to communication rather than culture
Listening skills are prized	Communication skills are prized	Refers to communication rather than culture
Soft spoken words carry farthest	Emphasis carries the day	Refers to communication rather than culture
Nodding signifies understanding	Nodding signifies agreement	Refers to communication rather than culture
Handshake is soft, signaling no threat	Handshake is firm, assertive	Refers to communication rather than culture
Collective decisions are consensual	Collective decisions are put to a vote	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism
A faith in harmony with nature	A faith in scientific control of nature	Trompenaars and Hampden-Turner high external locus of control
Family is extended family	Family is nuclear family	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism
Responds to praise of the group	Responds to praise of the individual	Trompenaars and Hampden-Turner high communitarianism, Hofstede high collectivism

Based on the inferences of high power distance and moderate to weak uncertainty avoidance, the generalized score for Aboriginal peoples in Canada correlate to the family quadrant of Hofstede's Organizational Culture matrix. Unfortunately, Hofstede does not provide an explanation for what this Organizational Culture constitutes of, other than saying that it is very similar to how a family operates. The hierarchical structure of Aboriginal communities and a strong focus on the person over the task places Aboriginal peoples in Canada within the family quadrant of Trompenaars and Hampden-Turner's Organizational Culture matrix. Trompenaars and Hampden-Turner take great lengths to describe what the family culture consists of with some breakdown of the family roles – the leader acts as a kind of “father” with more experience and authority than the subordinates or “children” resulting in a power-oriented corporate culture. Relationships tend to be diffuse where the leader/father or supervisor, whose role is similar to that of a “brother”, have influential knowledge in all situations – whether the event happens at work or at home (Trompenaars and Hampden-Turner, 1998, p. 164).

Trompenaars and Hampden-Turner indicate that family cultures have difficulties with project group organization as authority is often divided through matrix type authority structures. In practically every way, the family culture is the antithesis of the guided missile culture that is endemic of Project Management culture (1998, p. 179).

The theoretical framework that was reviewed here illustrates that the culture of Corporate Canada approximately aligns with the ideal Project Management culture as identified by Trompenaars and Hampden-Turner and Hofstede while Aboriginal peoples have a culture that in many ways are opposite to an ideal Project Management culture. Aboriginal peoples are clearly more communalistic/collectivistic, have a higher power

distance that correlates with a high level of ascription of status, are more feministic, and have a longer time orientation than Corporate Canada.

5: RESEARCH MODEL

This section marks the transition into a review of the practical applications of what was identified from the theoretical overview. A large portion of this transition is to break down each area of Project Management to understand how the theoretical dimensions of communication and culture have practical implications to the actions of each Area of Knowledge. In turn, this generated a set of questions for the interviewees to review how they managed specific Areas of Knowledge to test the validity of the theory and determine the degree of impact that cultural difference have on each Area of Knowledge. Next, the interviewees are introduced along with a compilation of their responses as a summary of findings.

The Project Management Book of Knowledge (PMBOK) indicates that there are nine Areas of Knowledge within Project Management: Integration Management, Scope Management, Time Management, Cost Management, Quality Management, Human Resource Management, Communications Management, Risk Management, and Procurement Management (Project Management Institute, 2004).

An important foundation for this thesis is that the theoretical framework should be able to predict the Areas of Knowledge that are specifically impacted because of the differences between Aboriginal peoples and Corporate Canada. No literature could be located to suggest that this was attempted previously for any other culture, so a model was developed. The model compares each specific difference in business case,

communication convention, and dimension of culture was compared to specific Areas of Knowledge to ascertain, from a theoretical framework, how culture impacts the Areas of Knowledge in Project Management.

The first area to be reviewed is how the differences in the business case for engagement will have an impact on the scope of a project. If Corporate Canada has one set of objectives and Aboriginal peoples have a different set, then accommodations need to be made to the scope to ensure that all parties obtain their ultimate desire from the project. Communications will also be impacted in a secondary manner.

Next, the differences in communication methods between Aboriginal peoples and Corporate Canada will most obviously be a Project Communication Management issue. Several secondary impacts may be determined, but the majority of these would be indirectly associated to a consequence of a breakdown in communications, and not a direct link. The next section reviews the dimensions of culture and how they relate to specific Areas of Knowledge. The primary challenge associated with Aboriginal peoples being more communal than Corporate Canada is that Aboriginal decisions are made largely communally. This has an impact on communication in that change requires that the manager obtain approval through consensus and through community consultations. In turn, this creates issues related to time.

From the theoretical model, it was not possible to determine if Aboriginal peoples are more or less risk adverse than Corporate Canada. However, if there are specific differences, they would most likely be manifested as a Project Risk Management Area of Knowledge in determining how risk is shared. How risk is shared will consequently have an impact on how the initial scope is defined.

The higher power-distance of Aboriginal peoples is assumed to impact communication primarily. Elders and hereditary Chiefs can have different levels of spoken or unspoken authority within a community (Joseph, 2007, p. 141). Therefore, there may need to be specific protocols to communicate effectively with these authority figures throughout a project.

The relatively long-term time orientation of Aboriginal peoples will have a primary impact on Project Time Management. As Joseph indicates, the Aboriginal perspective on dealing with partners regarding timelines is “your timeline is your problem” (2007, p. 141).

There are a number of dimensions from Trompenaars and Hampden-Turner that strongly correlate to Hofstede’s dimensions and have not been included in this framework accordingly. Trompenaars and Hampden-Turner’s individualism-communitarianism largely correlates with Hofstede’s individualism-collectivism and will not be included. The same is also true for Trompenaars and Hampden-Turner’s achievement-ascription dimension and Hofstede’s power-distance. Trompenaars and Hampden-Turner strongly differentiate many aspects on the dimension of time that is much more elaborate than how Hofstede does. However, the lack of supporting documentation to provide differences between Corporate Canada and Aboriginal peoples along Trompenaars and Hampden-Turner’s definition means that it will be omitted from consideration. In addition, much of the dimension on specific and affective-neutral cultural dimension was covered in the discussion on communication and will not be addressed again. Trompenaars and Hampden-Turner’s internal versus external control dimensions strongly correlate with Hofstede’s uncertainty-avoidance dimension and will not be duplicated.

Finally, Hofstede indicated that the dimension of masculinity-femininity had no direct implication to Project Management and subsequently were not included in this theoretical framework.

The dimensions that will be considered include universalism versus particularism, and specific versus diffuse. These dimensions, although important, are only expected to have secondary impacts on these Areas of Knowledge of a project.

The specific versus diffuse dimension largely correlates with information determined through analysis of communication. However, it is differentiated here in which there may be a secondary issue relating to tightly defining the scope of a project as the diffuse culture may wish to incorporate less exact parameters to the initial scope of the project.

The universalism-particularism dimension will have some impacts on the integration of a number of projects, as particularists will attempt to treat each project based on the merits of each project rather than attempting to integrate an approach across several projects. This in turn can have impacts on the scope of each project where a holistic framework approach to Project Management will infer different objectives for each project.

Table 19 illustrates where Project Management Areas of Knowledge are impacted from the areas that were considered in the theoretical framework. This table shows either a “P” for a primary impact, “S” for secondary, or is blank where no inference is made based on the theoretical framework. This table summarizes the impact that cultural differences between Corporate Canada and Aboriginal peoples and constitutes the whole of the theoretical framework.

Table 19 – The Impact of Culture on Project Management Areas of Knowledge – The Theoretical Framework

	Integration	Scope	Time	Cost	Quality	HR	Communication	Risk	Procurement
Business Case		P	S				S		S
Communication							P		
Individualism – Collectivism			S				P		
Uncertainty Avoidance		S						P	
Power Distance							P		
Time Orientation			P						
Specific - Diffuse		S					P		
Universalism – Particularism	?	?							

What is clear from this table is that the Areas of Knowledge that are most impacted from the Theoretical Model relate to Communications Management, followed by Scope Management, Time Management, Risk Management, and there is a possible secondary impact on Procurement and Project Integration Management. Integration Management is outside the scope of this thesis and was not considered further from this framework.

5.1 Interview Guideline

The theoretical framework provided a foundation to develop lines of questioning to determine if the Areas of Knowledge that were theorized to be impacted from the cultural differences between Aboriginal peoples and Corporate Canada held true in reality. These questions constitute the research model. The lines of questioning from the interview process were designed to complete all of the questions within each of the Areas of Knowledge before moving on the next topic. Therefore, if there were Areas of Knowledge that had potential impacts from a variety of dimensions, then all of the

questions relating to these dimensions were covered off before moving to the next Area of Knowledge.

The structure was broken into five generalized sections with questions regarding general background of the individuals, determinations on scope of projects, how risk is assessed, what communication protocols were used, and concluded with a query for the participant's top three recommendations for business and Aboriginal communities.

5.1.1.1 Background on the Individual

This section was used to learn more about the individuals: their role, the duration of that role, their affiliation with the Aboriginal community, their experience with Project Management, some details on specific projects. In order to provide some additional context from a Project Management perspective each person was asked to give a definition of "project" and what they thought was the duration of a normal project.

5.1.1.2 Questions on Scope

The questions that surround scope were designed to learn more about how the process of selecting projects and Joint Venture partners is conducted. These questions surrounded who was the one to initiate the project, how the project came to being, details regarding the process of selecting a Joint Venture partner, and what the criteria was to determine suitability of a partner.

5.1.1.3 Questions on Risk Management

There were no clear indications as to the uncertainty avoidance index score of Aboriginal peoples in prior literature. Therefore, the area of risk had no forethought as to what the impact or implication might be on Project Management outcomes. Questions on risk revolved around how risk was assessed prior to initiating a project, how risk was mitigated, and how unforeseen consequences were handled during a project.

5.1.1.4 Questions on Communication Management

The two primary areas of investigation were to determine what communication protocols were used and if those communication protocols created issues as to the length of time that a project would take to complete. Questions that specifically related to the communication protocol included questions on the frequency and mode of communication, questions on the quality of the relationship of the partners, and if all communications with the Joint Venture partner were vetted with one person or if there were cross linkages at many points through the organizational structure of the corporation. Questions on the amount of time committed to communications were utilized to determine if the requirements for communication added to the project timeline.

5.1.1.5 Questions on Procurement Management

After reviewing the business profiles associated with the business communities which were interviewed, it was deemed important to ask the corporate interviewees about any specific procurement relationships, which may be linked to Joint Venture partnerships. This was only asked of the corporate interviewees.

5.1.1.6 Open-Ended Material

Each respondent was asked to provide the top three recommendations which they would make to Aboriginal communities that are about to engage a corporate partner through Joint Venture. An additional top three suggestions were requested from each participant as to their recommendations to a corporation that is about to engage an Aboriginal community in a Joint Venture.

One of the Aboriginal community respondents had to reply by email, as there was not an opportunity to block adequate time to conduct a full interview.

Each respondent was thanked for their participation and given the first draft of the thesis in order to provide an opportunity for feedback and to ensure that the information quoted represented their views and was not misinterpreted in any way. A commitment was also made to the respondents to let them know that they would receive a copy of the final thesis once it had been approved.

5.1.1.7 Comments on the Interview Process

The interview process started well before the actual interviews took place. The process started with cold-calls to the communities and corporations to check on availability and who would be the appropriate person to talk with. Usually, any interview was preceded with a discussion on what the purpose of this research was and what was involved for them to participate. The protocol normally consisted of multiple emails where dates and times were arranged. In those discussions, the interviewees were told that there would be a company or corporate profile added to this paper as it was felt appropriate that the reader be able to determine the source of this information.

Discussions also revolved around the confidentiality of the interviews. At the time, interviewees were informed that the conversations would be recorded and transcribed with any specific references, including any possible inferences, to their company or community being removed.

Most interviewees asked for a rough template of questions before the interview. Such requests resulted with an email outline, in spite of reservations that providing an outline might jeopardize the spontaneous exchange of information as part of the semi-structured interview format. The interviewees cited reasons for this request that included needing to determine who would be the most appropriate person to answer the questions, requirements to research specific answers before providing answers, while others indicated that they simply wanted to know what they were getting themselves involved in.

5.2 Aboriginal Community Participants

There is a tremendous amount of diversity among Aboriginal peoples across Canada. Community profiles of the Aboriginal groups who agreed to be interviewed are included below in order to fairly and adequately demonstrate what is being broadly shown as Aboriginal perspectives.

The author has attempted to select communities across the geographic spectrum of Canada, with a variety of industry involvement and resources and different reasons for engaging Joint Venture partners. Additional context was given by providing community backgrounds in addition to the community profile.

5.2.1 Membertou

The Membertou First Nation is an urban community located in Sydney, Nova Scotia with a population of 1,067 people. They are one of 13 Mi'Kmaq communities in the province of Nova Scotia. The Membertou take their name from the Grand Chief Membertou (Membertou First Nation, 2008). When an initial concerted investment in business growth began in the mid-1990's, the band was receiving \$4.5 million from the federal government and little income elsewhere. Initial growth was slow and it wasn't until after the mid-1990's that the impact was felt in the community. As of 2006, the Membertou community had a budget set for \$65.5 million with less than 11 percent scheduled to be received from the government (Conference Board of Canada, 2006, p. 19). The band has made efforts to re-establish the sharing of traditions with the community through the re-establishment of use of the Mi'Kmaq language, repatriating cultural artifacts from the Nova Scotia Museum as well as establishing cultural structures within the community.

Following years of annual budget shortfalls as a result of reliance on government funding, Chief Terence Paul of the Membertou First Nation made a conscious decision to set his community on a path to economic self-support with help from the Cities and Environment Unit at Dalhousie University, who worked with them to develop a more balanced community plan involving band-owned businesses (Conference Board of Canada, 2006, p. 3). At first glance, the band's business ventures do not appear aboriginal when looking at the modern buildings and their surroundings. Rather, the band's commitment to Mi'Kmaq traditions and values is more demonstrated by the legacy of sharing with the community (Conference Board of Canada, 2006, p. 19). The band's

primary focus has been on band-owned ventures as the band distributes proceeds from the profits of all band-owned businesses with the community. With that said, support is given to its private sector as it is understood that privately owned businesses provide employment for its community members (Conference Board of Canada, 2006, p. 6). The commitment to Mi’Kmaq traditions is further demonstrated through its “collective mentality” demonstrated by the fact that business decisions are made by community referendum (Conference Board of Canada, 2006, p. 20).

The Membertou First Nations have undertaken many initiatives in their traditional territory on Cape Breton Island. The centrepiece initiative is a very large Trade and Convention Centre, which is a prime convention location on Cape Breton Island. Other less-visible initiatives include partnership arrangements in the fishery and other sectors, as well as partnerships with consulting firms and other ventures that are managed through the Membertou Corporate Division, which is the band’s economic development office in Halifax.

In order to develop and manage partnerships with businesses at the local, national and international levels, the band chose to establish the Corporate Division in Halifax, given that businesses typically have their headquarters or subsidiaries there. Consider the following from Professor Fred Wien of Dalhousie University:

[I]n the mid-1990s, the chief at Membertou, and this is an example of leadership and its importance, decided that the situation of welfare dependence and deficits and so on could not continue, so they decided, even though they were located in Sydney, to develop an urban base in Halifax. They rented an office suite in the Purdy’s Wharf tower on the Halifax waterfront, with a beautiful boardroom with a view over the harbour. They just felt they needed a presence in Halifax, and they felt that given that their strategy was Joint Ventures with major corporations and so on, that they would have much more success doing it from that base rather than trying to fly people into Sydney and into this relatively poor community. That is one example of deliberately caring out an urban strategy (Standing Senate Committee on Aboriginal Peoples, 2007).

Membertou First Nation has successfully developed business relationships with a number of outside corporations eager to take advantage of the community's assets, location and credibility.

One Joint Venture the band is involved in that demonstrates a clear benefit to the band in terms of jobs and revenue is with Clearwater Fine Foods. In exchange for gaining access to a portion of Membertou's quota for fish and seafood, an agreement is in place to set aside 20 jobs for Membertou band members and to market product under the Membertou label. Some other Joint Ventures and similar business agreements have been established with Lockheed Martin Canada, Sodexo Canada, Grant Thornton LLP and SNC-Lavalin (Conference Board of Canada, 2006, p. 13). Chief Paul explains that the Membertou became the first Native community in Canada to obtain ISO 9001:2000 compliance as a way of "*extend[ing] our hands and say[ing] to Canada and the world 'Membertou is open for business, come and join us'*" (Conference Board of Canada, 2006, p. 13). Despite the general success of Joint Ventures, the Membertou have experienced challenges in that it is sometimes difficult to exercise leverage "given the power, money, technical expertise and market-related contacts of multinational companies" (Conference Board of Canada, 2006, p. 13). The Joint Venture strategy can also be high-risk for the band considering training a labour force to win a bid successfully may be in vain if the bid put forward is not accepted, as well as involves considerable investment of energy in building the partnership and engaging in the bidding process. As such, Membertou First Nation has increasingly begun to rely on its own community resources rather than outside consultants to make investment decisions.

5.2.2 Osoyoos

The Osoyoos Indian Band (Nk'Mip) was formed on November 21, 1877. It is located in Osoyoos, British Columbia, which is home to 32,000 acres of rich agricultural lands as well as some of the last large tracts of environmentally sensitive desert lands left in Canada. The band has approximately 450 members, with the majority of those living on reserve. The Band manages businesses with annual budgets in excess of \$14 million dollars and administers its own health, social, educational and municipal services (Osoyoos Indian Band, 2008).

The Osoyoos Indian Band of British Columbia owns and operates several profitable businesses, the largest of which is the Nk'Mip Cellars opened in 2002, which is a highly successful Joint Venture between the Osoyoos Indian Band and Vincor International Limited, Canada's largest wine producer, that is expected to attract over 20,000 visitors a year (Conference Board of Canada, 2006, p. i). Nk'Mip Cellars is the second Aboriginal owned winery in the world, the first in North America. The first is the Maori-owned winery opened in New Zealand in 1998 (Conference Board of Canada, 2006, p. 12). Vincor will continue to be the managing partner in Nk'Mip for 10 years, after which it can sell its interests to the Osoyoos Indian Band. Donald Triggs, Vincor's CEO, describes their working relationship with the band as:

We have a very long and important relationship with the band. Two-thirds of the employees in the winery are from the band. Our relationship goes back 25 years. Our winery is on band land. We now have vineyards developed on band land of over 800 acres. Our future in the Okanagan is very much intertwined with the future of the band (Conference Board of Canada, 2006, p. 12).

Several other larger initiatives they have include an interpretive centre, a golf course and a residential recreation complex (Conference Board of Canada, 2006, p. 6).

These projects have “been a great economic success for the community: the businesses have provided employment while protecting important traditional lands, history and values” (Conference Board of Canada, 2006, p. 6). Other profitable enterprises include a construction company, a sand and gravel company, a forestry company, a campground, a recreational vehicle park and a grocery store. The Osoyoos Indian Band Development Corporation is governed by a board of directors, made up of the band’s Chief, who is also the Chief Executive Officer, and councillors who are elected by the community. Six non-voting advisers are also on the board based on their expertise. Success of this governance method is demonstrated by the community at election time in that the current Chief has served for 20 years continuously, other than one two-year term. Primary objectives for the band and the development corporation development include achieving full employment for its members and becoming financially self-sufficient by 2010 (Conference Board of Canada, 2006, p. 5).

In 1994, the band earned \$1.3 million from their commercial activities. By 2003, the band was earning profits over the \$3.7 million received from the federal government. With 60% of earnings going back into various community programs, Chief Clarence was able to issue the statement “*If all the federal funding dried up, we could still run programs at the same level of service*” (Conference Board of Canada, 2006, p. 16).

5.2.3 Tlicho

The Tlicho First Nation are located in the North-West Territories, with traditional lands bordering Nunavut in the east, the northern shores of Great Slave Lake, the Mackenzie River in the west and nearing the southern shores of Great Bear Lake. Their

natural resources include boreal forests, waterways, and wildlife. The Tlicho First Nation is made up of several communities, including Behchokö, Whatì, Gamètì and Wekweetì. Behchokö is the largest community with approximately 1950 people, and is home to most of the people and services (Tli Cho First Nation, 2008). The communities of Whatì, Gamètì and Wekweetì, which have a combined population of 942, are much smaller communities located inland off the main NWT highway systems and typically are accessed only by regular scheduled commercial air service as well as ice-roads across the tundra and lakes in the winter (Tli Cho First Nation, 2008).

Within the communities of the Tlicho (previously known as the Dogrib) Nation, small market size creates challenges for private entrepreneurs and so most businesses are owned by the Tlicho people under the umbrella of the Tlicho Investment Corporation, previously known as the Dogrib Nation Group of Companies, as of August 2005. The Tli Cho Investment Corporation was established to oversee and manage all Tlicho business interests with the goal of enhancing the economic self-reliance and prosperity of the region by creating sustainable economic development. The Tlicho Investment Corporation is also interested in involving youth in business and well as supporting the traditional economy wherever possible (Tli Cho First Nation, 2008). The Group is run by a board of directors representing the Tli Cho Nation communities in order to ensure accountability in the communities. Profits from their businesses are used by the Group to either to expand operations or to address community needs (Conference Board of Canada, 2005, p. 11). "Tribal" businesses offer services to members of the community, but other businesses are much larger, offering services of various kinds to industry across the north.

Unable to fund larger business initiatives alone, a Joint Venture with SNC-Lavalin has been instrumental in providing access to capital, technology and management know-how for the Group (Conference Board of Canada, 2005, p. 11). The Tli Cho Investment Corporation has used their proximity to natural resource development sites to their advantage, in particular with business opportunities created by diamond mines, the oil and gas industry and pipeline development in the region. The Group is also involved in hydroelectric generation, forestry, heavy equipment supply, aviation, construction and catering in the Northwest Territories (Conference Board of Canada, 2005, p. 11). Much like the Membertou First Nation, Tli Chu opened an office in the economic hub of the region (Yellowknife) to attract corporate investment (Mansell, 2008).

5.2.4 Whitecap Dakota

The Whitecap First Nation are named after Chief Whitecap who led the Nation to the Saskatchewan area in the early 1860s to escape political turmoil in Minnesota, where they were living at the time. The Whitecap Dakota First Nations is a non-treaty First Nation and one of the smallest First Nations in the province of Saskatchewan. The people of the Whitecap Dakota First Nation are part of the larger Dakota First Nation that includes three Siouan-speaking culture groups: Dakota, Lakota and Nakota. About half of the 500 Whitecap Dakota members live on reserve land. They are strategically located along the highway just south of the city of Saskatoon as well as along a separate highway with routing to and from the City of Regina (Whitecap Dakota First Nation, 2008).

Following a period of serious financial difficulties, Chief Darcy Bear of the Whitecap Dakota First Nation understood that without wealth and employment in the

community “*you can have all the social programming you want, but if people don’t have a job at the end of the day, how are you going to create a healthy lifestyle?*” (Conference Board of Canada, 2005, p. 5). As such, the community consulted with its members and drew up a strategic plan designating land for residential and commercial development. One-thousand acres of the reserve lands have been zoned for commercial development (Whitecap Dakota First Nations, 2008). The Council of Whitecap Dakota then forged partnerships with First Nations and non-First Nations organizations as part of their master development plan which included a destination resort development consisting of an 18-hole championship golf course awarded the “Best New Canadian Course, 2005” by *Golf Digest* magazine as well as a 100,000 square foot casino and entertainment complex, a hotel and spa, a campground and retail services (Whitecap Dakota First Nations, 2008). These partnership arrangements have created mentoring programs, employment agreements and business developments with a number of private and public organizations. The larger enterprises have produced a total of 600 jobs for the community (Whitecap Dakota First Nations, 2008).

In order to accomplish a sustainable economic development strategy, the community had limited access to capital to finance its infrastructure and other needs and so started charging a goods and services tax on fuels, cigarettes and alcohol in order to generate the revenue needed for their business enterprises (Conference Board of Canada, 2005, p. 5). While its members now have access to good careers and are able to provide for their families, the band continues to charge this tax in order to continue to provide the funds necessary to address community needs. Chief Darcy Bear states, “*We want to make our people proud, so the next generation will see the success and carry it forward.*” As

such, the council's plan is to invest in the community through schools, post-secondary students, the Elders program, enhanced health care, and their language and in infrastructure such as paved roads (Conference Board of Canada, 2005, p. 8). The band's mission statement is "to create an economically self-sustaining community with financially independent members through the effective use of economic tools that maximize the available resources, respect the Dakota culture and protect the environment while protecting and enhancing inherent rights" (Whitecap Dakota First Nations, 2008).

The Council of Whitecap Dakota's commitment to traditional values is further demonstrated through their corporate governance as regular monthly meetings are held with the elders to encourage community members to feel that they are part of the decision-making. Weekly newsletters are also distributed to their members, as it is felt that this solid community foundation provides great credibility with outside businesses (Conference Board of Canada, 2005, p. 6).

5.3 Corporate Profiles

5.3.1 EnCana Corporation

EnCana Corporation is a natural resource company established on April 8, 2002 as the result of a merger of two of Canada's leading energy companies – PanCanadian Energy Corporation and Alberta Energy Company (Canadian Business for Social Responsibility, 2005, p. 27). A leading North American natural gas producer and a technical and cost leader in the in-situ recovery of oil sands bitumen, EnCana is based in the Prairie Provinces and is an independent oil and gas company that has dealings with First Nations across Canada (EnCana Corporation, n.d.).

5.3.2 IBM Canada Limited

IBM Canada Limited is perhaps Canada's leading provider of information technology, products, services and business consulting expertise. They are dedicated to helping their clients, which include a significant number of Aboriginal communities and Aboriginal owned companies, to "innovate and succeed through the end-to-end transformation of their business models and the application of innovative technology and business solutions" (IBM Canada Limited, n.d.).

5.3.3 Sodexo Canada

Sodexo Canada is a food service and facilities management company with over 12,000 employees throughout Canada. They provide quality of life services for hospitals, seniors' services, colleges and universities, schools, within corporate environments, hotel services and to remote work sites. Sodexo's provision of integrated food and facilities management to businesses and camps in remote locations throughout the country was the focus of this research paper, particularly in regards to their partnerships with Aboriginal communities in remote sites (Sodexo Canada, n.d.).

5.4 List of Interviewees

This research could not have been conducted without the various people who have provided their valuable, direct personal experience and insight from their context into working with Aboriginal people, who should be acknowledged:

- Darryl Balkwill, B.Com. - Director of Economic Development, Whitecap Dakota First Nation of Saskatchewan and CEO, Whitecap Development Corporation First Nation
- Virginie Bronsard, BS (Labour Relations), MBA - Vice-President of Culture, Sodexo Canada
- Mary Jane Loustel, CA - National Aboriginal Program Executive, IBM Canada
- Nick Mansell, B.Sc. (Engineering Minor) - Vice President, Chief Operating Officer, Behcho Ko Development Corporation, Tlicho First Nation of North West Territories
- Richard Paul - Senior Business Development Officer, Membertou Mi'Kmaq First Nation of Nova Scotia
- Catherine Pennington, BSW - Corporate Aboriginal Relations Advisor, EnCana Corporation
- Brian Titus, CFAM – Chief Financial Officer, Osoyoos Indian Band Development Corporation of British Columbia

5.5 Data Presentation

Approximately eight hours of interview data was collected through six verbal interviews. One respondent provided data via email as time did not allow for a full verbal interview. Each interview was transcribed word for word upon completion. The transcription was then edited to remove all identifying characteristics so as to maintain the anonymity of the people who were interviewed. This would include names of individuals, company names, locations, industry-specific terminology and references to

specific projects and examples. The purpose of anonymity was to allow individuals to provide honest feedback without fear of recrimination. Additionally, several interviewees stressed that they could only conduct interviews on the condition of anonymity as they represented their own individual opinions and not that of their company and/or community. For further information from the interviews with the Aboriginal communities, please refer to the Appendices, where anonymized transcripts are provided from each community.

Following this is a summary of the top three lists quantified to provide significance. Due to time constraints, one of the corporate interviews was terminated prior to collection of their top three recommendations. Their subsequent email correspondence was not able to address this area prior to the analysis being compiled, leaving insufficient time for their feedback to be analyzed and included in this data. The transcriptions from corporate respondents could not be adequately sanitized to remove all references to the company and therefore the full transcriptions have not been included. However, significant quotations from the corporations have been included in the interpretation sections of this thesis.

Each interviewee was given a copy of the first draft of this report in order to ensure that they were comfortable with the content of the thesis, and also to ensure that the opinions expressed represented the views of their corporation and/or community accurately.

5.6 Findings

The research model suggested a sequence of issues based on importance that would weigh heaviest on communications, followed by scope, and then time, risk and finally procurement. This same sequence will be followed in the data presentations with significant quotations allocated to each Project Management Area of Knowledge.

Following the sections that relate to specific Project Management Areas of Knowledge is a compilation of the information that was included in the top three recommendations to and from Aboriginal communities, and to and from Canadian corporations.

5.6.1 Observations on Project Communication Management

The line of questions within the interviews involved in learning more about Project Communication Management was two-fold. First, do the differences in communication styles between Aboriginal peoples and Corporate Canada create specific communications issues and second, how are communications protocols structured?

5.6.1.1 Effects of Differences in Communications Styles

Although there may be specific cultural differences in terms of communication requirements for effective Project Management, most of the indications suggest that communications differences are front-loaded prior to formalizing a Joint Venture. The following comment illustrates the degree of involvement that a corporation can expect prior to even having discussions on defining scope of a project:

If it's early engagement and you've already engaged in the community. You've met some of the Chiefs and some of the players at association meetings, at the trade shows – you do those sorts of things – you go to see the communities – the community is really going to want to know, what have you done so far? And if you can say I was a part of this – “oh, I remember seeing you there” and we did this and we were part of this local association. You know, we have someone from the local office participate in and be a part of an executive group – now you have them listening. And I think that the next step is not to talk business until you totally understand the dynamics of the community that you're dealing with. Their strengths, their weaknesses, and their cultural sensitivity. So up until this point you haven't said a word about a need that you have to do business. So now you understand the dynamics of that group. It sounds like a long process, but it is a process that I've used and I have been very successful.

And then it is at that point – usually at that first meeting – you've toured the community, you've talked to them, you understand do they have a community plan in place? What are their plans in place? Do they have funding? How much of their funding is still coming from the feds? Are their businesses vibrant? If they have a development corporation, are they skilled, are they educated? Do they have a success pattern? In the things they do. Or do they have a pattern of starting something and not completing it? Or starting something and it fails? Or is it that success, success, one little failure and then success, success.

... So it's at that point now you're starting to have a relationship. Until you can get trust and respect from a[n Aboriginal community], everything else is just going to be about money and surface talk. So you're at the point now you understand the dynamics of the group. You've met Chief and council, you've met with their business group. They know who you are, they know what you've done in the past. You know them. Now you can talk and define what the business opportunity is going to look like. And then you go into the pattern I defined before in that you find out some of the skillsets that are required on their side. If they need capital, if they need to maybe look at the community plan and change part of that plan or whatever the case may be. But they need a point man and the company has to identify that the point man is the true point man and has the true skillsets to lead it forward.

Now if they don't [have a person with the necessary skillsets], then the company should think about assisting them in getting a skilled person in that person. And I've seen very, very large corporations where a community didn't have the ability to engage in ...[a] project so the company paid them to hire a consultant to protect their interests. And the community can now go and get someone with no biases. And someone with the skillsets that are required to make the right decisions for the [Aboriginal community] and protect their interest. So any company that is willing to do that is now building that trust-respect envelope. And so now you have both groups have the skillsets, both groups have someone with the skillsets who

*basically understands the opportunity on both sides of the business case and that's where you drive forward together.*³

This is further reinforced with the following comments from another Aboriginal community:

For us there's a lot spent on the front end it in finding a good Joint Venture partner. We have some kind of specific criteria that we look at in general and then there's criteria that is specific to the project that we're working on... [Then] we sit down and make sure that we develop kind of a personal relationship making sure we're comfortable that this is someone we can work with over the long term.

An additional complication on the front-end of Project Management is the community consultations in the communal decision-making process in most Aboriginal communities. This decision-making process can also be extended to neighbouring communities and other Aboriginal groups. The following quote illustrates that specific response:

... We are very inclusive and very open and we have a lot of community involvement. Like I said, community meetings, special meetings, newsletters, website information. We have a lot of community involvement processes for that. And like I said, sometimes it comes down to a community vote for a specific project or initiative. We also are very cognitive of trying to be good neighbours..., so we have information sessions for [our neighbours] and include them in what we're trying to do especially with the impacts for them and get their input.

Once a project is initiated, communication issues can arise that are not related to culture but can be systemic as it relates to Aboriginal communities in doing developments on Reserve territories. In many instances, Aboriginal communities and

³ The quotes in this section all come from the interviews with representatives from Aboriginal communities and from Canadian Corporations unless otherwise cited. No specific reference will be included so as to ensure the anonymity of the interviewees. A full transcription of the interviews with representatives from Aboriginal communities are included in the attached appendices.

their Joint Venture partners can run into issues of jurisdiction on Aboriginal lands. These concerns were highlighted most clearly in this quote:

We often get caught in developments in jurisdictional issues between the feds, the province and then the First Nation government because it's not always clear who has jurisdiction for various areas and it is a huge issue that we've been going through on a lot of different fronts.

Corporations that were interviewed have a clear understanding that the communications plan must have a long-term focus and goes beyond just discussing a current project. Most of the corporations had an understanding that they were committing to more than just a communications plan, but were committing to a relationship.

Communication is the most valuable currency you can have because through communication you're going to build that relationship and you're going to build long-term value and it's going to create open doors and new ideas... The relationship that you build is for more than just getting in there and getting what you want – that's not a relationship.

Other comments speak to having a relationship grow to seeing communities being engaged on a much more personal level of inclusion.

Our model evolves from dealing with those differences and similarities through inclusion. And inclusion is a much farther part of a relationship – it's actually making them feel a part of our family – making them feel a part of the success.

Although the corporations that have been interviewed here are likely leading edge in terms of their relationships with Aboriginal peoples, given their participation in the CCAB PAR program, it is clear that not all corporations have obtained the same level of trust with Aboriginal communities. The following comments not only address this concern, but also touch on an important difference between Aboriginal and Canadian corporation communications. As stated earlier, the implicit, indirect convention of

Aboriginal communication places a high value on the context of the communication.

Oppositely, the explicit, direct convention of Corporate Canada would place a significant value on the content of communication. This important quote highlights the possible implication of interpreting communications from a context versus content perspective:

Because Aboriginal people enter into relationships on the basis of personal trust, by the time the ... agreements are written, the aboriginal side trusts that their new partner will meet the “intent” of the agreement no matter what the words say on the paper that consummates the deal. Inevitably, the Aboriginal participants stay around for the long term and the non-aboriginal participants in the process change out. ...Senior executives often change out every 2 years or less. The result is that the aboriginal partner’s “expectations” are often not met because the non-aboriginal partner is working to the letter of the agreement as they interpret it. The intent of the relationship and the expectations of the aboriginal partner usually do not come through in the legal wording of the agreements. If the agreements are non-specific without definite goals, objectives and timelines and no individual accountability then aboriginal “expectations” are often not met.

5.6.1.2 Differences in Communications Protocols

There was no consensus on the communications protocols as identified by both Aboriginal communities and Corporate Canada. Two of the three corporate interviewees indicated that they have a dedicated resource to managing the relationship with a specific community. All communications with the community would be vetted through that person to ensure a clean communication process. Consider the following quote:

We’ve learned from experience that if we don’t have one person as a point of contact we have a real mess. ...The reason why we have advisors and their real specialty is understanding that community and uniqueness of the Aboriginal communities in general and specifically that community and if you have someone in Corporate Canada who has absolutely no understanding of Aboriginal people, let alone that community and picks up the phone and phones and then gets into a very complicated conversation, it can really create – it can almost destroy the communication – so I like to think that we have open communication but we have a point communication person who essentially interprets the communication between the Project team and the Nation be they Métis Nation, the Inuit or the First Nation.

The other corporation had one person who is dedicated to the Aboriginal portfolio in the event that there is a requirement for additional cultural sensitivity:

If we ... went out to engage an Aboriginal company and we were finding that we might have some concerns, then they would contact me to get involved to get some of the risk factors and determine whether or not they are being culturally sensitive if there are any other kinds of issues associated with that.

Some corporations have gone so far as to develop an Aboriginals engagement guide so that the Aboriginal community has the opportunity to dictate the terms of engagement:

We have an Aboriginal engagement guide that we have internally. There's a number of steps that we take from community identification to asking a community on how they want to be consulted – and I use that term loosely because it's not really our role – I guess how do they want to be engaged is a better word. So we look at working with the community to basically outline the terms of engagement. So basically, how do they want to be addressed? How do they want to be a part of discussing this discussion? And what is the best way to do that in their community.

Most Aboriginal respondents indicated that the communication that they have with their established partners links members across the organizational charts so that peers talk together and communications are not vetted through a single individual, with regular, intentional communications. This communication protocol can span from formal to informal and semi-personal discussions as indicated in the following quotes:

We host people for an afternoon of [social activity] and we do regular ... outings, as an example, with the mayor and the manager and the Chief and myself – you know those informal types of things. And with the mayor and his staff and those types of things and get his more personal relationship. So we try to do it a lot of it face-to-face.

We can talk to the President and Vice-President [of the Joint Venture Partner] at any time in regards to business opportunities. ... I know the President and the Vice-President on a first name basis and go out for dinner with them when they're in town and have a meeting the following day.

As stated earlier, the implicit, indirect convention of Aboriginal communication places a high value on the context of the communication. More than talking peer-to-peer, in order to meet the communication needs of the Aboriginal communities, it seems that communication must be ongoing in order to meet the expectations of any negotiated agreement and to bridge cultural differences.

Communicate continuously - at least monthly - about these results with your First Nations partner to ensure that any issues or concerns are dealt with quickly. In this manner, the relationship may be able to bridge the bridge the cultural differences between the organizations and the business relationship can move forward.

“Measure and document the results of the agreements regularly in terms or intent, expectations and results.”

5.6.1.3 Summary of Comments on Project Communication

The research model has generally been validated in that communication differences between Aboriginal peoples and Corporate Canada are significant enough to require specific treatment to manage those differences. These differences are magnified on the front end of establishing a relationship and can be expected to continue well past the conclusion of a specific project. The findings above suggest that the content interpretation of communications of Corporate Canada needs special attention as Aboriginal peoples can look to the context of an agreement for clarity. Finally, Aboriginal communities tend to suggest that their communication models with their Joint Venture partners span all levels so that all peers talk to one another, whereas Corporate Canada seems to predominantly manage relationships through one specific point person.

5.6.2 Observations on Project Scope Management

The following comment provides a succinct description on the process of coming to agreement on scope between a Joint Venture partner and an Aboriginal community:

Community consultations take place and based on initial discussions about satisfying the requirements of the aboriginal side of the partnership, positive relationships are established with the non-aboriginal Joint Venture partner. This brings the community on side... Joint Venture agreements are drafted usually by the non-aboriginal partner with legal vetting by the aboriginal partner.

The line of questioning regarding Scope Management started with a broad discussion on how the projects were initiated, who initiated the project which then lead to questions regarding the factors that went into defining scope. The vast majority of the feedback regarding Scope Management came from the Aboriginal respondents.

5.6.2.1 Project Initiation

Two of the Aboriginal respondents clearly indicated that a strategic plan was the foundation to all work that the community initiates. The following are the quotes that directly referenced strategic community plans:

That was from plans from I believe 1996. The council did their strategic plan that was x'd out at that time... projects that we wanted to complete within a certain period of time. So we used that as a checkmark to see how we're doing... And we came out of that now maybe 80%.

[The Community Master Plan] started being developed probably about 8 years ago with the [X] project. The [X project] has been a concept since the mid-80's for developmentbut really it was never able to be financed and developed and the Chief kind of pulled that project off the shelf and found some partners for it some other investment partners, some other first nations that invested in the project and got it going so that was kind of the key first cornerstone...

The third community Aboriginal community may have a strategic community plan, but did not specifically make reference to it during the discussions of Scope Management. The fourth Aboriginal community has begun the process of initiating a strategic plan and have held first discussions.

“[We] have had two strategic planning conferences to date to convert from a reactive business organization to a proactive one.”

5.6.2.2 Factors Defining Scope

Several comments were received from all Aboriginal groups that indicated that the reasons for getting involved in a project might not always be clear from an Aboriginal perspective. The logic behind a project may include several factors that include preservation of culture, fit to community goals, capacity building, employment, political and other reasons. Consider the following comments:

And then the other one is for the business itself – does it fit with our master plan? Does it fit with the culture and the community, profits, employment, market factors? You know, more of the traditional measurements.

[Our] primary goals however are: a) preservation of ... culture, language, land, water, communities, way of life and b) economic self-sufficiency. These long term goals are generally difficult to rationalize with [industry] culture which is necessarily short term in its outlook so continuous effort is required preserve a positive relationship with [industry] related business.

Joint Venture partners are usually fairly specific about their objectives. You know there's profit motivation, there's certain motivation. With First Nation partners, there's lot of broader range - there's profit, there's employment, there's a cultural fit, there's other underlying things that you might not be aware of. So make sure that is very clear at the outset so you can meet those throughout the Joint Venture.

One Aboriginal community was more forthright with indicating that economic factors are the primary drivers for initiating specific projects:

First of all when we do research, we look at the numbers and we also look at the current state of the economy and what position interest rates are, but the bottom line is the result. We have our own set of policies in active and rules that we follow – say for instance you know that if we’re going to purchase a piece of capital, we want to generate a return of X amount at this particular stage. We also have a long-term return on investment and things like that. And we use those as indicators and if they don’t make what we’re looking for we won’t bother looking at the project.

From a corporate perspective, there was not a great degree of feedback that indicated any specific accommodations due to cultural differences:

For a lot of things that take place in general business, including but certainly not limited to the context of Aboriginal business, people do not apply Project Management. If they did, then the chances of having projects done on time and in scope are much greater because having project buy-in starts right off with scope definition, with project buy-in that is focused on the right scope, the right timelines and with the identification of who is going to be involved, who it’s going to affect, what’s involved and the whole negotiation of that... When we enter into business relationships we generally use models that are already proven in terms of Project development... We don’t differentiate our due diligence and our businesses between dealing with an Aboriginal business and a mainstream business. The criteria and the approach to the business is all the same.

Another business clearly understood their requirements from Aboriginal communities and what they had to offer in a partnership. This feedback would clearly define the scope of a project before moving forward:

“We always need one another. We have the resources. They don’t have the resources. But they have the people, which we need.”

5.6.2.3 Summary of Comments on Project Scope Management

A review of comments related to scope tends to suggest that Aboriginal communities generally have more factors at play than just economic rates of returns. Most feedback suggests that there is a link between healthy communications and understanding the scope requirements of the Aboriginal communities. With that said, there was one comment that suggested that cultural differences will have an impact on how scope is interpreted once it has been defined and put in writing:

Not meeting the expectations of the Aboriginal partner is normally an unintended consequence of the way these partnerships are negotiated and the different cultures of each party. Aboriginal [people have] verbal, trust based, individual relationships whereas non-Aboriginal [people have] documented agreements, letter of the agreement, turn-over of participants, shorter term thinking, bottom line etc. - normal business. The result is the business relationship does not move forward. [Therefore] translate the exact intent and expectations of any negotiated agreement with First nations into your written agreements with them.

5.6.3 Observations on Project Time Management

In the section on Observations of Project Communication Management there was a lot of discussion on front-loaded relationship building as a critical first step in Project Management with Aboriginal communities. Many of the comments relating to time came from the corporate interviewees that indicated the need for a long-term commitment to relationships.

“They would travel in an area we would make certain to spend time in the community and meeting with them and entertaining that relationship.”

“... I can tell you that it can take years before it becomes a partnership. Years. And years of work of maintaining that relationship.”

“I think we need to realize the long-term value in relationships.”

“But those projects are loo-oong discussions.”

From a business perspective, some of the up-front time requirements may be associated with a taking business opportunity and working with them to build a specific plan that is suitable for the business partner.

Some of it may be because the community or the business doesn't have a business plan but it's ready, if you will, for prime time engagement and like I said, we don't actually say [to] them, because they're a First Nations community and they're an oral community, in order to practice business you need to take your vision and the ideas and strategy into writing and that translates into a project plan otherwise it makes it difficult to be a business partner. And participating in not much success if you don't get to that stage. So in cases [where] we're working with an Aboriginal company we may find that their business development doesn't get to the same level that [we] would require and in those cases we would keep talking until it's at the point where everyone is comfortable [with] the process or we look for the resources to be able to find them the funding to take their business ideas to the next level.

Some of the corporate feedback called for more long-term planning to be conducted by Aboriginal businesses and communities:

They didn't have a long-term vision for change. That was something where there was a lot of money pumped into Aboriginal business development but it was not strategic, it wasn't long-term. It was a really short-term endeavour. And I think that it ended up doing more damage than good.

It seems to be that Canada is coming to terms with trying to understand what's necessary to move forward – and by that I mean to create economic stability – within Aboriginal communities and allow them to self-govern. So I know it's long overdue but I think there's still a need for patience [from the Aboriginal community] and trying to understand what this means.

From an Aboriginal perspective, there was acknowledgement that their cultural way of decision-making can have an impact on decision-making and time.

They have a certain way that they are used to doing business and we have a certain way and sometimes the First Nations way is more inclusive and consensus kind of oriented... It has an impact on time.

Aboriginal interviewees acknowledged that establishing a relationship prior to the initiation of the project required a significant time investment:

[The Chief] kind of started knocking on doors and creating relationships with people in the area and we started working together on different things... So it's probably an even longer term process than it has been with the First Nations partners.

One Aboriginal community seemed to indicate that once the relationship has been established and a strategic plan has been found that meets the community's requirements, that the time investment within a specific project will be no different when working with Aboriginal communities than with other Joint Venture partners:

We probably get 3-4 business proposals a year. Very seldom do we go anywhere with it, but we do still the process on looking at a particular opportunity. First of all, we like to have the information given to us beforehand, before we even meet with them. Come in for a quick meeting and determine this is what we have to offer and things like that. And so we won't make a decision on an off the cuff, but it will be well thought out before we think about going anywhere with a particular company. And if there is an opportunity there, maybe there's not enough information to satisfy our preliminary. You know we'll ask for that information. And you know we'll get the information and take it and see how it goes and we'll go further. We'll do a feasibility and then we'll work on an MOU and all that kind of stuff. Be professionally prepared. First Nations across the country, I'm not saying the majority of them, but a lot of the premier business bands in the country, ... have such a high level of capacity that [potential partners should] be prepared for and don't be surprised that First Nations capacity has come a long way.

5.6.3.1 Summary of Comments on Project Time Management

The majority of comments on time relate to ensuring that adequate time is devoted to establishing an effective relationship on the front end of a project. The factors which can add to the length of time which is required to complete a project are associated with the decision making process which is done by consensus and on the corporate side, as

discussed in Observations on Project Communications Management, where Corporate Canada tend to vet communications through a single relations coordinator, thereby adding an additional layer which impacts time.

5.6.4 Observations on Project Risk Management

The research model provided no framework for the uncertainty avoidance of Aboriginal communities. Therefore, the first step that was required was to ascertain the uncertainty avoidance of Aboriginal peoples relative to their Joint Venture partners. The broad consensus from the interviewees, with one exception, was that Aboriginal communities are risk-adverse relative to their corporate partners.

“The First Nations are really, I find, really afraid to try new things and that’s – get to know them first and build their trust.”

“At the business side we’ve developed for projects developed around the role we will play in projects... for us that’s the least risky.”

It is unknown whether the risk-aversion that was noted is endemic to Aboriginal society or if this just extends to their business dealings. Interviewees provided specific insight as to the reasons why Aboriginal communities might be risk-adverse specifically in their business ventures.

I would generally say that we are more generally open to the cost of what it might cost us as a company than we would be say with other Corporate competitive partners because we’re aware that they don’t have the same access to resource or risk tolerance, like they’re juggling a lot of responsibility with the nations’ money to provide social services (such as housing, social programs, education, maintaining and reinvigorating Aboriginal cultural) and [have] economic development as an add-on. So I think that we safeguard those initiatives.

Often, the non-Aboriginal partner takes most of the risk, financial and other, because the Aboriginal partner has no capacity or desire - financial, insurance, bonding, experience - to take risk.

The lone comment that suggested the opposite opinion was:

“Our council is willing to go out there and try new things and do different things and work with people.”

5.6.4.1 Risk Related to Organizational Structure

There was significant discussion related to the issues of separating the political environment from the economic environment. This should have come as no surprise as the Conference Board of Canada identified transparency and accountability, good governance and management and the positive interplay of business and politics as three of six key factors that contribute to the success of Aboriginal enterprises (Conference Board of Canada, 2005, pp. 5-6). Most of the feedback that was received in this area was from the corporate interviewees who look at the stability, transparency and leadership of the Aboriginal community in order to provide a risk assessment prior to working together. Additionally, there were undertones that suggested a separation of a long-term strategic plan from the governance structure. So there is both a clear scope and a marginalized risk.

If it was a community owned corporation, like a band council owned incorporation, that might be considered with the stability, so we have some [projects] that are on First Nation territory, that we work with, so we might look then at what kind of governing structure they have over the [venture], we might take a look at the stability of what the community is there, to what extent the band council, for instance, what control they have over the [venture]. Or if it's a separate corporate entity and so we would analyze that. There are similar ways that we work with the corporation and we look at the ownership structure, but when we do get involved with a First Nations community, if there's a close correlation with the

band council, then we will take a look at whether or not that poses any risk to the partnership.

[We would like to] have really clear governance models prior to economic development initiatives because where it gets really cloudy and really difficult for Corporate Canada to deal with communities or Nations is where there's a lot of muddied waters between governance and economic development. So absolutely clear systems in place of how you manage consultations and how you manage economic development and how you manage community development and having really solid system in place that will work for your Nation and will be explainable for Corporate Canada. We don't necessarily to look like ours. We just need to understand it.

Separat[e] government from economic development. Because governments change. They can change every couple years. They can change very quickly in a hereditary Chief kind of situation with the death or resignation. If you have a strategic plan that is long-term based on the community's vision, that will be sustainable no matter what government comes in. Quite often economic development initiatives can change with a new governance structure and that isn't always conducive maintaining long-term contracts with Corporate Canada.

Aboriginal interviewees also pointed out the requirements to have a strong organizational structure based on good governance and transparency.

"If you were to look at all of the successful First Nations, it's the groups that have had the ability to separate politics from business."

Most communities that I know, they have an election every 2 years so that if you engage 6 months prior to the election and you provided things in place and you haven't engaged with the community and have a buy-in with the community, your project could die on election day. And we see it in our own government.

In regards to the proper structure, it will set out how your companies will be operated, how your companies within that structure will be operated, have the proper policies and procedures that compliment that structure.

Aboriginal interviewees also indicated that a change in governance can jeopardize specific initiatives or projects.

Most communities that I know, they have an election every 2 years so that if you engage 6 months prior to the election and you provided things in place and you haven't engaged with the community and have a buy-in with the community, your project could die on election day. And we see it in our own government.

Yes, we have a 2 year voting term. And I myself find that the term is too short. Often what I find, what I see [across Canada], you have about roughly a year and 4 or 6 months to get your work done because usually the last 6 months politicking starts and things slow down unless you're working on a current project, if you're trying to get something new started, often I find council kind of gets shy.

On the opposite end of this discussion are comments that highlight the challenge of separating governance from business:

It's like any community, it's impossible to try to have separation of business and politics because often First Nations...communities are pretty small. It's just the nature of First Nations thinking that you're the Chief, you're the councillor and you should have a say in that kind of stuff and so that's how we set it up.

A final layer of complication in the organizational structure of Aboriginal communities stems from the fiduciary responsibility of the Crown to act in the interest of Aboriginal peoples (Joseph, 2007, p. 29). This fiduciary responsibility leads to a plethora of other issues whereby jurisdictional control is rarely transparent even to the parties involved.

"We often get caught...in jurisdictional issues between the feds, the province and then the First Nation government, because it's not always clear who has jurisdiction."

"When you're dealing with First Nations, federal is always involved... it could... involve the provincials – so that could just take from one to two years."

5.6.4.2 Summary of Comments on Project Risk Management

The broad consensus was that Aboriginal communities are risk-adverse in their approach to undertaking business opportunities, although there are legitimate justifications for this position. This perspective is well known by both the communities and the corporations that were interviewed. Primarily, corporations seemed concerned with ensuring a transparent and solid governance structure. The Aboriginal respondents who indicated that governance instability could be a risk to project completion corroborated these concerns. Aboriginal respondents also indicated risks to time, scope and communications due to the often unclear jurisdictional control of the federal government.

5.6.5 Observations on Project Procurement Management

The question was asked to the corporate interviewees if there are specific requirements to engage in procurement agreements as part of a larger overall agreement to partner together on specific initiatives. Overwhelmingly, the respondents indicated that their companies were engaged procurement contracts with Aboriginal businesses, but that was not a precondition to business.

We have been told very clearly by communities ‘do not come to our table and try to dangle a carrot of business opportunity when you’re going to talk to us about a project on our land’. No we have been told very clearly to be respectful in a consultation process does not include trying to woo us with business opportunities that may or may not occur because projects come and go. So we try to do is ‘let’s talk about the project and let’s really hear about the concerns and the benefits and the drawbacks are to this project and then we’ll also talk about, maybe in the same meeting, or maybe not, about the opportunities for business that may come.’

Our strategy has been to increase the use of Aboriginal suppliers...but by and large our greatest contribution to the development of Aboriginal business would be in the...partnerships, not in the procurement.

When asked further about the reasons why there might be a focus on procurement, several interviewees responded that the business case behind engaging Aboriginal-owned businesses is sound:

I think there's three to four key points to a business case. When you look at Aboriginal communities they are close to [the projects that we work together on], so they are a local service provider, they know the area, they can often provide the same service at a lower cost because they reduce travel time so if you look at a community that is within 100 kms [from a project base], they're certainly going to be a more economical business partner than someone who needs to come from 400 kms away. You know they're also going to be living in their own homes, providing services to people in their own communities, so you know I think there's a solid business case. The other thing is that they're very willing participants so there's a natural cultural, I believe innovations, in many Aboriginal communities, so there's an innovation and a willingness to provide services. There's also a real desire to stay in their own communities and work in their own local areas, so that's a good solid business case.

...We really work hand in hand with them. And actually whenever we have a partnership with them, we work hand-in-hand with them. It's kind of a whole package. We say, 'okay, are there some suppliers that you currently have or businesses that you currently work with that we could use locally?' And sometimes it's even the best solution. We have the issue of cost of transportation; you know there's many [reasons for a solid business case] that I can think of.

5.6.5.1 Summary of Comments on Project Procurement Management

Aboriginal respondents were not asked about the specific nature of the procurement agreements that can be attached to an Impacts and Benefits Agreement. The broad consensus from the corporate community was that the business case is sufficient to engage in procurement agreements, and that they have been told from Aboriginal communities to avoid “dangling the carrot” of procurement opportunities as part of a larger project.

5.6.6 Observations on Project Human Resource Management

No specific questions were asked on Human Resource Management, however this did not stop the interviewees from commenting on these issues when listing their recommendations. There was no research model identified through the initial review of cultural differences between Aboriginal peoples and Corporate Canada. This appears to be an oversight as Trompenaars and Hampden-Turner indicate conflict might result with Canadian culture at large who might see nepotism as corruption and a conflict of interest, whereas Aboriginals, from their family-oriented organizational culture might see it as reinforcing its current norms (Trompenaars and Hampden-Turner, p. 167). Further, the pool of available labour is limited within an Aboriginal community that further complicates the Area of Knowledge relating to Human Resource Management.

One comment explained that having qualified Aboriginal staff is an important step for corporations to take to ensure that the project goes smoothly:

Companies need to hire an Aboriginal person with the skillsets required to engage the First Nations. And the reason I say that is when ... I would go and talk with Chief and council – sometimes it was the first time – and I would talk about [events in other Aboriginal communities] and we would build trust just between me as an individual Aboriginal person and them and they would clearly see that I understood the historical perspective on why we are where we are. They understood that I understood most things that were happening on their Reserve. They didn't try to hide or to diminish anything if it was a cultural issue within their community. And we talked about different issue. I would cover business, social, health, land, we would just go across the wide scope. So once I had that trust, I as an individual would never jeopardize the trust to the First Nations and the Chief, council and community knew that if I was bringing something to the table that it was a win-win.

One comment indicated that a significant part of establishing the initial relationship relates to Human Resource initiatives and having a plan that addresses Aboriginal

peoples is one of the measuring criteria used to determine whether to proceed with the relationship:

That's the first thing I like to see. I ask them to bring along their Aboriginal policy. "My Aboriginal policy?" You know. If they don't have an Aboriginal policy in place, probably the only reason they're coming to see me is that they need me.... And so, by having a policy in place and have a policy adopted in the HR side of the company and from the leaders of the company, what that shows the First Nations is that you're actually ready to engage.

Interestingly, one comment from an Aboriginal interviewee was to avoid the practice of hiring a relative and instead called for hiring good professionals:

You often see where some First Nations will hire a relative or somebody who doesn't have the capacity to take on the business role and when you often do that, you often set it up for failure. Because the person will be overwhelmed, I would say, and businesses tend to fail when that happens. Have the right people. Get business advisors behind you...What else would I say? I said good professionals already, right? That's really important because if you have the right people in there they can get the job done. Because if you don't have that, it's not going to go anywhere.

5.6.6.1 Summary of Comments on Project Human Resource Management

It is clear from the Aboriginal respondents that a Human Resource plan that makes specific reference to how Aboriginal Peoples are to be treated is an important aspect of initiating the relationship with Aboriginal communities. Additionally clear is that there was a call to Aboriginal communities and to corporations to ensure that the right people are placed in the right positions to ensure the successful completion of a project.

5.6.7 Observations on the Top Three Recommendations from Interviewees

Data from the various top three lists from both Aboriginal communities and corporations were compiled and analyzed for specific trends. This feedback was

considered valuable for analysis in that it is more easily quantified and the recommendations are not encumbered to answering specific questions relating to specific Project Management Areas of Knowledge.

To quantify each recommendation, the responses were sorted based on which Project Management Area of Knowledge it most strongly correlated to and assigned a value of one. In a number of instances the recommendations that were provided fit into two categories. In those instances, the recommendation was allocated to each Project Management Areas of Knowledge category and assigned a value of one-half.

There were three broad areas where recommendations largely fell between two Project Management Areas of Knowledge. Both corporate and Aboriginal recommendations to Aboriginal communities were given to ensure a transparent, stable, and explainable organizational structure is in place. Commentary on organizational structures ensuring stability was interpreted to have an impact on both Risk Management and Scope Management. From a business perspective, any unstable organizational structure specifically speaks to a risk in that any change jeopardizes the project. If this change does not jeopardize the project, then at the very least, it will have significant impact on the scope of a project. Comments relating to organizational structure were given half-points each to Risk Management and to Scope Management.

There was also commentary that referred to maintaining clear communications so that there was an understanding of what was to be involved in a project. As it was impossible to differentiate the intentions behind the comments to either Scope Management or to Communication Management, half-points were allocated to each.

There were a number of recommendations to devote significant amounts of time to develop the relationship prior to moving into a venture. In these instances, half-points were allocated to both Communication Management and Time Management.

The Conference Board of Canada has identified a strategic community economic development plan as a key factor that contributes to the success of Aboriginal community-owned enterprises (Conference Board of Canada, 2005, p. 4). It should be no surprise that all four Aboriginal communities surveyed also identified this factor. Where a strategic business plan was recommended among the top three recommendations to other communities, this was allocated to Scope Management.

Table 20 provides a summary of the point scores for respondents from interviews that were conducted based on the 1 and ½ point allocation schema as indicated above.

Table 20 – Summary of Top Three Recommendations from Interviewee Data

Recommendation	Risk	Scope	Communication	Time	Human Resource
Aboriginal to Aboriginal	½	5	2 ½	1	3
Aboriginal to Corporate	-	5 ½	6	½	-
Corporate to Aboriginal	1	1	2	2	-
Corporate to Corporate	-	-	4 ½	1 ½	-

6: ANALYSIS OF EMPIRICAL DATA

The research model outlined specific Project Management Areas of Knowledge that, from a theoretical framework, would be challenged as a result of the cultural differences between Corporate Canada and Aboriginal communities. The first point of analysis is to review the Project Management Areas of Knowledge and determine if the information from the interview support the theoretical framework.

Among the highlights of this research is the quantification of the lists of top three recommendations that each interviewee gave to both Aboriginal communities and to Corporate Canada. Interpretations of the data validate the research model and highlight significant differences in perspective between Aboriginal communities and Corporate Canada. Table 21 tabulates the data from Table 20 as a percentage of total responses for each row. This provides additional clarity as the number of Aboriginal interviewees outnumbered the corporate interviewees. The interpretation of each Area of Knowledge is concluded with a review of the information as presented in Table 21.

Table 21 – Summary of Top Three Recommendations from Interviewee Data (as a percentage of total respondents)

Recommendation	Risk	Scope	Communication	Time	Human Resource
Aboriginal to Aboriginal	4%	42%	21%	8%	25%
Aboriginal to Corporate	0%	46%	50%	4%	0%
Corporate to Aboriginal	17%	17%	33%	33%	0%
Corporate to Corporate	0%	0%	75%	25%	0%

6.1 Project Communication Management Analysis

The research model indicated that there might be challenges from differences in communication norms that are different between Aboriginal peoples and Corporate Canada. Among the differences anticipated were the neutral versus emotional dimension for Trompenaars and Hampden-Turner, and the differences between the relationship oriented collectivist cultures of Aboriginal peoples as compared to the task-oriented, individualistic culture of Corporate Canada.

Results from the interviews indicated that there are significant differences between Aboriginal peoples and Corporate Canada in how they communicate. “Long-term relationships” was a term that was continually used throughout the interviews with particular emphasis from the corporate interviewees. Many corporate interviewees indicated that there was a significant time and effort investment required on the front-end

of a project to ensure that both parties are comfortable and prepared to engage each other through a partnership. Also, the relationships with an Aboriginal community were expected to outlive the length of any project.

Beyond the establishment of a relationship, Aboriginal peoples made several calls for additional communications through the life cycle of a project as a way to ensure that the project fulfils the expectations of all partners. It appears that the relationship-oriented nature of Aboriginal peoples made significant volumes of communication a standard part of business whereas Corporate Canada were being alerted (by both the Aboriginal interviewees and the representatives from these corporate leaders) that you must commit to a higher volume of communication than what other Joint Ventures may ask of you. Two of the companies that were interviewed have hired staff specifically to handle Aboriginal community relations. In at least one instance, all communication with Aboriginal communities is vetted through these hired staff to ensure that a cordial relationship is maintained.

Along the same track, there were calls for caution from Aboriginal interviewees when having discussions with their potential or current Joint Venture partner, this quote summarizes the concerns:

“Keep your expectations to a minimum in regard to relationships with non-Aboriginal organizations – government or business”

What was not predicted through the initial research model is the degree to which the difference between content-driven interpretations of individualistic Corporate Canada as compared to the content-driven interpretations of communalistic Aboriginal communities would factor into communications issues. One Aboriginal respondent indicated that the

senior management in the companies that they work with have staff turnover approximately every two years. Therefore, on projects that last several years, there are issues of interpretation on the structure of the initial agreement where the corporate partner will interpret the agreement based exclusively on the content, rather than the context, of the agreement. At least one Aboriginal group has learned from these experiences and now indicate that:

“Good paper makes good partners.”

The information from the top three lists and the quantified data summarized in Table 21 confirmed the importance of communication as it was the most highlighted recommendation for both Aboriginal communities and Canadian corporations. What is significant is the difference between those that made recommendations to Aboriginal communities and those that made recommendations to Canadian corporations. Of the recommendations made by Aboriginal respondents to corporations, 50% were regarding communications, 75% of Canadian corporations made recommendations to other corporations to ensure appropriate communication levels are achieved. The numbers were significantly lower for recommendations to Aboriginal peoples regarding communications.

This generally fits the research model that there would be significant differences in communications between Individualistic, task-oriented Canadian corporations and relationship-oriented Communalistic Aboriginal peoples. Based the research model, it should be expected that corporations would be given the strong recommendation to focus on communications and engagement and relationship as a standard business function when working with Aboriginal peoples.

Aboriginal peoples were still told in large numbers to ensure proper communications. Most of the recommendations did not involve comments regarding relationships, but were more focused on advertising that you are open for business and clearly indicating your strengths to the business community and your neighbours. The Communalist, relationship-oriented nature of Aboriginal peoples would suggest that they do not need recommendations on how to maintain sound relationships through effective communication.

Overall, the research model was validated both by the interview responses and the quantified recommendations.

6.2 Project Scope Management Analysis

The research model indicates that the differences behind the business model between Aboriginal communities and Corporate Canada will likely create issues surrounding defining an appropriate scope for a project and ensuring that this scope is met.

This model was validated in that there is a large volume of community consultations that are involved coming to a consensus among all people within the Aboriginal context. There were significant discussions on how a master plan was created for most Aboriginal communities and how this provides the framework for moving forward with specific initiatives. Joseph indicates that cultural survival is the highest priority for Aboriginal peoples (2007, p. 140), and this can be reflected in the choices of projects that are undertaken. Many of the Aboriginal interviewees gave clear indications

that other factors, aside from financial profitability, are assessed to determine if it appropriate for the community to proceed.

Most feedback is that a healthy relationship between the Aboriginal community and their partner will ensure that goals and expectations are appropriately built into the scope of a project. Therefore, if sufficient effort is placed in entertaining the relationship, then an appropriate scope is not too difficult to arrange.

The quantified data from the recommendations was an area where Aboriginal communities dedicated significant recommendations to defining appropriate scope to projects. Table 21 shows that 42% of all Aboriginal recommendations to other Aboriginal communities commented on Scope Management and 46% related to recommendations to businesses on Scope Management. The corporate interviewees made no direct comments in regards to Scope in their top three recommendations, although there were recommendations on ensuring a transparent organizational structure that allocated points to Scope Management. This confirms the research model that indicated Scope Management from an Aboriginal perspective would include factors such as cultural fit, capacity building, alignment to strategic business plans, and that the overall project fits within the framework of the community.

6.3 Project Time Management Analysis

The research model indicated that the Aboriginal long-tem time orientation as related to the “7th Generation Principle” would put stresses on the time management of a project.

The issues related to time management appear to be primarily front loaded with a great amount of time dedicated to ensuring that there is community buy-in and acceptance of the project and venture partner. Corporate respondents especially corroborated these findings by indicating that establishing the relationships is a critical first any business dealings. Corporate respondents also indicated that additional time is devoted to the normal communication protocols as most communication is vetted through a community liaison officer.

Another issue raised was that time delays can occur when an Aboriginal community approaches a corporation with a business proposal without an adequate supporting business plan. Therefore, the business partner will devote the time to assist the community to fully develop a plan that will be met with approval from the business sections of the corporation.

From the Aboriginal perspective, there were some comments that indicated the communal decision making process of many Aboriginal communities will lead to delays in the event that a major decision involving community involvement is required.

Time Management was not an area of focus for Aboriginal peoples as shown in through the quantified recommendations section from Table 21 with only 1 ½ recommendations that address this Area of Knowledge. It was, however, the second largest cluster of recommendations from Canadian corporations. Much of the focus from Corporate Canada was to give recommendations to allocate time establish a relationship and were given points on both the communication and time Areas of Knowledge. Any specific references to establishing a long-term relationship that goes beyond the scope of a specific project were also allocated points to time and communications.

The research model that indicated Aboriginal communities would have a longer time orientation, in part explained by the “7th Generation Principle”, is confirmed here in that corporate respondents typically make recommendations to allow for time to establish relationships and to develop a long-term vision.

It remains unclear as to whether the long-term time orientation of Aboriginal peoples has any specific impact on Project Time Management through the entire length of the life-cycle, or if this is specifically front loaded. What is clear is that the research model has largely been validated.

6.4 Project Risk Management Analysis

The research model here was to determine the levels of risk aversion for Aboriginal peoples and then to determine what impact this has from a Project Management perspective. No inferences were indicated from the theoretical model.

There was broad consensus that Aboriginal communities are generally risk-adverse regarding their business transactions. The rationale given was that Aboriginal communities have to attend to a great number of social initiatives and any spending on business is largely seen as discretionary spending.

It appeared that all parties understood the risk avoidance of Aboriginal communities and were able to work within these parameters. Although it is easy to infer that risk avoidance will play a significant role in adopting certain projects over other initiatives, it remains unclear as to the effect of risk aversion through the life cycle of a project.

Other factors that involved both risk and scope were addressed in the organizational structure of the Aboriginal communities. There was a broad call from some in the

corporate respondents to recommend a clear governance structure that is explainable to Corporate Canada, and for the disassociation between governance and corporate activity. This was an area where two of the corporate respondents indicated that they review to measure risk factors when engaging in a project with an Aboriginal community.

This area of Risk (and possibly Scope) Management was not anticipated in the theoretical framework. In large part, this may be explained through a high power distance score for Aboriginal peoples where individuals at the top of the decision making process are intimately involved in the activities of the organization at all levels. Therefore, the cultural norm for Aboriginal peoples may be that those in governing authority would feel compelled to be involved in all decisions. The relatively small populations of Aboriginal communities further exasperate this. At least one Aboriginal respondent indicated that this was a reality for their community. In hindsight, this was an oversight in the initial framework.

There were no direct recommendations that were directly allocated to Risk Management by either Canadian corporations or Aboriginal communities as shown in Table 21. The comments that were received and allocated to Risk Management related to ensuring a clear, and transparent organizational structure, which corporations can understand.

6.5 Project Procurement Management Analysis

The research model indicated that the goal of capacity building could be achieved through servicing procurement contracts through the duration of a project. This model was adopted after reviewing the business profiles of the Aboriginal communities

subsequent to their interview. Only corporate respondents reported on this research model.

The consensus was that this model was largely discounted for two specific reasons. First, corporate interviewees were explicitly told by the Aboriginal communities that discussions on business projects and procurement should be held separately. Second, the corporate interviewees indicated that the business model of Aboriginal business procurement is sound enough to stand alone.

No comments were received as part of recommendations related to this Area of Knowledge from either Aboriginal peoples or Corporate Canada as shown in Table 21.

6.6 Project Human Resource Management Analysis

An oversight in the theoretical framework was that no research model was brought forward for Human Resource Management. Trompenaars and Hampden-Turner's family organizational culture indicate that there will be stresses to hire family members as they are thought to be the most trusted people to run certain aspects of the family business (Trompenaars and Hampden-Turner, 1998, p. 167). There were calls from two of the Aboriginal respondents to not succumb to this approach and that the right people should be hired for the right job. Indeed, most of the communities were already practicing this in that three of the four respondents from Aboriginal communities did not have membership with the community that employs them.

All of the information that was learned from Project Human Resource Management came out of the top three recommendations that were made by respondents from the Aboriginal communities. A large number of Aboriginal respondents made

recommendations to other Aboriginal communities regarding Human Resource Management. Table 21 shows that 25% of all recommendations from Aboriginal communities to other Aboriginal communities related to hiring the right people for the job and investing education dollars into the youth.

Overall, there was a strong agreement between the theoretical model and the findings from the interview process. Overall, the strong agreements are observable in the areas of Communication Management, Scope Management, and Time Management. The deviations from the theoretical model apply to the both the theoretical understanding of the implications of uncertainty avoidance and power distance. Uncertainty avoidance was thought to impact the field of Risk Management; however, the consensus was that the impact was primarily seen in Scope Management as long as both parties understood the uncertainty avoidance of the other before entering into an agreement. What is impacted is the scope of the project will be adjusted as each party modifies agreements as risks tolerances changed based on a variety of circumstances. Power distance was largely viewed as having an impact on communication as other members of a community with ascribed status such as community Elders may need additional and specific consultations to address their concerns. While this assessment remains, a more critical issue relating to power distance is the degree of having community leaders that play a very large role in all community affairs that include all business transactions. This adds a layer of risk to corporate partners as they expressed concerns that changes in government can jeopardize a project or cause major modifications to the scope. There were also concerns expressed that a high power distance orientation correlates with hiring family members for critical positions and this was deemed as impacting human resource management.

7: CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS FOR FURTHER WORK

At the beginning of this research, this research question was raised:

“How do cultural differences between Aboriginal peoples and Corporate Canada impact the Project Management Area of Knowledge?”

A number of secondary questions are generated as a result of this larger question, including “what are the differences between Canadian and Aboriginal culture?”; “what dimensions of culture impact Project Management Areas of Knowledge and to what degree?”; and finally, “how do successful Aboriginal communities and Canadian corporations address these concerns in order to successfully manage projects?”.

The research confirmed that the top three Areas of Knowledge affected by cultural differences are Project Communication Management, Project Scope Management, and Project Time Management. In some respects, all three of these Areas of Knowledge were inter-related and largely influenced on the front end of projects to establish a proper working relationship. Business cannot be initiated without a sound understanding and comfort level for all participants in an Aboriginal context. Once this relationship is established, the degree of intervention that is required for the successful execution of a project is largely diminished.

Two of the companies retain Aboriginal relations staff that is responsible for vetting the majority of information to the partners though the entire life cycle of the project. This

adds a layer to the communication channel, which in turn has implications on Project Time Management. The companies that have invested in this resource have affirmed the value of the structure.

The Collectivist-Communitarian nature of Aboriginal peoples requires that major decisions be made by community consensus. At any time in the project life cycle where Aboriginal communities need to make major decisions, the corporation can expect time delays and maybe asked to participate in the communication to the community.

Not all of the arguments suggested by the research model were validated. The assumption from the theoretical model indicated that Project Risk Management might be impacted by a discrepancy between the Uncertainty-Avoidance of Aboriginal communities and Canadian corporations. Data from the interview suggests that Aboriginal communities are risk-adverse when it comes to business ventures. It was anticipated, therefore, that there would be issues related to Risk Management. The interviewees did not support this assumption and it appears that all parties were previously aware of this risk aversion and acted accordingly when structuring projects.

Table 22 provides an overview of the findings from the interview process to determine the Areas of Knowledge that are impacted as a result of cultural differences. Those areas that are highlighted in yellow are modifications from the theoretical model. As in Table 19, 'P' represents a primary concern while 'S' represents a secondary concern. New to Table 22 is '-' which refers to an area that was previously thought to have an impact on that Area of Knowledge that could not be substantiated through the interview process.

Table 22 - The Impact on Project Management Areas of Knowledge with Highlights of Differences between Theory and Reality, Source: own.

	Integration	Scope	Time	Cost	Quality	HR	Communication	Risk	Procurement
Business Case		P	S				S		-
Communication			S				P		
Individualism – Collectivism		S	S				P		
Uncertainty Avoidance		P						-	
Power Distance		S				S	-	P	
Time Orientation			P						
Specific - Diffuse		-					P		
Universalism – Particularism	-	-							

The organizational structure of Aboriginal communities appears to be a critical risk factor for businesses that engage that community. This may be attributable to the high power distance of Aboriginal communities from Hofstede’s model and the ascription of status in the Trompenaars and Hampden-Turner’s model. Both dimensions are more naturally aligned with top-heavy hierarchical models. As indicated in the theoretical framework, Aboriginal communities prefer a “Family” organizational structure from both Trompenaars and Hampden-Turner’s and Hofstede’s models. The inference is that the person in command would be heavily involved in all decision-making processes throughout the organization. As the band Chief would be the head of the community, it would be difficult to separate out the business from the political functions. Although this response could have been anticipated, it was overlooked in the line of questioning to the interviewees.

Project Procurement Management was tested to determine if corporations see this was an area for capacity building within communities. The general conclusion was that

the procurement agreements with Aboriginal businesses were based primarily on solid business cases, rather than on accommodation of cultural differences.

The theoretical model should have anticipated some input from a Human Resource Project Management perspective. Unfortunately, this was largely overlooked in the questions to the interviewees. Fortunately, several comments were received that touched on aspects of Human Resource that should have been included in the original questions. The preference for the Trompenaars and Hampden-Turner's "Family" organizational culture of Aboriginal peoples would also lend to hiring friends and family for key positions. This cultural difference could put stress on the successful completion of a project.

7.1 Critical Success Factors

As this was a qualitative semi-structured interview process, the results of specific critical success factors are not substantiated by a comprehensive statistical analysis. Therefore, the critical success factors that are highlighted here are inferred from a field of interview data. Additionally, rather than providing a comprehensive list of success factors, only the top three are highlighted.

For *Aboriginal communities*, the critical success factors for overcoming cultural stresses in Project Management are:

- 1. Having a strategic plan that fits the community profile** – From the feedback received, it is clear that a strategic business plan is the cornerstone for all community development. This readily defines the scope for all future projects to be engaged in, and provides a clearly communicated framework for the goals of the

community that can be easily understood by a Joint Venture partner. Additionally, strategic plans that have been adopted by community consensus will survive changes to government and provide stability to the governance framework.

2. Establish relationships with neighbours and potential partners – As was stated through the interview process, communication is the most valuable currency.

Through established relationships, a community can inform partners that they are prepared to be engaged, and that they will allow people to understand the unique requirements that define the scope of a project.

3. Solid leadership from economic development and Chief and council – It is clear that Corporate Canada sees the lack of stable leadership team as a key risk factor.

Moreover, having educated, qualified, stable leadership involving Chief and council helps ensure that communications are consistent and projects stay on scope.

For *Canadian corporations*, the critical success factors for overcoming cultural stresses in Project Management are:

1. Dedication to long-term relationships with Aboriginal communities – It has been clearly communicated that Aboriginal peoples are looking beyond the framework of a singular project and are looking to establish relationships that will extend indefinitely into the future. Companies which commit to the long-term relationships will not put undo time pressure or constraints on their relationships with Aboriginal peoples.

2. Dedicated time and resources to maintaining Aboriginal partnerships – The relationship-oriented culture of Aboriginal peoples demands that corporations

commit dedicated resources to ensuring an effective communication strategy is put in place and maintained. Additionally, companies that understand Aboriginal communities will understand their objectives when initiating a project. The Aboriginal respondents clearly indicated that identifying an appropriate scope for their community goes well beyond economic payback. Companies that understand these factors can therefore build an appropriate scope for a project that addresses all parties concerns.

A word of caution is given to Corporate Canada. An unanticipated finding of this thesis was that the differences between content-oriented communications of Corporate Canada and context-oriented communications of Aboriginal communities could lead to issues on projects which involve significant time to complete. An issue arises when new corporate staff enters a project midway through the completion of a project and attempt to have the relationship fully defined through the *content* of an agreement rather than the *context*. Thorpe indicates that one successful approach in defining scope in developing countries is to perform a problem tree analysis (Thorpe, 2008, p. 40). It is recommended that the corporate partner engage in a problem tree analysis every few years to ensure that the *content* of the original agreement does not outweigh the *context* for which it was originally designed.

- 3. Place a high value on developing “win-win” situations** – The corporations that commit to ensuring that both parties benefit from all agreements will find that their reputation will precede them. A company that is committed to making “win-win

relationship” will draw the attention of other Aboriginal communities looking to engage in similar ventures.

7.2 Limitations of the Thesis

The focus of this thesis is limited to a small sample of four First Nation communities and does not include perspectives from the Métis peoples or the Inuit. The focus within these communities was presented by business development officers that have direct relationships with Joint Venture partners. The interviews were limited to singular people in leadership and do not include members of the Chief or Council from these communities, or from community members.

On the corporate side, interviews were conducted at levels above the role of Project Manager; however, the interviewees were largely familiar with the work of their subordinates. Interviews were conducted with three companies in vastly different industries so comparisons across industries may not be applicable.

This research was intended to review the full life cycle of Aboriginal perspectives on Project Management. However, the vast majority of responses seemed to indicate an emphasis on the initial phase of a project rather than the full life cycle. It is recommended that research be given to performing case studies on specific projects that engages corporate Joint Ventures partners and Aboriginal communities.

The Royal Commission on Aboriginal Peoples provided a comprehensive set of guidelines on how to conduct Aboriginal research. They indicated a requirement for researchers to obtain all perspectives from an Aboriginal community when conducting a

research project (Royal Commission on Aboriginal Peoples, 2006). Unfortunately, time and scope constraints did not allow for such a comprehensive approach.

7.3 Recommendations for Further Work

The sphere of Aboriginal perspectives on Project Management is one with no published literature. This thesis attempted to explore this gap in knowledge to determine if the Project Management methodology surrounding Areas of Knowledge had to be modified to accommodate the cultural differences of Aboriginal peoples. A large number of assumptions had to be made in order to develop a theoretical framework and test it against a qualitative sample through semi-structured interviews. Resources were highlighted to identify a broad overview of what Aboriginal culture is and what Project Management culture consists of.

This research could be further enhanced by obtaining data to understand the dimensions of Aboriginal culture, both broadly for generalized Canadian responses as well as for specific Aboriginal communities to understand the variance from community to community. The Aboriginal community should look to this as an opportunity to understand their position within a larger global framework and economy. Indeed, one of the Aboriginal communities looked to Ireland for development models and are currently working with indigenous groups across the world to identify opportunities and to learn from each other. By allowing research that specifically measures the dimensions of Aboriginal culture, this will enable more relevant examples for comparison and identify potential partners that share many cultural attributes.

Trompenaars and Hampden-Turner and Hofstede infer utopian dimensions of what a Project Manager is or should be. Those claims have never been substantiated with cultural measurements of Project Managers across the globe. Of course, in order for PMI to be relevant internationally, its PMBOK has a convincingly prescriptive undertone and treats the discipline as acultural. This study questions this philosophy and raises important questions for PMI and Project Managers in general. Do all Project Managers fit the stereotype? Or are their cultures aligned with that of their nationality or culture? To what degree has their experience in Project Management changed their cultural lens towards the utopian ideal? These and many other culture-specific questions have not yet been answered satisfactorily, and hopefully this study motivates more work that takes culture within Project Management serious.

The work presented here addresses a gap in the existing research literature. The approach of taking cultural dimensions and allocating specific points where Project Management may be impacted has very important implications and leads to a much deeper understanding of how culture shapes Project Management. This study strongly underlines the value of applying the lens developed in this thesis to improve project performance across culturally diverse project participants.

APPENDICES

Appendix 1 – Transcript of Interview with First Nation Community #1

(Anonymized)

Part One:

FN1: Good morning, (Name) here.

INTERVIEWER: Hi there, (Interviewer). My computer has been unbelievably slow here. It's been 25 minutes in booting up here. I don't know what to do, it's in painful condition. Are you okay with the hour?

FN1: Yeah, no problem.

INTERVIEWER: Okay, so I've got a number of questions here that I've – you're the first interview I'm going to complete, so I'm guessing that it's going to be about an hour that it'll take to complete. Now I'm – just to give you a bit of a heads up, first of all, I'm recording this conversation and I'll probably interrupt you every 15 minutes or so just to kind of reset the file just to ensure that it's all stored electronically. So now, what I'm going to do with the information is I'm going – my preference would be to keep your comments anonymous so there's no fear or repercussions or anything like that, so that anything you have to say will be on a confidential basis. I will send you a copy of what I'm sending in at the end, so if there's anything that you'd like to make comment on, please feel free to do so. And then, what else was there? If there's – the other thing I was going to do as well - we'll remove anything to indicate that you were one of the people I was interviewing, so the content of the interview would be kept private.

FN1: Yeah, that's fine.

INTERVIEWER: Yeah, so if there's anything that you wanted to ensure that's quoted or attributed to you I can accommodate that as well – however you want to proceed.

FN1: Sure.

INTERVIEWER: Okay. So I just want to let you know as well. I've confirmed that I'm going to do be doing 4 of the interview with the other locations – I mean the 3 other locations that I told you about and I'm still waiting to hear back from a contact from the Canadian Council of Aboriginal Business to do the business side of Joint Ventures and

partnerships through the projects. So, and just to give you a brief background – because it's recording and I need to keep the content of this is part of an applied project that I'm working on with Simon Fraser University and it's the applied project that I haven't come up with a title yet, but it's Project Management from an Aboriginal Perspective and I'm looking to see if there's some commonality in approaches that would lead to best practices and some recommendations that can be made to corporations and to First Nations that are about to engage 3rd parties that are about to work on something specific for their community or for their business. To provide some insight and guidelines for them. So that's all the introductory stuff I have on my side. And certainly at any point after the interview, I'll give you my email address, so if there's anything that you want to fire me an email about, I'll be happy to take that.

FN1: Okay.

INTERVIEWER: Okay. So, I'll get started right away if that's okay.

FN1: Sure.

INTERVIEWER: So let's get started off with your name.

FN1: (Name).

INTERVIEWER: Okay and what's your role in your community?

FN1: I'm the (POSITION) for the (Nation) and also the (Position) for the (FN Company).

INTERVIEWER: Okay. And what is your education background?

FN1: I've got a (EDUCATION).

INTERVIEWER: Excellent. And what is your history with the organization?

FN1: I guess in general I've got going on (#) years of history with (Nation). I spent the first roughly (#) years as the director for the (Organization) of which (nation) is a member, so I had the opportunity to work with (Nation) for those years. I spent about a year as a private consultant working with the community and I spent to close to the last (#) years here as the (Position).

INTERVIEWER: Oh, wonderful. And are you a member of the community?

FN1: No. I'm not.

INTERVIEWER: Oh, okay. So, quick question about when I say the word 'project' what would be your definition of a project?

FN1: I guess a couple of things. I guess a couple of things. One is strictly a business project. Putting together a business. And the other would be more of a community

development project. Whether that would be a strategic planning or land development or those types of more general community based project.

INTERVIEWER: Now when you say a community based project, would you say a community project – what would be the definition of that?

FN1: A community project?

INTERVIEWER: Yes.

FN1: I would say a project would be a community endeavour that has a specific objective or outcome.

INTERVIEWER: Okay. And what is your background with working with projects – I guess in your entire history – because you've been dealing with working with First Nations for quite a bit of time here...?

FN1: Right. Most of my experience is more on the business development side. Well, some of it is on the community development side.

INTERVIEWER: Okay. Is there any sort of project that you can think of as kind of a highlight or a marquee?

FN1: Well, probably the most recent business project would be the development of (Development edited) here at (Nation location).

INTERVIEWER: Um-hmm. And in that (project), did you engage in 3rd parties in that development process?

FN1: Yes, we did. In that project, I played a number of different roles, so I somewhat I guess the most recent projects would be the most interesting to me. Directly in regards with (Nation) is the landlord for the project, so I was the lead negotiator for the project on a land lease for the building constructor. I was then also the Project Management team and the Board of Directors for the actual building of the (project). And the leasing of it to the operators.

INTERVIEWER: Okay, and so the building of the (project), how much was the capital cost on that?

FN1: The total capital cost for the building of the casino was (\$ amount) million.

INTERVIEWER: (\$ amount) million. Wow.

FN1: And the building of the [building] itself was by the (Organization) so that involved ourselves and 6 other First Nations as partners – investment partners and partners in building a building. So that it involved contracting, with a contractor, and a Project Manager and another partnership on the employment side to create – to maximize the First Nations involvement and to maximize employment on the project. So that involved

a lot of partnerships and 3rd parties. And once it was built, it was leased to the actual (project) operators. So it involved them too. So there were lots of different parties involved in that one.

INTERVIEWER: Wow. Yeah. So that actually kind of leads into the next area that I'm discussing and it actually sounds like an ideal project that – from the perspective of project management and looking at it from Project Manager lenses. This one in particular – you could almost do an entire case study on it.

FN1: It's pretty involved with the different players, the different partners and the different parties involved for sure. Yeah.

INTERVIEWER: Okay, so just to go over, I guess, more of the (Organization) for this one, especially probably more specific to (Nation). What does the governance structure look like? And when I say that, I know that the some of the intended audience would specifically not be Aboriginal and not have any understanding of what the First Nation governance structure historically would have been and what it would look like today – close to modifications to the Indian Act have lead to some different governance structures that have been put in place.

FN1: Right.

INTERVIEWER: So, describe to me if you could, the governance structure for the (Nation). And also for the (Organization).

FN1: Sure. For the (Nation) and for the (Organization).

INTERVIEWER: Oh, sorry about that.

FN1: Yes, for the (Organization), I thought I would clarify that. The governance structure for the (Nation), basically are elected officials – are elected through an Election Act – we're not governed by the Indian Act, we're governed by our own (Nation) Election Act, which was created a number of years ago and which allows members living in the community and living off the reserve to vote. We have (#) elected officials. One Chief and (#) councillors, which is again not according to the Indian Act but our own wishes here. It's actually a smaller council than is recommended by the Indian Act but it's what works best here. And then they govern the elected officials govern according to a (constitution) that we have. And then according to a number of laws and legislations, specifically related to the (development) and other types of development. We're under the (legislation) here, which there is only a small number of bands in the country I guess, that are under the (legislation) that falls under the Indian Act. So we've got our own (legislation) that has been passed by the membership that allows us to govern our land and allows us a lot more flexibility in doing land leases for commercial and residential types of things. I'm sorry if I relate a lot of things back to economic development, but that's my area.

INTERVIEWER: Sure, that's fine.

FN1: You know a number of other legislative, a number of other laws, legislation that we have here that we've adopted that are not from the Indian Act – we have our own (legislation).

INTERVIEWER: Oh really?

FN1: Yeah, so we apply (legislation-related discussion edited for privacy).

INTERVIEWER: Do you work with – just more of a curiosity than anything – do you work (legislation-related discussion edited for privacy).

FN1: We are. We're (legislation-related discussion edited for privacy).

INTERVIEWER: Wonderful...

FN1: So that's kind of the next step there. We've also taken some steps into the (legislation-related discussion edited for privacy).

INTERVIEWER: Wow. So you've brought up one interesting point that I'd like to drill into a little bit and that is that you have a smaller band council. You indicated that it works better from that perspective to have a smaller one than having a larger one. Is there any specific history behind that or any specific dissertation that says that's better?

FN1: You know, I don't go back far enough to know what it was like when the larger councils were here and to get involved – but I know that since I've been here and for a number of years prior to me being directly here they've had one Chief and (#) councillors and we had a review of our Election Act a while ago and made some changes and revisions to it and the number of councilors was looked at and it was just felt that it was fine. Our Chief and councilors are all full-time employees of the band so they're all readily available here in the office and it just makes decision making a lot easier with a smaller group. And having them on as full-time employees whereby a lot of other, or most other councils that I'm aware of, the councils are kind of part-time and are only available at council meetings and things like that it makes making decisions more difficult as is making a quorum and things like that. I guess that's kind of the reasoning behind having a smaller council here.

INTERVIEWER: Okay. So that actually is wonderful to hear. So, what's – now you said as part of that – that having a smaller number of council members leads to – because they're full-time employees – makes decision-making easier. Now, when it comes for decision-making processes, what's the protocol for (Nation) to proceed?

FN1: In general, the larger decisions on land code or things like that, normally we take those to band membership meetings. We meet regularly with at least 4 band membership meetings a year. And more so if we have more specific decisions like (legislation edited). We take that information to the band membership at a membership meeting. And depending on what it is, it may go as far as a membership vote, whether it is a show of hands or an actual vote on an issue. That gives the council the mandate for that specific issue. And it is formalized at a council meeting where it is put together and away it goes.

You know, for less important or smaller issues, they're dealt with at council meetings – full council meetings and then we also have monthly financial meetings where financial decisions are made. And just separate to that kind of formal community governance structure, we also have a structure for the community economic development side where we have a (Nation-owned company) where we have a separate Board of Directors and it has the ability to make decisions within that context too.

INTERVIEWER: Okay, so I'm a little over 15 minutes here. I'd just like to stop the recording here and make sure we're all okay with it.

FN1: Okay.

INTERVIEWER: And then we'll proceed with it again. So just give me a minute here.

Part Two:

INTERVIEWER: So the (project) is a great example of a specific project where there's a lot at play to – the factors that are involved in selecting that project and then looking to the future and seeing why it is you are going to do that. Now what were some of the specific factors there and then if we can tie it back to generalized terms, what factors go into deciding to proceed with specific projects versus other ones?

FN1: The (project) project fits into our master plan for (Nation's) development. We've had for a number of years a master plan for a (development) which started with (project details and timeline edited for privacy) and now we're moving to the next phase which is the (further project details edited for privacy). and we've also expanded that into aregional (industry) strategy in partnership with other RMs and other (organizations) in the whole area so the (project) is part of that overall vision and the master plan and it's just one of the phases and in order to attract (project) and get all of that development lined up we have to get the land use planning in place. So that's where the land code - how we can use it, zoning types of things that can be developed in certain areas - all had to be done and so all of that planning was done leading up to the spin off. And the other key thing for us was the whole infrastructure and you know - in the vision - if we're going to attract all of these businesses and you know that we've got a full community here of about (#) people and we don't have, or at least we didn't have, the infrastructure ready to support that kind of business development, so we had to revise the master plan to improve (infrastructure), so we're just at the tail end of about a (\$#) million investment to improve infrastructure services to be able to support all of these developments that we have in our master plan. That's kind of a lead up and then we go from there to direct negotiations between (Nation) and (organization) and the (project) operator which is the (Organization). On the land piece we negotiated a land lease with them including taxation, property taxation and all of those things and making sure that the development met our bylaws, environmental laws and so that's all kind of lead up and preparation for it. The development of the building itself then was a partnership of ourselves and the other (#) First Nations within the (Organization) to actually build the building and then the building was leased to (Organization and further details edited to protect privacy).

INTERVIEWER: Okay, so everything fits back into the master plan. When was the master plan developed?

FN1: It started being developed probably about 8 years ago with the (discussion regarding phases of development edited for privacy). But really it was never able to be financed and developed and the Chief kind of pulled that project off the shelf and found some partners for it some other investment partners, some other First Nations that invested in the project, and got it going so that was kind of the key first cornerstone for the (project).

INTERVIEWER: Now - so the questions are following along fairly well and this is actually working out fairly nicely - now just looking a little bit more on the Joint Venture side - when you're looking at working with a Joint Venture partner, what is the time that is usually spent developing that relationship and working through all the things that need to be worked through before agreeing to work together?

FN1: For us there's a lot spent on the front end it in finding a good Joint Venture partner We have some kind of specific criteria that we look at in general, and then there's criteria that is specific to the project that we're working on. So using the golf course as an example, we start out by looking for First Nations partners in particular and from there we look for First Nations partners who have hopefully a good business track record. Having been in business and having some success and having the ability to bring the investment dollars required for that project to it. Ideally maybe some management experience or some industry experience in that industry and then you know those are the criteria that we look at and then we sit down and make sure that everybody we develop kind of a personal relationship, making sure we're comfortable that this is someone we can work with over the long term. And then we usually have a process that allows us phases into the project, so that allows for some outs along the way should the relationship not meet everyone's needs along the way. We spend quite a bit at the front end and the tail end finding a partner and appropriate partner and developing that relationship. For the (project) there was (#) other First Nations groups. With the (project), that was ready made in place through the (Organization). That organization has been in place for, I think, close to 30 years now. So those partnerships were already set. For the (project) we found a partner out of (Organization) investment group who kind of met the criteria that we had.

INTERVIEWER: So most of your Joint Venture partners would be with other First Nations in other communities?

FN1: For the business investments, yes. For the other kind of non-direct business investments, no. We've got good partnerships with the surrounding RMs . As an example we've partnered with all of the other RMs from (location) to develop a (edited) strategy and to make a pitch to the (activity edited to protect privacy). We've partnered with them and that was kind of a Joint Venture where we put a proposal together and (organization) had to approve a (\$ amount) million upgrade for the (infrastructure), and now we're working in partnership with all of the other RMs to manage that (infrastructure) development to create a[n] (industry) so that's more of an example of a non-First Nation kind of ventures that we have. The one with the (projects) on the employment side was

with (Company) who was the general contractor and that was a Joint Venture with them on the employment side to maximize the First Nations employment.

INTERVIEWER: Okay, so and then in terms of those type of relations and the timelines for developing them. Can you categorize them as being fairly long as well?

FN1: I do. You know the ones with the surrounding RM. Because there's a long history of non-partnering, I guess, where a lot of First Nations communities, including us, kind of worked and operated in isolation. You weren't really part of a local economy, you weren't really a part of the regional economy and regional activities and its only kind only since our (Chief) came on board about (#) years ago and he kind of started knocking on doors and creating relationships with people in the area and we started working together on different things.

INTERVIEWER: Wonderful.

FN1: So it's probably an even longer term process than it has been with the FN partners.

INTERVIEWER: Great. So I'm assuming that with (company) that if there's another capital development project that he'd probably be your first choice based on the history of having worked with them successfully.

FN1: Uh, yeah. Definitely. We had a good long relationship. They did a good job on the employment side and we've approached them about the (project). But at the end of the day the relationship is one of the criteria but it comes down to costs and the numbers.

INTERVIEWER: Okay, so now I think we've already touched on this a little bit. But just to address it again, because I'm hoping that the audience, the intended audience for this, is not going to be Aboriginal - not just Aboriginal - I hope that First Nations take advantage of this and take a look at it, and also that want to engage First Nations. I don't know that other businesses have a good understanding of the type of work you have to do to gain community support for types of projects and what is involved in brokering that and who are the primary people that you really need to kind of convince to move a project forward. So is there something that you can elaborate a little bit on that?

FN1: I think that each community is different as far as what approval processes they go through for development. At (Nation) we are very inclusive and very open and we have a lot of community involvement. Like I said, community meetings, special meetings, newsletters, website information. We have a lot of community involvement processes for that. And like I said, sometimes it comes down to a community vote for a specific project or initiative. We also are very cognitive of trying to be good neighbours to the RMs around us, so we have do information sessions for them and include them in what we're trying to do especially with the impacts for them and get their input. And then we often get caught in developments in jurisdictional issues between the feds, the province and then the First Nation government because it's not always clear who has jurisdiction for various areas and it is a huge issue that we've been going through on a lot of different fronts. Whether it would be, you know, environmental for example. The most stringent environmental legislation is provincial but it doesn't necessarily apply on federal First

Nations land and so then we fall under federal environmental legislation which is less stringent and not really applicable to what we have to do. So we have to confer a lot with the province and we have to confer a lot with the local RMs and we have to confer with the feds and in some cases we have to come up with our own legislation or we have to adopt provincial legislation into our government. And that's where we have gone to the First Nations Management Act, some of our own legislation, to try and ease the development governmental process.

INTERVIEWER: Okay. Now I know that in a number of locations where I've worked before - before I worked for [company], I was in [industry] all through [parts of] Canada - and there were quite often times where we'd run into a situation where 3 clans were placed in one community and the governance structure was one clan would never get in and so would throw its support one way or another and so the decision making process involved not just the Chief and council but in getting that 3rd member clan family to endorse the family. So there's a lot of unique politicking involved as well as finding specific support from specific elders and those types of things. Is that something that you see at (Nation) or is that something that because of the population base something that you can avoid?

FN1: Well, we can avoid it when the projects are solely (Nation) projects but when we have Joint Venture projects with other First Nations group or even non-First Nations groups obviously their culture, their way of doing business, you know, impacts. We have to compromise and it impacts sometimes the way decisions are made. And that goes for First Nations and non-First Nations. As an example, the (project). You know that was a Joint Venture to build that (project details) with (#) FN - one is (Nation) that is (Nation). Two of them are (Nation), three of them are (Nation) so they have all different governance structures, different ways of making decisions. And even on the development committee we had (#) elders providing cultural input as to what it could be and as to what would be appropriate to be depicted culturally in the building and in the ceiling and things like that. And so we get 3 different perspectives on what's appropriate there. So yes, it's something that comes into play for sure.

And then it does with non-First Nation partners as well. They have a certain way that they are used to doing business and we have a certain way and sometimes the First Nations way is more inclusive and consensus kind of oriented.

INTERVIEWER: That has an impact on time?

FN1: It has an impact on time.

INTERVIEWER: Okay. Now, the next thing - I have two more, well actually two little bits more that were actually more to get a bit of a framework. And so it should go a little bit more quickly. At the outset - I mean looking more specifically at how risk is managed from a First Management perspective - and so at the outset of a project, how are risks assessed from your perspective?

FN1: Well, we try and set up - again more from a business standpoint - but we set up a screening mechanism. So we have specific objectives laid out at the beginning ahead of time and specific screening mechanisms that we can put projects through and then we can grade them according to how they meet our objectives. And then, you know, we can screen them in, we can screen them out and we can take them to a next level of screening.

INTERVIEWER: What does that screening criteria look like?

FN1: Well, at the business side we've developed criteria for projects developed around the role we will play in projects. So for instance our risk assessment for projects is we've got a business attraction strategy, so we're not hung up on owning and operating all of the businesses here, so we're finding with just leasing the land for somebody to come and run their own business is fine because for us that's the least risky. We get property tax, we get land lease but we don't have to take the risk of the profit and loss risk of the business. So we'll assess the opportunity from that point of view. Do we just want to be the landlord? Do we want to be a partner in it or do we want to be - I guess the next step is for us to even be a developer for the project. So one is to be the landlord for the land and the next is to be the developer and maybe build the building for another manufacturing plant or another business operator and then lease it to them. Or the next level of risk for us is to get involved in being a partner with it. And the final one is owning and operating it wholly ourselves. So we look at projects through that range - so what's involved in what risk we want to have. And then the other one is for the business itself - does it fit with our master plan? Does it fit with the culture and the community, profits, employment, market factors? You know, more of the traditional measurements.

INTERVIEWER: Right. Okay.

FN1: Those types of things.

INTERVIEWER: And so...

FN1: And that's the kind of level for our risk assessment. So then once we get involved in a project we most often bring in 3rd parties to do assessments for us on the projects.

INTERVIEWER: Okay, which is kind of nice segway in. The next question is - once a project has been initiated, what are the screening criteria, which is bringing in a 3rd party and then if there was any point there were any unintended consequences - as in the risks were not properly identified on the front end - how is that then managed once into a project? If you don't have any examples of that, then that's great. I mean that means that your planning on the front end is fine, but umm...

FN1: There is, you know, certain things that have come up in our projects. So I don't know if they fit, but cost over-runs on projects. I mean you plan as much as you want but we've got a construction plan where we're increasing costs monthly. So contingency plans, trying to set up contingency plans up front on the front end. Identifying risk factors that could come up. And then trying to develop contingency plans for them.

INTERVIEWER: OK. So everything has fallen into a contingency plan. I mean if there was an over-run there was a contingency plan for it.

FN1: Um, for the most part, yes.

INTERVIEWER: Okay and were there any that there weren't a contingency plan that kept it and then what...?

FN1: We've had an issue here - the only one I can think of - we've had an issue here - I don't know if it fits or not, but I'll throw it out there - whereby we developed a (project) and we thought we had input from all the surrounding developments and the (project details edited) and all those types of things and how it impacted everybody and everybody seemed satisfied. Now that we've got it up and running we've had an issue around (issue edited for privacy).

INTERVIEWER: Oh interesting.

FN1: So the (issue details edited for privacy) and a lot of people from the surrounding areas are concerned (edits continue regarding the impact of the project for privacy reasons). And we didn't foresee that. So that wasn't something we didn't foresee and we thought that was fine and everyone likes development, but there is still positives like the (positives regarding impact of project edited for privacy) but we didn't figure was that people don't like (impacts edited). We didn't have a contingency plan for as to how to deal with that. So we're going through some meetings with different groups to see what options there are but quite honestly we might not have an answer for that one. We just have to say - I don't know if it's fair to say - but it's just the cost of the process of development.

INTERVIEWER: You're just reminding me of a story of a roller coaster that was built in Japan. They had noise restrictions so they built this thing to make sure they were going to be underneath the noise constraints. What they didn't anticipate was all of the screaming little teenage girls who were on the ride and the screaming teenage girls busted their noise threshold. So they slowed the ride down. So it would make the girls not scream as much. Always, there's always some unintended consequence you have to deal with.

FN1: There is, yes. So sometimes you just can't foresee that but you try to deal with it after the fact. But you just can't satisfy everything.

INTERVIEWER: Okay, so I've got a few things around communications here and then it will be just some concluding remarks. So, now - this one is because it's around communications and communications with a Joint Venture partner - how - you described a little bit with the RMs and your communication in that there's a lot of communication on that end, but from a relationship perspective with a Joint Venture partner, how do you communicate? I mean is it face to face or electronic and how often is that communication?

FN1: We do both I guess. We do the traditional snail mail, we do telephone and we do face to face. We try to do as much face to face as possible. That seems to build the

strongest relationship and we do them in formal meeting settings and we also try to do them in informal or non-business settings so we're fortunate in that we have (edits regarding various non-formal relationship building edited due to privacy)– you know those informal types of things. (Further edits regarding informal relationship building) those types of things and get his more personal relationship. So we try to do it a lot of it face-to-face.

INTERVIEWER: Okay, so that kind of touches on – how would you describe your relationships with your Joint Venture partners? Healthy? Strong?

FN1: In general with all of our Joint Venture partners?

INTERVIEWER: Uh-hmm.

FN1: I think healthy. Our council here, our Chief and our council are very solution oriented so they are more so forward thinking and solution oriented and they realize there are some things in the past that have caused some problems but were more so 'how do we find solutions to those things? How do we progress past it?' And I think we got some of those things – I mean we got (detail edited for privacy). We got some of the other things that we talked about that are kind of leading edge because our council is willing to go out there and try new things and do different things and work with people and they're more of an open door policy, good neighbour policy.

INTERVIEWER: Okay, now this question as it relates to communications is - quite often times a company or Joint Venture partner will try to align up one specific contact with you so you're dealing one person with one person and then others are okay to have an open door to come in and talk with everybody at every level - and that's fine - and I mean different companies have different approaches to that as do communities. So when you're working with a Joint Venture partner, are you talking with 50 people from the Joint Venture side, or is there just one person specifically you're talking with?

FN1: We try to narrow it down and – I mean, too many people causes miscommunication. But at the same time, I mentioned, we have one Chief, (#) councillors all full-time with a small executive staff and from our point of view, our Chief and councillors are very hands on and so they're very involved in everything. So from our point of view, from our side, we usually have a lot of people who are involved. The Chief is usually involved, the councillors are usually involved, the band management is usually involved. So it's because of our small size we have to wear a lot of hats and there's lots of duplications and we have to as far as people picking up for others. And so we're maybe less full than other organizations as far as one contact point. From the other side of the fence with our Joint Venture partners, it's kind of sometimes 3 or 4 people. You just have to be very careful who is saying what to who to make sure everybody is always on the same page.

INTERVIEWER: All right. And I guess that's part of the communication thing to make sure that everyone is always making sure everyone is still on the same page. There are some challenges but then also the other side of it is - to have a full engagement you just

want to make sure that if the person's in charge of portion A that he has direct access to you as well as the person who is in charge of portion B and there might be 50 portions and there's always competing interests for your time.

FN1: Yeah, and we always try to match up across so as far as the (role match-up with partners so as to further relationships). Our other staff has good relationships with other areas. So we try kind of match up that way, protocol wise I guess.

INTERVIEWER: Okay, my last question was addressed already so we're down to the last 2 questions which are basically your concluding remarks which is basically – I'm going to give you the opportunity to provide 3 pieces of advice that you'd give to companies that are about to engage First Nations in a Joint Venture project. What would those 3 pieces of advice be?

FN1: I would say, well, one is relationship. You have to create – in order to be good Joint Venture partners, you have to have good relationships. Second thing is you have to understand everybody's objectives and those objectives are not always apparent on the surface. And I think that's where good relationships kind of ferret out all of the objectives that all the parties have on both sides. And because the First Nations, especially from the First Nations, there's lots of objectives. I mean, Joint Venture partners are usually fairly specific about their objectives. You know there's profit motivation, there's certain motivation. With First Nations partners, there's lot of broader range - there's profit, there's employment, there's a cultural fit, there's other underlying things that you might not be aware of. So make sure that it is very clear at the outset so you can meet those throughout the Joint Venture. And the other thing is that good paper makes good partners. A lot of our work starts on relationships, and objectives and things like that and by the time you get to what you want to do everyone seems to have a good understanding of what everyone wants and business gets done on a handshake and on an informal basis. I've found that it really helps to get everything down on paper. Yeah, it may only be for to clarify things and it may only come into play if things go sideways but if things ever do go sideways and you don't have things on paper, I mean if you come to a misunderstanding down the road and it's not on paper, it's difficult to resolve some of those things.

INTERVIEWER: Now, having that stuff on paper, just so that I have a bit of a clarification on that, would you say that's kind of... I guess what I'm trying to reconcile, I mean, with an oral cultural and with an oral tradition, is the idea of having everything on paper and expectations and clauses and so forth, would that have been something that your community and the business development council would have adopted as a practice or is there some kind of context to say that even once upon a time back in the day, if there were trading agreements with other First Nations that those would have kind of fallen under the same guidelines?

FN1: You know, I'm not sure if I'm the right person to answer that, you know with a historical context, but we can look back on history and treaties and things like that where there's different interpretations on oral history on both sides. Different interpretations of treaties and agreements. So that's something from the First Nations side that has

definitely evolved over time. You know, some of the oral culture to a paper kind of... you know – and I mean, it's still something that is awkward to do from the First Nations side. But when it comes to doing business with non-First Nations partner and with First Nations partners it's something that I think helps clarify the Joint Venture and it helps for the success of the Joint Venture.

INTERVIEWER: And now for your final question. Your community has been identified as being on the front end of Aboriginal business by the Conference Board of Canada – what are three pieces of advice you'd give to First Nations communities that are about to start down the road towards economic stability – three pieces of advice that you'd give them as they proceed?

FN1: Well, first of all I'd make a comment that it's appreciated that the Conference Board of Canada said that (Nation) is on the leading edge of development. But I think that if you talked to (Chief), he would say we're doing something that worked for the (Nation's) community. I mean we're not necessarily doing what works for everybody. And are we successful? Are we leading edge? That's hard to say. He feels uncomfortable with us being put in that kind of a situation. But we are definitely doing some good things that are progressive in the community along. The 3 pieces of advice I guess are one, is lots of strategic planning and community involvement on the front end. To make sure everybody is aware and comfortable and supportive of kind of where everything is going. Because there's lots of examples out there I mean of starting different projects and Joint Ventures and they're not being successful because they're maybe not fitting into a master plan or they weren't developed in the right area and getting the reserve and the right land and things like that. So planning on the front end is key. And then doing a lot of the due diligence to make sure it's not just the short term, that there's a long term benefit and a long term Joint Venture that's going to benefit everybody. Another piece is learning from other people's experiences. We have learned a lot from other First Nations communities and other non-First Nations communities. So we're not afraid to go out there and find out who is doing good things and who is doing leading edge things. First Nations and non-First Nations. I mean, we looked at the Irish and how they're turning their economy around. And how did they do that? And they had huge unemployment issue and huge economic issues not unlike First Nations have. So we've looked at what their strategy is. And we've gone to other First Nations communities and found out, you know, what they've done right and what they've done wrong and taken their best practices and trying to import them here.

INTERVIEWER: Excellent. Okay, that's everything that I have for questions. Thank you so much. You've been a great resource.

FN1: Well, yeah. And hopefully it adds to what you're doing there and I look forward to seeing all of the information as I'm sure we'll learn a lot from the information from the (other Nations and communities) that you're talking to. And I mean that (discussion regarding other Nations they have learned from edited due to privacy reasons).

FN1: And I think that with the work you're doing and what others are doing, they're identifying some things that are happening out there and some models and examples that

are good for communities to look at and they can adjust it and say that this can work here or this can work here.

INTERVIEWER: You know, now that our conversation has kind of concluded here and I haven't biased you I can tell you a bit about what I have identified so far...(personal exchange of information continues).

Appendix 2 – Transcript of Interview with First Nation Community #2

(Anonymized)

INTERVIEWER: Just to let you know that I'm recording our call right now and just so that I can have a bit of a background for it, can I get your name and education and your history with the organization and so

FN2: (Name). My education is (Education). The history with the organization is that I've been with the band now for (#) years now. I've been on the council now for (#) years. My (position).

INTERVIEWER: Okay and what is your official title with the organization?

FN2: I'm the (role) as well.

INTERVIEWER: And you are a member of the community?

FN2: No.

INTERVIEWER: Okay when I say the word 'project' to you, what is your definition of the word project?

FN2: Well, a project is usually the required tasks that has a beginning and an end and it may depend on – a project may be primarily for business development a part of a new business or a Chief asset that will generate profit.

Interviewer: Okay, and when I say project and you say there is a start and an end, generally what kind of a time frame do you project that to be in?

FN2: Well, that depends on the types of project that it is. I can use a couple of examples with that. Say for instance our (project), that was part of a project that probably 5 years. Our (project) now is probably a 10 year project altogether. Where we set out a plan for the area where we were going to put in a (project details) and that was started back in the 90's and so each of them have projects within itself. The (project) itself took about 5 years from start to finish. The (project) took about 4 years. The (project) took about 4 years. And the (project) took about 2 years.

INTERVIEWER: Okay. And which of those projects were you most involved in managing the day to day operations of the project?

FN2: Myself, the (project).

INTERVIEWER: Okay, with all of those different backgrounds, I guess what I'm hoping we can do is drill into one specific example and provide a framework and an understanding from that one particular project. It kind of helps that you've been directly involved with it.

FN2: Well, we can talk about one with regards to a project that I finished not too long ago did with a (project). And it has opportunities within itself and it will be the type of agreement that will grow over time. We'll talk about that too if you want.

INTERVIEWER: Okay. Yeah. That would be great. Now just to give you some kind of a context. The reason I chose different First Nations was based primarily on the Canadian Council for Aboriginal Business – no, sorry, that's how I chose the companies. How I'm choosing First Nations is based on the Conference Board of Canada and just by going through their literature, there are some that they point to as being more project oriented than others. There are a few that are banking so there's ongoing, so there's a start and no definite end to the project. And then to mix it with the [industry] and the [industry] and then mix it up as much as possible. So any input can be fine. We'll incorporate all of it. So, just to give you – I kind of explained it from the beginning, but I hope that the intended audience is going to be First Nations and to be businesses that are wanting to get involved with First Nations as well as from an academic perspective, so many people outside the First Nations community don't know what our governance structure looks like for any Aboriginal community. But then there are different ones for each community. So in (Nation), what does your governance structure look like?

Well, we have from the governance side, we separate education altogether and it has its own Board of Directors. Well, I call it a Board of Education and of that, we have school and post-secondary education. And on the governance side, the band side, itself it starts off with the - you know - the community and the Chief of council and you have the departments such as health, administration, maintenance and businesses.

INTERVIEWER: Now in terms of something like the (project), what was the decision making process for that? I mean, is this something that was just cooked up in the Economic Development office or was this an initiative from Chief and council or was this an initiative that kind of worked down or was it community driven and what was the interplay the kind of dynamic forces between...?

FN2: That was from plans from I believe (year). It was the council [who] did their strategic plan that was x'd out at that time. There was a number things that I can read out to you of projects that we wanted to complete within a certain period of time. So we used that as a checkmark to see how we're doing. I'm looking at the strategic plan and out of that they said they wanted a (list of projects edited for privacy reasons). And we came out of that now maybe 80%. The only one that we're working on now is the (project) which we just got a designation approved for that by the community and a (project). So those are ones that were set out in (year).

INTERVIEWER: Okay. So that was kind of done with Chief and council and that was based on – when they made that decision – you've been around through that time – that

decision that was made through that was made with community member involvement, community engagement.

FN2: Well, community engagements – that’s hard to say, I’m not too sure of that. I mean what happened was that the council developed it and introduced it to the community.

INTERVIEWER: Okay and then basically after that, that’s where the idea comes from, then the specifics, like for instance for the (project).

FN2: That was in the plan the whole time.

INTERVIEWER: That was in the plan the whole time so basically it was given to you and they said “(Name), take it and run with it?” kind of a thing?

FN2: Exactly.

INTERVIEWER: Okay. Now in terms of how you had to engage the community and /or Chief and council, what was that relationship – what did it look like?

FN2: Well, with the community? Like any other community we have people who are for and people who are against projects. In regards to trying to receive consensus it’s a tough one – you know you can’t expect everyone to go and approve of something – you know you’ll find 5 people who are for something and then another 5 people who are against something. A lot of it is – we do have community meetings before we go ahead with anything. We do up a newsletter. We do pretty good advertising I’d say like making points as to what the benefits are, why we’re doing it, with the community. You know that a lot of people can’t make it to the community meetings. I mean they’re working or they just don’t want to go because they don’t want to hear somebody going up and doing their showboating and talking about something else and all that kind of stuff.

INTERVIEWER: Right and now how often are those meetings?

FN2: Well that depends on the situation and how often projects come up and when the situation comes up. But I’d say that we meet maybe 3, maybe 4 times a year.

INTERVIEWER: Okay. And how often do the Chief and council meet?

FN2: They meet every 2nd (week).

INTERVIEWER: Okay so I guess the other thing I’m looking to touch on as well, let’s look at the (project) – were you partnered with anybody through that process?

FN2: Through that project as well. For that project no, but I can talk about other projects we have. We have Joint Ventures with - our most notable one is with (company). They’ve been around since (year). They are (description of Joint Venture partner company). We have a very good relationship with them. They (activities the company is involved in with the Nation). They employ about 150 people on an annual basis and I’m trying - just so you can understand from our aboriginal reserve working for them. We have a long

relationship with them. And what that stems off is the (project). And we've had that relationship with them for 7 years now, maybe 8 years (edit). We know and meet with them on probably on a weekly basis. There are a lot of people here in town and we have a lot of projects with them the band does. We (activities the band is involved with the company). And so there's a lot of interaction there and (details of involvement further edited for privacy). And we have a good relationship with them – with the staff here and with (informal relationship development details edited due to privacy reasons).

INTERVIEWER: Okay, so lots of interaction with them on a professional and also on a semi-personal basis.

FN2: Yes. And I can talk about another relationship we have is with (company).

INTERVIEWER: Okay, that's (company)?

FN2: (Company), yes. And what they – they're (business activity description and activities specifically related to the band edited for privacy reasons) because we liked how they did business. We thought they were very professional and we liked the numbers that were coming out of there. We liked their marketing style and so we decided to invest with them and we own (%) of the company and so far it's working very well. We're starting on (project stages discussion edited due to privacy). We look at working with these companies and we often have a good relationship and you know cross-share market, you know share of the marketing dollars to give us a very good results and it works very well. We also have good relationship with the (organization) as well. We've been on a number of boards. (Discussion regarding participation on various boards – locally and specific to various industries edited for privacy). We're doing well. We're well situated. We put people in strategically to benefit the whole area.

INTERVIEWER; Okay, well I'm at about 18 minutes and I like to break it into 15 minutes segments and so I'm just going to stop it here and come back in a minute

FN2: Okay, no problem.

INTERVIEWER: Okay, so I have to stick to the framework of the conversation here. And if it's okay I'll have some personal remarks at the end because I've watched you guys work for a number of years now and okay, I'll get back on track here. Okay, in terms of the Joint Venture process, now what's that like on the very front of the stage, so you just mentioned one with a (industry/company name)?

FN2: No, it's (company name).

INTERVIEWER: Okay (company name).

FN2: We've developed an IBA, which is an impact benefit agreement with this company. This started off about a year ago. Last April I would say, April 2007. A native liaison coordinator came to visit us and told us that there was a (industry) company in the area and they wanted to start discussions with us. So first of all, in regards to that, we first had to find out what is the current standings what other FN across the country are getting in

their impact benefit agreements – what does it mean for the community, what does it mean for the area, the environment? We spent about 4 months getting to know the company while we were educating ourselves in the (industry). I mean we were gathering (industry) agreements across the country and we were learning about some of the tax issues in regards to what (industry) companies face and what they can benefit and things like that. So when we finally sat down at the table and started negotiating out an IBA, you know, we went in with the objection of a win-win basis. We saw an opportunity there to not just get money for (industry development), we also saw there opportunities for jobs. We saw opportunities for a great position within the company. We also saw opportunities for capacity for building. We have opportunities for business opportunities and to have the social aspects to the project where they would donate to our (charity of choice). This all came about with the negotiation. I think we came up with a very, very good deal. It's not a (industry company details). They have a number of opportunities in our area and so they invest and to have real say in what is going on in our traditional territory as to the rest of resource construction and to the protection of the environment. So the agreement itself is very good. The type of opportunities that we're working with are looking at right now in doing a Joint Venture is to (discussion of details regarding progression of project edited to protect privacy).

Right now we're just looking around and doing a bit of research ourselves and we'll probably end up doing a full feasibility study and from there we go to business development. But right now we're ... so we're just the management company so we have certain guidelines that we follow that we set out for ourselves that we follow so – but getting back to (company), that's one of them, but the second one we're looking into is the possibility of buying and existing (company) for the area and there's a lot of activity here in (location). Last year there was something like \$(#) billion worth of (business activity edited for privacy) and you can make some good money if you play it right. And we often team up with companies that we don't have experience with and rely on them. We'll buy in on that like (business activity edited to protect privacy). So yeah, that's pretty much it.

INTERVIEWER: So that covers most of it. I'm just going to jump over the risk management area because I think it's kind of a neat area because it sounds as though it's some interesting things happening there like in buying a (company) and then there's other areas where there's been partnerships made and I'm assuming that a portion – that's probably a bad assumption for me – but to what degree does risk come into play to determine if you're going to do the Joint Venture as opposed to buying the company outright?

FN2: There's a lot of factors that we look at it in regards to in assessing our risk. First of all when we do research, we look at the numbers and we also look at the current state of the economy and what position interest rates are, but the bottom line is the result. We have our own set of policies in action and rules that we follow – say for instance you know that if we're going to purchase a piece of capital, we want to generate a return of X amount at this particular stage. We also have a long-term return on investment and things like that. And we use those as indicators and if they don't make what we're looking for we won't bother looking at the project. We also look at the project – you know we

seldom ever look at a project with under (\$) worth of sales. It has to be a sales over (\$ amount) or we won't touch it. But that's not totally true to the case that we're looking at (company) and it's just a small thing but it'll help out some community members but mainly when we get into business we get into businesses that are mainly a (\$ amount) and over. How we basically – we come up with a preliminary and then we do a feasibility study – a full outright feasibility study – and once we do that we take it to council and find out what council thinks. You know, we get some advice from some business advisors. Also when it comes down to the coming up with the plan for the Joint Venture, we come up with our minimum of understanding to do business and then we'll start doing a full scale due diligence process where we'll offer more – are you familiar with when doing due diligence process what it all entails?

INTERVIEWER: For the most part, yes.

FN2: Well, that's what we do and that can take 3-4 months just to go through that process. But that also leaves us feeling really positive about what we're doing and knowing that we're about to step into bed with a company that has a great track record. You don't want to walk into something where maybe a year later something pops up – getting sued for employee benefit infringements or by a company because they've had bad business deals – things like that. We protect ourselves pretty good in that sense.

INTERVIEWER: Okay, so we talked about some of the measures that are brought into managing risks, so one thing I'm kind of curious on is that when you talked about buying a (company), what's the initiative behind or is there a risk factor that's behind purchasing the existing (company) as opposed to partnering with one of those other pre-existing companies?

FN2: It all depends on the company I would say. If we're going to purchase the company we'll purchase the equipment and we'll hire the expertise. We'll usually have an agreement with the company that if we're purchasing that the management stays for 2-3 years or so. Also you know, in regard to (company's details edited for privacy reasons). My research on the background is this – all you really require is hard workers and it's not really not too much to it is my understanding just from advise from people who are in the industry itself – you just have to find the workers. And that's it. And I think we have the capacity – the ability to build capacity in that area. We have a young population that is coming of age. They're young, they're strong, they're smart, things like that. And so far the community has taken a keen interest in the (industry). They like the (economics and job description details edited for privacy reasons). The level is a lot higher and they like that for that fact too. And they also like it because it's new - a new process and they can roll in that. Does that answer your question?

INTERVIEWER: Yes, it does. Now every project has at least one point or probably several where there's an unintended consequence where there's something outside of the scope of what a risk management plan could accommodate. Is there any specific one that kind of comes to mind that you can speak to?

FN2: Okay, we'll do the (project details edited). Originally it was going to be (\$ amount) million and it was going to be twice the size. So during our funding quest, I would say, we hit every provincial and federal department during that time period and we did not too badly. We came up to (\$ amount) million of funding and we had to throw very little into it, but in the meantime, when you have your goal, and you want to build it, we don't have enough money, so we had to modify the plans. So we modified the plans but there are other things that come into effect as times change and conditions change and during that time we reduced it to see what we could do for (\$ amount) million. But during that time there were a number of factors including the price of lumber and building materials jumped 30% from the year before which was a major consequence. But we always try to keep it roughly around 15% as to a contingent for any type of project to pull in. There are always going to be things that are going to cost more than you anticipated. We usually try to do a good budgeting process and figure out costs before-hand, but there's always things, you know, that on the 10th hour or so someone walks in and has a great idea – let's do this instead. So it's never, what I've noticed in regards to projects, rarely ever does it finish the way you want it to finish. There's always you have to bear in mind a different way from Point A to Point B and through that whole process you may be going back and forth on particular committee issues on the project as long as you always keep in mind that your goal is to get to Point B.

INTERVIEWER: Okay, so when something like that happens and there's a 30% jump in cost, what sort of process do you go through to come to a resolution afterwards?

FN2: On that particular one, we all came together and we would go and review our budgets, look at priorities on the list and basically start cutting or start hunting for other agencies or donors and things like that. That's what we did. We had to look at what we're trying to accomplish and we knew that some things were totally going to be totally over and we made modifications to the budget itself. The thing that you can also – we also had to look at the (project) itself. So I can give an example of (project in which they explored various alternatives to increase revenue, including working with outside input, edited due to privacy reasons).

INTERVIEWER: So we're about another 20 minutes in and I'll just clean it up and come back.

INTERVIEWER: So, it's really a reset that I had to go through here. Okay, that's pretty interesting. So, we've touched a lot on this – on the next stage which is the communications and we've talked a lot about your relationship, especially (Joint Venture partner) and what that really looks like for you. I guess they're your largest Joint Venture partner and everything else would be scales of magnitude smaller than that?

FN2: Exactly. With (company), with we have a good partnership with them, our working relationship, we own (%) of that company.

INTERVIEWER: I guess there are a few things in here. Different people organize their communication plans in different ways so that sometimes companies like to say here is our one point of contact. So basically you have one person who you talk to who goes to

find the answer within the company. There are other organizations where they try to match up people peer-to-peer where they match up people horizontally. And then what happens is that you have a larger number of people you're communicating with, with the company and with a larger number of a people within the community that are working with them. In terms of some of the differences, we could look at some different ones, but in terms of – what does that look like for (Nation) and probably (Joint Venture partner) and probably (other Joint Venture partners)?

FN2: In regards to the (project). I'm the main contact for that one. What I do is pull in the different departments that deal with say the job opportunities. I'll call HR and have them deal with that directly. My job is to introduce them to the right people within (the industry). In regards to employment and booking and what have you, I'll pull my accounting personnel and meet with their people, but my job in regards to the whole agreement is to make sure that the people implement it in a timely and good fashion to make sure that our we're maximizing that we can possibly get out of that agreement. Because an agreement is only good if it's implemented. If you don't have the person there to make sure that things happen, it won't happen. And also we have, myself and (other member of band organization) have direct contact with the president and vice-president when we need to. And we also have on the (company) side, there's one person who is (Name) and he's the direct contact person in regards to the contract itself, in regards to employment, the building and stuff like that. We talk to him and make sure everything is going on, but we can talk to the president and vice-president at any time in regards to business opportunities. So that's where we are with that. With (Joint Venture partner) it depends on – because they're a good sized company and so HR deals directly related to HR with them. In regards to business development, they usually deal with business development officer here. And the CFO with the CFO there. And myself and (name) who is the Chief Operating Officer and we deal with them on a direct basis on (project details edited for privacy reasons) and things like that. In regards to the facilities, we deal with the plant manager and the capital needs, maintenance needs and things like that. And then we'll deal with the Vice-Presidents of Capital and the CFO and the president of (Joint Venture Partner) and we deal with more on with being on the Board of Directors for (project). We have our quarterly meetings and that's what makes us interact a lot in terms of doing with (project details) and what's going on. Does that answer your question?

INTERVIEWER: Yes, it does. It certainly does. Now, I guess this a bit redundant as well, but in cases of communication with band council, but do you end up meeting with the band council very often?

FN2: Yes, I do. About 80% of our band council meetings are around business, so myself, (and name) meet with council about projects that we're doing. Tell them what we're up to and then the meetings are usually every 2nd (week).

INTERVIEWER: Okay, so about 80% of the time you participate in those meetings.

FN2: I would say so, yes.

Interviewer: So in terms of your engagement with community members as a whole, is there any specific things around that, like guidelines – you mentioned that there was probably a meeting with the community at large as a whole and you participate in them?

FN2: Probably about 75% of them. Usually the community meetings are about votes for uses for land, new business opportunities. We talked about the IBA, we talk about that. We talked about the new (project) and we talked to them about them. But I won't go to a meeting on things like membership code. There's no point in me going to that, so I don't go.

INTERVIEWER: So that pretty much covers all of it. So I guess I'll conclude by trying to – there's 3 points here - knowing that – my hope is – that the paper is eventually going to be intended for Aboriginal communities that are on the front end of economic development and taking some of the lessons learned about specifically about projects and then about companies who are about engage in something with First Nations communities. Just highlighting, what are 3 specific points on each? So if you have the outline there, if you have 3 specific pieces of advice, that is, if you could give companies that are about to engage First Nations in a Joint Venture, what would they be?

FN2: If you could give companies that engage First Nations in a Joint Venture, what would they be?

INTERVIEWER: Yes.

FN2: First of all, I would say having a good relationship with First Nations, getting to know them first really is really important. The reason being that First Nations don't have a lot of trust in people in regards to industry and they think we haven't had a say in mining for a number of years until recently and they, you know, there's a lot of trust lost with First Nations and back in the old days, when there were bad business deals, there's that behind them. The First Nations are really, I find, really afraid to try new things and that's – get to know them first and build their trust. The second one - when you build their trust - the 2nd one is to have an agreement that is fair for both parties, a win-win situation – none of this who can get more, who can get less things like that. That's another one. And, I think about this all the time and it won't cross my head. One of my presentations has the last one.

INTERVIEWER: While that's coming up, I would hope that some of the people who would read this wouldn't necessarily have an understanding for why First Nations didn't have a voice personally and they do now. What changes have taken place?

FN2: Over the last say 10 years or so, First we started off with the stereotypical case where they come around for fishing licenses and identified that Aboriginals have a claim to and then there was the (edit) – and recently it's the Chilcotin case where there were a number of public benefits to that one or the hunting case or what have. It's the case where, in regards to an area of land where First Nations wanted to claim traditional territory. It comes out as basically that the land does belong to the First Nations collectively and now you're starting to see a lot of things happening. I've seen it happen

from the relationship document about 2 years ago and so that comes into play and then the Chilcotin case – basically the Chilcotin case says that the resources belong to the First Nations people, not one band, but collectively like as an overall tribe they have collective rights.

INTERVIEWER: Okay, it's all been from a legislated, Supreme Court ruling is all that it's been.

FN2: And you know, industry has been trying to change too. You know industry (details regarding regional activity levels discussion edited to protect privacy).

FN2: Okay, mine is not really about companies. But the other one is, this is what I really want to say, 'we're open business and to demonstrate professionalism and that we're business oriented to negotiate win-win partnerships'. Also hire the right people with government funded money. Have someone who has experience in business and can manage your business. Which is not really what you're looking for.

INTERVIEWER: Well, it's from a First Nations perspective.

FN2: Well, I would say for a company who are going to do business with First Nations, is I would say "be professionally prepared as to having your business area". I'll give you an example for ourselves. We probably get 3-4 business proposals a year. Very seldom do we go anywhere with it, but we do still the process on looking at a particular opportunity. First of all, we like to have the information given to us beforehand before we even meet with them. Come in for a quick meeting and determine this is what we have to offer and things like that. And so we won't make a decision on an off the cuff, but it will be well thought out before we think about going anywhere with a particular company. And if there is an opportunity there, maybe there's not enough information to satisfy our preliminary. You know we'll ask for that information. And you know we'll get the information and take it and see how it goes and we'll go further. We'll do feasibility and then we'll work on an MOU and all that kind of stuff. Be professionally prepared. First Nations across the country, I'm not saying the majority of them, but a lot of the premier business bands in the country, I can name a number of them in (various regional bands) – bands like that, they have such a high level of capacity that be prepared for and don't be surprised that First Nations capacity has come a long way. So that's my 3 pieces of advice I guess.

INTERVIEWER: Now, I took some flack from some of the communities for saying that your community has been identified as being on the front end of economic development by the Conference Board of Canada and what pieces of advice do you give the First Nations communities across Canada. And their advice was that "what worked for us might not work for you". And fair enough, I probably should have been more careful about how I approached that. But, so if you were sitting down with another Economic Development Officer and they're on the front end and they're just starting to go through the processes and so forth, what pieces of advice would you give them to assist them through their process of economic development?

FN2: Okay, I would say set up a proper structure. In regards to the proper structure, it will set out how your companies will be operated, how your companies within that structure will be operated, have the proper policies and procedures that compliment that structure. Also, second is hire good professionals. You know you often see where some First Nations will hire a relative or somebody who doesn't have the capacity to take on the business role and when you often do that, you often set it up for failure. Because the person will be overwhelmed, I would say, and businesses tend to fail when that happens. Have the right people, get business advisors behind you. And also in regards to investing in a proper structure, it also spells out how taxation issues will be dealt with. Get a good tax lawyer. What else would I say? I said good professionals already, right? That's really important because if you have the right people in there they can get the job done. Because if you don't have that, it's not going to go anywhere. And the 3rd one I would say is to market yourself. Tell the community that you're open for business. Build a good relationship with the town, with the neighbouring town, build alliances with strategic alliances with the town, certain businesses, certain people – things like that.

INTERVIEWER: Okay, now I just want to drill into when you said to build a proper structure – is that the proper organizational structure?

FN2: Exactly.

INTERVIEWER: And would that consist of – I read in some of the locations how they try to separate your Chief and council from the business development office. Does that type of stuff – is that we're talking about here?

FN2: No, we're basically setting up here in regards to us, we have – we don't – we report to the Chief and council; we're supposed to – the majority of our companies are LP's – limited partnerships – where the band is the limited partner and the company is the general partner and we've set it up that way for taxation purposes. We also look at when we set it up like that – like I'm the director of the company and the council is the council. And I report to them on a continuous basis. When I do corporate resolutions I get them to sign it as recognition of what I'm doing – that's pretty much it. It's like any community, it's impossible to try to have separation of business and politics because often First Nations, especially in (region), the communities are pretty small. It's just the nature of First Nations thinking that you're the Chief, you're the councillor and you should have a say in that kind of stuff and so that's how we set it up. We have a CEO which is (name), and then there's the CFO, ...and we have an Human Resources Director that also works with us and the COO of Works and that level is on the equal level in regards to decision making capacity and we often work together very closely and with (the Chief) closely and things like that. That's pretty much it, I guess.

INTERVIEWER: Just so that I have a more clear understanding, I know that (discussion regarding election method for Chief edited for privacy reasons).

FN2: He still is.

INTERVIEWER: You still go with the original kind of Indian Act process of Chief and Council of people who were voted in.

FN2: Yes, we have a 2 year voting term. And I myself find that the term is too short. Often what I find, what I see in all of the places that I've worked, you have about roughly a year and 4 or 6 months to get your work done because usually the last 6 months politicking starts and things slow down unless you're working on a current project, if you're trying to get something new started, often I find council kind of gets shy.

INTERVIEWER: Now (Chief) has been Chief for about (#) years, but what about the other councillors, has there been consistency as to who has been the other councillors? And does that have an impact?

FN2: It does have an impact, yes. We have one councillor who's probably been on council for as long as (name) has been Chief. (Name) has been a councillor for probably as long as (name of Chief) has been Chief. This last term we had (#) new councillors that have been on council for 3 to 4 terms. And it's pretty consistent. We usually have (#) councillors and 1 Chief and what we usually see is (#) councillors trade off and it's been like that for several years.

INTERVIEWER: Great. That's pretty much everything. I'm just going to make the comment that I got a little excited when I heard that you were going to get involved in (industry). I was involved in (details edited) and I was always confused as to the reasons why First Nations didn't get involved in that. It seemed as if it was a natural fit, that it would fit well. The only thing I've kind of run into is that ... (personal conversation continues).

Appendix 3 – Transcript of Interview with First Nation Community #3

(Anonymized)

FN3: I came in this morning, but I hung in there

INTERVIEWER: Oh my goodness.

FN3: Well, do you remember I told you I was going to block the time?

INTERVIEWER: Yes.

FN3: And whenever anyone saw a block they figured that they should take up all of my time, so...

INTERVIEWER: Ha, ha. I have a very slow computer and I was really worried that if I called you at 25 after, you'd be tied up with something, and if I called you 5 minutes late, you'd have probably moved onto something else. I'm trying to find good balance and my computer was melting out on me, so you weren't the only one stressing out here. So, a little point of amusement here for you (discussion regarding mutual acquaintance edited for privacy reasons).

INTERVIEWER: Okay, so I'm just going to try to find my questions. I know that I start with – are you okay to start right away?

FN3: Oh yes.

INTERVIEWER: Okay. Just so that you've got a background, a framework – can I get your name and what you do at (Nation)?

FN3: I'm (Name) and I'm a band member of (Nation). So, I'm a shareholder of the corporation (role edited) that, also look at our current businesses and assist with them in developing – and going into different markets and then doing some cross-pollination with the other business groups. So that when we move forward, we move forward as one, and not individually. And that just strengthens (the nation's) product mix when we go to the marketplace because all of us, each and every executive working at the top of each one of those business groups all have the basic “elevator speech” – you know, traveling from the 17th floor to the bottom floor – put out what you do and why people should be doing business with you. And so it works well. So that's my main function but it's really to explore business opportunities that make sense both from the sensitivity to our culture and align with our other businesses.

INTERVIEWER: Okay. Now how long have you been working for (Nation).

FN3: I've been working for (Nation) since (time).

INTERVIEWER: Okay, and you've been involved with the community as a shareholder and probably as an active voice for quite some time.

FN3: That's correct.

INTERVIEWER: Okay, I've got some things that I'm going to drill into in just a second but I need to follow a little bit of a guideline that I've set out. So, how would you define a project?

FN3: I'd define a project as something – it could be tangible it could be something 'we want to do this' or it could be 'what business should we be going into?' So a definition for me is for someone who is the point person that actually takes the opportunity or the idea and brings it to fruition. And there are stop points anywhere along that road, depending on how profitable, you know how much capital it would take to keep it going. But I define a project as something that is my responsibility – I'm the driver and if I stop driving, it stops and it could be from the beginning, the idea, and then to the primary exploratory research to 'does this make sense' then moving forward and looking internally whether we're going to do the funding or through the government and then putting the team together, the skillsets, to do the business plan and if it's a real estate deal, get our real estate group together, but I'm always – if I'm on the Project Manager side of it, I'm always in control of what each one of those groups are doing. I'm responsible for setting the timelines on when those things are due back to me and then the next step. So I'm going to present it to Chief and council, I'm the one who's going to present it to government and I'm the one that meets with the financial people – although I may have a team with me in doing all of those things. And then at that point, it's basically putting everything into place. And you know, I'm not talking about any specific project, but leading up to a point where we actually have a manager placed to take over the responsibility that I've been bringing forward. And that can actually happen at any point in time and then I would basically move on into another area.

INTERVIEWER: Okay, and for your involvement in those types of things, what's the average length of timeline and then also what's the range?

FN3: The range? So, I'll move back a little bit to previous experiences in the [industry] side of it and talk about timelines. Those timelines could be anywhere from one month to one year. And sometimes longer depending on how long permitting takes, how long is the assessment going to take. And then is there some federal bodies – and of course when you're dealing with First Nations, federal is always involved, when it comes to the assessments and what have you, it could just involve the provincials – so that could just take from one to two years. But on average, a project I would say could be completed in basically a 4 month span. My part in the project. So 4 months is a good average before I hand it off to a manager or part-owner or yeah...

INTERVIEWER: Now in terms of what you're doing with (Nation) right now, part of what I want to do is find from some of the points that you're doing with Joint Venture

projects and then at which you engage with other Joint Venture partners on projects and you kind of look at relationships like I guess the idea behind this is I'm trying to find out – it's kind of funny in that all of the literature that I find on Project Management kind of speaks to why they fail instead of why they succeed and what I'm looking for what critical success factors make Joint Venture projects with First Nations succeed. So, in terms of background in projects, is there any that you can speak to that you were involved in as part of (Nation)? And explain a little bit around what – any specific projects that come to mind as a part of (Nation) as a Joint Venture partner?

FN3: There's one in the environmental side. (Nation) did a partnership with (a non-Aboriginal Company), which is based in (location and nature of the company edited for privacy reasons) ... normally what happens when someone is looking for a partner, they don't get someone internally that has the skillsets in the particular industry or maybe the negotiation skills and what happens is that person goes into meetings trying to Joint Venture partner with a company before they clearly define what is it that they are needing from this partner. Is it just money? Can they not raise funds to do a particular project? Is it skillsets because the company has [personnel] that you don't have that bring lots of value moving forward for a particular bid. So the first key is getting the right individual with the key elements and the skills and the industry background that can negotiate from those skills and not have the non-native partner lead the partnership telling you what's good for you. So you need to truly define what is it that you want this partner to bring to the table and the second part is to clearly understand what value you're bringing to the table. And when I say "you're", I'm referring to (our Nation). So I have to determine what the company is bringing some of the pieces of equipment or (personnel roles edited to protect privacy) and so those were the 3 things that I had issues with from the (Nation) side and so I looked at our end and what did I bring to them. I brought clout, with (edited to protect privacy), it was a set aside and there was industry impact agreement within that RFP that stated you needed to have a certain amount of local content but there was a huge Aboriginal component to it. Okay? So, that's the first one, you have to clearly define what they bring to the table and what you bring to the table. The 2nd part is putting that down clearly on a piece of paper, and having both governments – but it would be Chief and council clearly understanding what our commitment and then from their side, not just having their Project Manager sign off on it, but have their leader, our Chief would sign, and on their side, we wanted it signed by one of their VP's – we wanted a buy-in from one of their top downs, we didn't just want a buy-in from the Project Manager because if things start to go sour and you're only dealing with one person then only one person thinks has inked that, that's about as far up the ladder as you're going to make it. If the VP signs it then it gives that just touch of 'you now have another key person to go to with the contract and say you're not living up to the spirit of this agreement'. Am I on track with you here?

INTERVIEWER: Yes. Absolutely. And that really kind of – you've provided a lot of framework for what's going to come along later here too. And one of the ones that you've already touched on a little bit is – when you are looking at engaging in a specific process then one of the things you're looking at is sensitivity to culture...

FN3: Yes

INTERVIEWER: Now – I guess what that speaks to me – if I were to take off the Aboriginal hat – what does that mean? Does that mean that you're turning decisions down based on it not being a good fit to culture? What does that look like to you from your side of the business?

FN3: Umm-hmm. You want me to answer that now?

INTERVIEWER: Sure.

FN3: If I look at our (review and explanation of project held by the Nation in which partnerships or proposals would be rejected as a result of it not aligning with the sensitivities of the Nation). So there's an area where somebody comes, money in hand, we want to do this and we look at who we're dealing with and we look at the background and we go and see what their history looks like as a corporation and make a decision based on some of that – now that happens probably 2-3% of the time. Okay? And then the 2nd part of when we talk about sensitivities, when you look at (review of an example of where a partnership or proposal would be rejected due to a member having been discriminated against by the organization previously – failing to make them a good corporate partner). ...but I know politically there's not a match. And usually I have to be sensitive to that because I can't bring something along just to have a couple of council members and maybe some of our community that's had a bad experience, just to basically stop it at that point. And then when we talk about the sort of the (list of industries the Nation is involved in that support local people edited for privacy reasons). Is that a good example?

INTERVIEWER: Yes, that's a really good example.

FN3: So what we're trying to do is we're – you know, it goes back to our goals as a nation, is to put our culture forward, to display it, to be proud of who we are and we try to do that in all of our businesses. So, how's that?

INTERVIEWER: That's great. That's wonderful. Now one of the things that I'm curious about as well, from a First Nation perspective, as well as from the audience who will read this, who will hopefully Corporate Canada, who are about to engage First Nations Canada and probably don't have a good handle for how things work what would the governance structure look like and the decision-making structure look like to get a project approved for starter if a company were to come to you and say 'we'd like to do this' – what does that process look like for you?

FN3: Do you want the right way or the way that non-Native businesses perform?

INTERVIEWER: Well, why not both?

FN3: The best- if you're a company and you identify Aboriginal business, Aboriginal land, Aboriginal companies as being an area of interest to your company, prior to going out and requiring that you have some local content with a particular contractor that you hire a minority, whether it be First Nation, a local community, or local business – you need to engage prior to being required to engage. And if I look at some of those – and it's

very different in (region edited to protect privacy) when it comes to engagement, because engagement in (another region within Canada) if you don't, you'll be stopped at the gate. (Discussion edited to protect privacy) – is that companies need at an early stage to get involved in associations that draw First Nation communities and businesses and they need to put money into and help support and invest in areas just to start their branding. Once they've achieved that, they have a policy in place – that's the first thing I like to see. I ask them to bring along their Aboriginal policy. "My Aboriginal policy?" You know. If they don't have an Aboriginal policy in place, probably the only reason they're coming to see me is that they need me.

INTERVIEWER: Um-hmm

FN3: And so, by having a policy in place and have a policy adopted on the HR side of the company and from the leaders of the company, what that shows the First Nation is that you're actually ready to engage. And then if you take the complete opposite, I'll go with the positive first, I don't want to get off track here because I'm starting to think of what I have to do after this call (laughter) – because it just reminded me of something – so then what needs to happen is when – if it's early engagement and you've already engaged in the community. You've met some of the Chiefs and some of the players at association meetings, at the trade shows – you do those sorts of things – you go to see the communities – the community is really going to want to know, what have you done so far? And if you can say I was a part of this – "oh, I remember seeing you there" and we did this and we were part of this local association. You know, we have someone from the local office participate in and be a part of an executive group – now you have them listening. And I think that the next step is not to talk business until you totally understand the dynamics of the community that you're dealing with. Their strengths, their weaknesses, and their cultural sensitivity. So up until this point you haven't said a word about a need that you have to do business. So now you understand the dynamics of that group. It sounds like a long process, but it is a process that I've used and I have been very successful. And then it is at that point – usually at that first meeting – you've toured the community, you've talked to them, you understand do they have a community plan in place? What are their plans in place? Do they have funding? How much of their funding is still coming from the feds? Are their businesses vibrant? If they have a development corporation, are they skilled, are they educated? Do they have a success pattern in the things that they do? Or do they have a pattern of starting something and not completing it? Or starting something and it fails? Or is it that success, success, one little failure and then success, success. And then – is that okay so far?

INTERVIEWER: Yes, this is great. The best yet.

FN3: So it's at that point now you're starting to have a relationship. Until you can get trust and respect from a First Nation, everything else is just going to be about money and surface talk. So you're at the point now you understand the dynamics of the group. You've met Chief and council, you've met with their business group. They know who you are, they know what you've done in the past. You know them. Now you can talk and define what the business opportunity is going to look like. And then you go into the pattern I defined before in that you find out some of the skillsets that are required on their

side. If they need capital, if they need to maybe look at the community plan and change part of that plan or whatever the case may be. But they need a point man and the company has to identify that the point man is the true point man and has the true skillsets to lead it forward. Now if they don't, then the company should think about assisting them in getting a skilled person in that person. And I've seen very, very large corporations where a community didn't have the ability to engage in sort of [an] (industry edited to protect privacy) project so the company paid them to hire a consultant to protect their interests.

INTERVIEWER: Interesting.

FN3: And the community can now go and get someone with no biases. And someone with the skillsets that are required to make the right decisions for the First Nation and protect their interest. So any company that is willing to do that, is now building that trust-respect envelope. And so now both groups have the skillsets, both groups have someone with the skillsets who basically understands the opportunity on both sides of the business case and that's where you drive forward together. Now in that package, you know, I was the person putting that together. I was placing benchmarks on where we need to be and the timelines so that everybody including Chief and council are all well aware on how quickly or how long the process is going to take. And it's important at the early stages to have the community to buy-in to the process. So what I would do is have an open house. I would bring in sandwiches and coffee/tea and invite the community to come into an open house and talk to the community about how they will benefit by this project, what myself as a non-Native company will be bringing to the company in jobs, if it's in helping them to gain infrastructure to gain access points, if it's in supporting a local college so we can get some of the people into the sciences because it's a long-term program. All of them are explained in the deal. And the reason why you want to do that is because most communities that I know, they have an election every 2 years so that if you engage 6 months prior to the election and you provided things in place and you haven't engaged with the community and have a buy-in with the community, your project could die on election day. And we see it in our own government.

INTERVIEWER: That's a great point. And a bit of a lead-in too. In terms of your governance structure at (Nation), is it – now a lot of - I guess is the business structure separate from the Chief and council?

FN3: Yes, now we are owned by (Nation and details of company edited to protect privacy), so the things that we do say would be detrimental, negative basically the band will not allow – the band wouldn't take – I'm not talking about a loss of money or a lawsuitor something like that where the corporation would be responsible, and the corporation will own property, but the Chief and council really control the corporation. You see, we have a CEO who reports to our Chief. But, that is key because the most successful nations, if you were to look at all of the successful First Nations, it's the groups that have had the ability to separate politics from business.

INTERVIEWER: Interesting point. So there is a good separation there. So in terms of getting a buy-in on a project, to what degree do you have to get buy-in from the Chief and council and the members of the community?

FN3: Usually, when you're at the point of needing money.

INTERVIEWER: Okay

FN3: Or community resource. Land. People. Or political clout if you're going to lobby to government for the funding or for a piece of land or buying a piece of crown land and turning it to reserve. That's when you would get their buy-in. And you want to do it early, though, so before you actually ink with the company. That would be the time that you would pow-wow with the Chief and council.

INTERVIEWER: And then is it – so how is the decision – is it just the Chief and council that make the decision or is it the community at large?

FN3: No, it's Chief and council as representatives of the community that will vote. And we have band councillors and one Chief.

INTERVIEWER: Okay.

FN3: And it's that vote that either pushes it forward or quashes it – or could send you back out to do more research and come back with a stronger project.

INTERVIEWER: Okay.

FN3: Now, and I don't know – I can't define when we go to a referendum. There could be a time for that. For instance, when we went into [industry], we had to actually have the community vote.

INTERVIEWER: Okay, so there are times and moments when the scope is dramatic.

FN3: And I can't define at this time and moment when that decision is. But you know what, that's a good question for myself.

INTERVIEWER: Yeah. That's a variable that I see with different First Nations is that when – and I don't know to what degree the variables are there – that's going to have to be someone else's research, to what degree do First Nations decide they're going to have a re-decision of their communal decision and to what degree do they hand that authority over the Chief and council regardless of what constitution might say that there's a way of practice that goes through the decision making process in every community. So I'm curious to see if your decision kind of correlates with other communities that I'm going to be talking to or have already talked to.

FN3: Yeah, so I've put a question to myself on a pad and – that's an interesting question for me to find out. I'd like to see if it is clearly defined or if it's a decision of Chief and council to do it. And when does that happen? When does that kick in? And it may be

based on variables like dollar amounts. So if the investment was maybe over (\$ value edited to protect privacy) or does it have to do with the things in community? We're trying to put a roadway through, we're going to put a tower up, we're going to change – you know – a marsh area - you know? But that'd be interesting. I'd like to find that out. (Further discussion edited to protect privacy).

INTERVIEWER: Yeah. It's not like it's a critical area that I'm looking at exploring, but it was kind of a unique correlation that I was kind of going over. Now, we've got 15 mins left and I don't want to go over because your time is valuable and a number of things that we've left open and one of the things that I don't know is to – and we've probably answered it already – but is there a case where after it's been rolled out and there's been some unintended consequence – and we've talked about this – which could be negative or even quite positive in that one side gets a lot more benefit than anticipated from the beginning. Is there one side that didn't get as much as they thought at the beginning? Are there projects where things happened that weren't as intended? Now how are those kind of consequences handled?

FN3: We would – you know how we would do that – it's a simple answer but this is how we as a nation would deal with it. We would deal with it like any good company. So if there were something we could re-negotiate or if we needed to go and get more money. If we looked at a target market and we were going to go out – we explored it and all of a sudden what we thought was a huge market is minimized by a political decision or those variables. We would deal with it just like a corporation. We would look at the risk. We would evaluate whether or not it made sense to continue to push into that area or basically what do we need to do that now to reduce the loss? And the loss we've put into the project could be in HR capital we have in it, could be dollars, could be land. I know that's a general answer, but we would deal with it like any large company.

INTERVIEWER: No, that's fair. That's fine. Now we talked about what a corporation would do in the front end in times often getting communication and community buy-in. Now once the project is initiated and kind of moving forward, there's a few points I'd like to drill into. But first, once a project is initiated how would you describe a little bit of how that communication works? Is there a lot of communication or is there a quarter or month-end or what have you?

FN3: Normally there's a lot of communication. Because once you have a buy-in from Chief and council - for instance if I have a buy-in here from (members of the Nation edited for privacy) and the CEO and then Chief and council, then what I'm going to want to do is keep all of those support people in the loop. So that at no time someone can they say 'wow, what's (name) doing? What's happening there?'" So what you want to do is have council meetings. Chief and council meetings are (time frame edited) weeks. I almost had to do math (laughter). What you want to make sure is the part of the meeting where we're going through and talking about the project that you have basically summarized the last (time period edited) for Chief and council. It's not a huge document, it's one paragraph – you know, 'This is where we are. This is who I talked to. We're at the point of drafting an MOU. We should have an MOU for council prior to your next meeting to review'. So everybody is in the loop. So you have to remember that I said that

our council is sophisticated. We have business owners within that council. We have a couple of (education designation edited) sitting within that group so what you want also is – if there's something in your report that is going sideways you want them to put it back on the rails fairly quickly for you rather than finding out that you're 50 miles down the road and you're in the wrong direction. So dealing with the company now, I would have sort of their lead group, and there is usually one lead person who is handling this project on their side. So most of the correspondence going back and forth I would probably copy – not everything, but everything that is a critical move – more money, more land, assessments, decisions and signatures being used, I would be copying our CEO all the time. (Role of CEO edited to protect privacy). So does that answer the communication side of it?

INTERVIEWER: Yes, it does but I do have one more kind on a communication side. There seems to be a difference on how corporations proceed with the communication plan where some want it to be a little bit more where they're only filtering information through one person and then there are other corporations that intertwine with First Nations so that there's inter-twining communications all the way across the organizational chart. Now what do you find most organizations do and what do you want?

FN3: Again, we have to talk about internal skillsets. I find that when I work with organizations where the Board of Directors or some of the management group executive want to micro-manage you. If that's the case, then I don't communicate as much because I don't want to be micro-managed.

INTERVIEWER: Fair enough.

FN3: And so I've decided that – and understanding the culture and the way we do things here at (Nation) – is that the Chief and the council are dealing with a huge amount of information and making decisions on so many other areas that affect that they only want to know the critical areas and if that is one sentence, one paragraph, one page, that's all they want. And they always say that and it's constantly in front of us from our CEO – is what do you call it when someone writes a report but embellishes it? Pad. Don't pad the report. Just give us the facts.

INTERVIEWER: Okay, that's great.

FN3: Yeah. With (Nation), I know that there is no micro-managing. I know that I'm not going to have to deal with the silly, small stuff coming back at me because that can put more time and effort than the effort itself, answering individual questions. So I can communicate the critical points of where we are – just sometimes that report is like I said, one sentence 'Nothing new to report. Still working on agreement'.

INTERVIEWER: Now in terms of the Joint Venture partner, do you find that there is a matching of skillsets across in that you would communicate all the way – so if you were being engaged with the lead person that then the person on the ground would you

communicate with the lead person on the ground through the community and then there's a good flow of information not only through you but through all people in the business?

FN3: Yes.

INTERVIEWER: You do?

FN3: Yes.

INTERVIEWER: Now with the 5 minutes we have left, I have a few things left that could be fairly valuable. What would be 3 kind of bullet points of advice would you give to companies who are about to engage a First Nation community in a Joint Venture?

FN3: 1. Early engagement; 2.) have a clear understanding of the strengths and the weaknesses in the partner and 3.) I guess the really the respect for those strengths and those weaknesses but those are kind of one and to the other. Like early engagement, respect and trust is a huge component. I mean without that you don't go anywhere. Say what you're going to do and do what you're going to say.

INTERVIEWER: Okay, that's great.

FN3: Is that too fluffy or is it...

INTERVIEWER: No, no, it can be really - I guess what I'm going to do with these 3 bullet points is see if there's any similarities across the board of significant points that people are talking about and then each point kind of stands on its own. I guess if there's - I guess it's hard from a structured interview, I'm trying to draw out information and I don't think I'm that smart.

FN3: You know, it's one of those things that - how can you - what I'm telling you it's taken me years and years to learn. And without going into so many stories and issues and things that you know people have to backtrack on. It would be very difficult for me, even if I continuously talked for the hour, to give you what we need. I would probably get off the phone and say, "Oh (expletive), I should have mentioned..." then...

INTERVIEWER: Well, I'm sure that from the information that you've given me, that I can get - I really weighed this through as to whether I should do a case study or just wade this through and my professor is kind of thinking of the lines of future research and so forth and so we're trying to engage people from across the country and get some feedback see if there's any success factors at least and so it finally comes down to me saying, 'let's just try and pull some stuff together from the interview, some content and context and say that these are some of the success factors'. Final question for you is what would the 3 pieces be that you would give to a First Nation who are about to be engaged in a partnership agreement on a project?

FN3: Be careful(laughter), sharpen your arrows (laughter), and keep the fire burning (laughter). Sorry.

INTERVIEWER: That's a great quote if you don't mind.

FN3: From a First Nation perspective is understand – I think it's like the same as on their side, but I'm just trying to think of some differences here. And I think it would be definitely the 3rd point – it should definitely be strong for the First Nation because that's an area where really, and these aren't in order, would be to... really, to have the right person lead the project. That would mean that he has the real skillsets and understanding. Secondly, you know is that say what you're going to do and do what you're saying. And – what would be the third one... and I think it would be to make sure that the Venture is aligned with your community.

INTERVIEWER: Yeah, that's a good one.

(personal conversation edited)

INTERVIEWER: Yeah. But that's really great feedback and I'm glad that we had a chance to connect. You've given me a lot of really great things and provided – I think what you've really done more than any other people have done – is explain the dynamic behind the scenes of the First Nation perspective, which I think other people touched on, but I think you gave it more of a political theme behind the scenes of the community.

(Further discussion around example of operating with integrity to protect the interests of the First Nation communities edited to protect privacy).

FN3: Yes, and I'll be interested in seeing your paper. I mean, once it's marked and done.

INTERVIEWER: Oh absolutely.

(1:07 – Discussion regarding waiver, legalities, anonymizing transcript) Necessity for them to receive a draft and sign off before being presented for public use.

Appendix 4 – Transcript of Interview with First Nation Community #4

(Anonymized)

INTERVIEWER: What is your name, education, role and history with the organization?

FN4: (Name, education level and company information edited to protect privacy)

INTERVIEWER: What is your definition of a project?

FN4: Any work activity that has a finite start and finish.

INTERVIEWER: How long a period of time do you think that the average project takes from initiation to its completion?

FN4: Variable. (Project name) is a project in my mind as it has a finite lifespan (duration edited).

INTERVIEWER: What is your background of working with projects - your position, involvement with Joint Venture partners, number of years, etcetera?

FN4: (Position) for the last (#) years primarily with Aboriginal Joint Venture and companies.

INTERVIEWER: Within the community that you work with, what does the governance structure look like? How are decisions made in your community? Remember, the audience may not have had any exposure to FN governance previously. Therefore, please feel free to elaborate and get specific.

FN4: I don't work in a (Nation), I work in (area and reasoning edited to protect privacy). The structure of the (structure and history of Nation and Company edited for privacy)

INTERVIEWER: What factors go into selecting a specific project? Is it long term economic development, capacity development, attractiveness of the partner, or others?

FN4: Currently the (Nation) do not yet select projects, they are reactive to the (industries they primarily work with have been edited for privacy). (We) have had 2 strategic planning conferences to date to convert from a reactive business organization to a proactive one. The primary (Nation) goals, however are a) preservation of their culture, language, land, water, communities, way of life and b) economic self sufficiency.

These long term goals are generally difficult to rationalize with (industry) culture which is necessarily short term in its outlook so continuous effort is required preserve a positive relationship with (industry) related business.

INTERVIEWER: When working with Joint Venture partners on projects, how much time do you spend developing a relationship before agreeing to work together? What is that process like? Can you explain more? Are there differences that you notice between different companies?

FN4: Again the process has been mostly reactive. Businesses want to capitalize on the economic activity in the region and they come looking for Joint Ventures with the Aboriginal owners and primary stakeholders in the region who have control of the access to the economic activity through outright ownership or control of the land base or Impact Benefit agreements with (industry) corporations. Also, the (regional) company usually ends up as the managing shareholder in the business because of their technical expertise. This control usually results in the (regional) partner exercising undo control and the Aboriginal partner receiving less benefit - dividends, employment, training - than they are entitled to or expect.

INTERVIEWER: What is the process like for getting the community to initially support a project? Again, the audience may not have any understanding of decision making processes within the Aboriginal community, so elaborations may help.

FN4: Community consultations take place and based on initial discussions about satisfying the requirements of the Aboriginal side of the partnership, positive relationships are established with the non-aboriginal Joint Venture partner. This brings the community on side. Then Impact Benefit or Joint Venture agreements are drafted usually by the non-Aboriginal partner with legal vetting by the Aboriginal partner. The agreements are normally based on good intentions with non-specific goals and objectives. Quite often, the non-Aboriginal partner will err on the side of enhancing their control of the relationship, for what they believe are valid business reasons, through the legal wording in the documents. Because Aboriginal people enter into relationships on the basis of personal trust, by the time the IBA of Joint Venture agreements are written, the Aboriginal side trusts that their new partner will meet the intent of the agreement no matter what the words say on the paper that consummates the deal. Inevitably, the Aboriginal participants stay around for the long term and the non-Aboriginal participants in the process change out. (Industry staff) often change out every 2 years or less. The result is that the Aboriginal partner's expectations are often not met because the non-Aboriginal partner is working to the letter of the agreement as they interpret it. The intent of the relationship and the expectations of the aboriginal partner usually do not come through in the legal wording of the agreements. If the agreements are non-specific without definite goals, objectives and timelines and no individual accountability then Aboriginal expectations are often not met.

INTERVIEWER: At the outset of a project, how is risk assessed?

FN4: Ability to understand and take risk is a learned business skill. Often, the non-Aboriginal partner takes most of the risk, financial and other, because the Aboriginal partner has no capacity or desire - financial, insurance, bonding, experience - to take risk.

INTERVIEWER: What measures are brought into play to manage those risks?

FN4: Just as I mentioned (earlier).

INTERVIEWER: Once a project has initiated, was there a point where there were some unintended consequences? How was this handled?

FN4: Just as I mentioned earlier. Also, not meeting the expectations of the Aboriginal partner is normally an unintended consequence of the way these partnerships are negotiated and the difference cultures of each party. Aboriginal – verbal, trust based, individual relationships whereas non-Aboriginal – documented agreements, letter of the agreement, turn-over of participants, shorter term thinking, bottom line etc. - normal business. The result is the business relationship does not move forward.

INTERVIEWER: Describe your relationship with your joint venture partner. How do you communicate and how often?

FN4: Communication is always planned in the beginning to be regular, scheduled and pro-active but operational imperatives, shortage of manpower, continuous issues in the (industry) brought on by external forces - price of [industry term], value of CDN dollar etcetera - on the part of the (industry) partner usually results in reactive communication.

INTERVIEWER: Communication and relationships are almost synonymous, how would you describe your relationship with your Joint Venture partner?

FN4: Agreed, communication and relationship are synonymous so therefore the relationships are reactive like the communication.

INTERVIEWER: How many people are you dealing with at any given time within the Joint Venture company? Is there just one point of contact, or do you have many discussions with all sorts of people within that company?

FN4: Quite often many people in each organization.

INTERVIEWER: Who do you communicate with either in the Band Council or the community members - along with a how and how often?

FN4: Communication is primarily with the (Nation's) business organization. Regular communication with the (Nation) as well. (The organization) is a division of this Government.

INTERVIEWER: If there were three pieces of advice that you could give to companies that engage First Nations in a Joint Venture, what would they be?

FN4: Number one - Translate the exact intent and expectations of any negotiated agreement with First Nation into your written agreements with them. Number two - Measure and document the results of the agreements regularly in terms of intent, expectations and results. Number three - Communicate continuously - at least monthly - about these results with your First Nation partner to ensure that any issues or concerns are dealt with quickly. In this manner, the relationship may be able to bridge the bridge the cultural differences between the organizations and the business relationship can move forward.

INTERVIEWER: Your community has been identified as being on the front end of Aboriginal economic development by the Conference Board of Canada. What are three pieces of advice that you could give to other First Nation communities that are about to start down the road toward economic sustainability?

FN4: Number one - invest as much as you can in the education of your youth. Number two - make a community strategic plan for your economic aspirations. Invest as much as you can in technical expertise to help you execute your plan. Number three - keep your expectations to a minimum in regard to relationships with non-Aboriginal organizations - government or business.

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