

INDIGENOUS LEADERSHIP, CHALLENGES, AND LEADERSHIP TRAINING

By

MARIAN KOTOWICH-LAVAL

A thesis submitted in partial fulfillment of
the requirements for the degree of

MASTER OF ARTS

In

LEADERSHIP AND TRAINING

We accept this thesis as conforming
to the required standard

.....
Project Sponsor, Brian Mallory, MPA, CHRP

.....
Faculty Project Supervisor, Thomasin Glover, MA, MDiv

.....
Committee Chair, Doug Hamilton, Ph.D.

ROYAL ROADS UNIVERSITY
March, 2005

© Marian Kotowich-Laval, 2005

ABSTRACT

This research project explores Indigenous leadership, the perceived challenges, and their leadership training approaches. This research is intended to enhance Royal Roads University's investigation of potential leadership training for Indigenous peoples. It may also interest those developing culturally relevant programs in a variety of settings. This is a community-based exploratory research project. I engaged 19 research participants and gathered over 21 hours of narrative data in one-to-one interviews. I interviewed 17 Indigenous leaders from Alberta, British Columbia, and Saskatchewan. The study findings in Chapter 4 are outlined under 3 headings, framing 32 conclusions under 5 themes. Sixty-seven program recommendations are presented in Chapter 5 under the 5 themes, 11 of which are quoted directly from the participants.

ACKNOWLEDGEMENTS

Dedication

I dedicate my thesis to my Mom, Flora V. McAuley-Kotowich who turns 80 this June and my Dad, the late Leo J. Kotowich. To my relatives who passed away recently: Auntie Muriel McAuley-Bachnick; Patrick Aynewash, Elder and friend on March 14; and missed by his family and community, young Walking Bear. To my newest miracle nephew (petit caboose), Leo Muskwa Kotowich-Spence, born February 14. Life truly is a gift to be lived fully each day.

Gratitude

Firstly, I acknowledge the Great Mystery, who has given me this day, the way, and the means to fulfill this calling in my heart. For the many seen and unseen helpers who have moved me along this path. My deepest gratitude goes to my family: Bob Laval my husband, for his unwavering love, support, and belief in me and for my children, Iris MacKenzie-Claire and Margaret Katherine-Rose who helped their Mom achieve a dream.

For the 2003 1A MALT community, instructors, friends, family, and challengers who were my companions on the path. To my main supporters: Nicholas Economou, Maggi Feehan, Thomi Glover, and Brian Mallory for their care and supervision. Thanks to Royal Roads University for sponsoring this project. Thanks to the Vancouver Island Regional Métis for their contribution. My deep heartfelt appreciation goes to the participants for making this possible.

The Research Participants

- Anonymous participants
- Alex Nelson – Victoria, BC
- Andy Thomas, Chief – Esquimalt, BC
- Campbell Papequash, Elder – Canora, SK
- David Somerville, Elder – Courtenay, BC
- Eagle Bear – Victoria, BC
- Earl Claxton, Elder – Brentwood Bay, BC
- Eileen Sasakamoose – Edmonton, BC
- Maskwachees Cultural College – Hobbema
- Nella Nelson – Victoria, BC
- Nicholas Economou – Victoria, BC
- Patrick Aynewash, Elder – Courtenay, BC
- Ray Lavallee, Elder – Piapot/Regina, SK
- Rod Alexis, Chief – Edmonton, AB
- Roy Louis – Hobbema, AB
- Taiaiake Alfred, Dr. – Victoria, BC
- Tom Sampson, Elder – Brentwood Bay, BC
- Victor Buffalo, Chief – Hobbema, AB
- Wedledi Speck – Courtenay, BC

TABLE OF CONTENTS

Abstract ii

ACKNOWLEDGEMENTS iii

 Dedication iii

 Gratitude iii

 The Research Participants iii

CHAPTER ONE – FOCUS AND FRAMING 1

 Introduction 1

 What is this project about? 1

 Leadership 1

 What interests me about leadership, particularly Indigenous leadership? 1

 The Research Questions 2

 The Opportunity and its Significance to the Royal Roads University (RRU) 3

 What is the research opportunity and its relevance for RRU? 3

 How will this research assist RRU in their investigation of Indigenous leadership training? 5

 Systems Analysis of the Opportunity 5

 What is the relevance of this project to me? 5

 What is the related research or causes for the opportunity? 8

 Terms of Reference 10

CHAPTER TWO – LITERATURE REVIEW 13

 Introduction 13

 Colonialism and Assimilation Issues 14

 Introduction 14

 About Aboriginal Peoples 14

 What is colonialism and assimilation? 15

 What forms does assimilation take? How does one recognize assimilation? 17

 What are the outcomes of colonialism and assimilation? 19

 How does one guard against assimilation and its many forms? 20

 What of the future for Indigenous people? 21

 The Emergent Indigenous Peoples 22

 Where do we go from here? Are there any solutions? 23

 Aboriginal Education 24

 Introduction 24

 The Politics and Demographics of Aboriginal Education 24

 How is aboriginal education doing? 27

 Forms of Resistance and Rebuilding Trust 29

 Traditional Values and Educational Approaches 30

 Aboriginal Learning and Teaching Styles 30

 Cultural Diversity versus Stereotyping 32

 Educating Educators 32

CHAPTER THREE – CONDUCT OF RESEARCH REPORT 34

 Research Approach 34

 About Qualitative and Quantitative Research 34

 About Action Research 34

 Exploratory Research 35

 Narrative Inquiry 36

 Thematic Interviews 37

 Research Methods and Tools 38

 Interview Setup 38

Reliability, Validity, Authenticity and Trustworthiness of the Data.....	39
Testing the Inquiry Tools.....	40
Project Participants.....	40
Corporate Sponsor and Supervisor.....	40
Faculty Advisor.....	41
Research Participants.....	41
Researcher.....	41
Ethical Issues and Considerations.....	42
Cultural Considerations Involving Indigenous People.....	43
Respect for Human Dignity.....	43
Free and Informed Consent.....	43
Respect for Privacy and Confidentiality.....	44
Respect for Justice and Inclusiveness.....	44
Minimizing Harm and Maximizing Benefit.....	44
Research Biases.....	44
Study Conduct.....	46
CHAPTER FOUR – RESEARCH PROJECT RESULTS AND CONCLUSIONS.....	47
Study Findings.....	47
Introduction.....	47
Main Headings and Themes.....	48
Heading 1: The Nature of a Leader.....	48
Heading 2: Challenges of a Leader.....	56
Heading 3: The Education and Training of Aboriginal Leaders.....	71
Study Conclusions.....	80
Theme 1: The Development of Indigenous Leadership at Royal Roads University.....	81
Theme 2: Program Development – Areas to Watch For.....	82
Theme 3: Course Design.....	85
Theme 4: Communication Styles and Factors.....	90
Theme 5: Course Competencies.....	92
Scope and Limitations of the Research.....	94
CHAPTER FIVE – RESEARCH IMPLICATION.....	96
Study Recommendations.....	96
Theme 1: The Development of Indigenous Leadership at Royal Roads University.....	96
Theme 2: Program Development - Areas to Watch For.....	98
Theme 3: Course Design.....	100
Theme 4: Communication Styles and Factors.....	104
Theme 5: Course Competencies.....	106
Research Participant’s Recommendations to RRU.....	107
Organizational Implementation.....	110
Implications for Future Research.....	111
CHAPTER SIX – LESSONS LEARNED.....	112
Research Project Lessons Learned.....	112
Challenges of Action Research.....	112
My Personal Learning Journey.....	113
References.....	114
Appendix A.....	121
Potential Research Phases and Guiding Research Questions.....	121
Appendix B.....	123
Sample Questions for Narrative Inquiry Approach.....	123
Appendix C.....	124

Letter of Introduction and Invitation to Participate in a Research Project	124
Appendix D	126
Consent Form	126
Appendix E	127
Supplemental Guidelines for Free and Informed Consent	127
Appendix F	128
Sample Thank you Letter	128
Appendix G	129
Detailed Account of Interviews and the Research Participants	129
Appendix H	131
Refinements of the Research Questions	131
Appendix I	132
Statistical Research Information	132
Appendix J	133
A Story of Despair and Tragedy	133
Appendix K	134
Study Finding Headings and Sub-topics	134
Appendix L	135
Summary of Conclusions	135
Appendix M	137
Quick Reference of Things to Avoid and To Do	137

CHAPTER ONE – FOCUS AND FRAMING

Introduction

In this chapter, I will address the current thoughts on leadership and related research, i.e., the project, the opportunity, and the terms of reference.

What is this project about?

The impetus for this project came through Royal Roads University (RRU) when they began examining the viability of a First Nations Leadership program. I became aware of RRU's interest during my second year in the Masters of Arts in Leadership and Training program (MALT) in 2004. Through a series of discussions, I agreed to support RRU in their exploration of Indigenous leadership issues and training. This project represents an exciting opportunity to be on the ground floor of a potential and innovative new program.

I base my suitability to conduct this research on the following factors:

- I am Indigenous and keenly interested in Indigenous leadership and its development.
- I am successfully involved in the MALT program at RRU, thereby familiar with the classic delivery of their leadership program.
- I can offer an Indigenous perspective on my learning and training experience.
- I have access to a diverse network of Indigenous people across Canada.
- I am not employed by RRU and can offer an independent viewpoint.

Leadership

What interests me about leadership, particularly Indigenous leadership?

My overall interest in leadership, particularly indigenous leadership stems from years of observation and community involvement. I have learned volumes from observing leaders, i.e., their actions and in-actions. These experiences have taught me and shaped my leadership

approaches today. “James MacGregor Burns points out that ‘the most marked characteristic of self-actualizers as potential leaders goes beyond Maslow’s self-actualization; it is their capacity to learn from others and the environment – the capacity to be taught.’” (as cited in Bennis & Nanus, 1997, p. 191). In addition, I am deeply moved by the cultural and spiritual training I have received from traditional native people. Consequently, I am particularly interested in leadership approaches based on relational approaches that value unity, compassion, and diversity.

I believe that strong leadership can facilitate economic and social recovery of Indigenous peoples and their organizations if exercised appropriately and promote the revitalization of traditional cultural values bringing diverse groups together. I espouse the values of sharing, kindness, respect for the land, and concern for the future generations. Although these values are widely shared by all races, they have not been objectified to the same extent; rather, they come to life when explained by native people. Their message is core to the continuity of life itself.

Indigenous people enjoyed tens of thousands of years of sovereignty, high culture, and spirituality prior to European contact. This brings into sharp focus the devastating impact of the last few hundred years, e.g., the influx of disease, foreign values, and societal structure (Hughes, 2003). European impact has decimated many tribal nations, but has not erased Indigenous life and values. Instead, a resurgence of the traditions and language is growing, embracing native and all races alike. In fact, many modern community and governance approaches originate with Indigenous people and have been borrowed and adapted for today’s use.

The Research Questions

I designed this project to support RRU’s investigation and consequently, interviewed 19 participants to explore these basic questions:

- What does leadership mean to you?

- What leadership challenges do you see Indigenous people facing, particularly when it comes to preserving your cultural perspective in the mainstream?
- What insights and advice would you offer RRU about Indigenous leadership training?

The Opportunity and its Significance to the Royal Roads University (RRU)

What is the research opportunity and its relevance for RRU?

The origins of this research project can be traced back to 2001, when RRU entered a partnership agreement with the Aboriginal Employment Partnership Initiatives (AEPI). The AEPI “is an Economic Measures Fund Agreement between the Metis Provincial Council of British Columbia and the Ministry of Community, Aboriginal and Women’s Services” (Métis Provincial Council of British Columbia, 2000a, para. 1). More specifically, the AEPI “seeks to develop partnerships between employers, the Aboriginal community and all levels of government. . . [and] creates partnerships with employers to identify employment and procurement opportunities” (Métis Provincial Council of British Columbia, 2000a, para. 2).

During planning sessions between RRU and AEPI, members of the committee expressed concerns about the perceived lack of preparedness of many upcoming aboriginal leaders and the mounting complexity of leadership and management issues like those outlined by the BC Treaty Commission (2003):

The treaty process in British Columbia is often described as the most complex and important issue facing Canada today. . . . Some of the major issues that are integral to modern treaty making in British Columbia: aboriginal rights, self government, land and resources, fishing and forestry. (para.1)

As such, leaders are entrenched in elaborate corporate dealings requiring skills like: Negotiating, strategic planning, business planning, goal setting, human resource management, and finance.

“The leadership environment of today . . . can be summarized under three contexts: commitment, complexity and credibility” (Bennis & Nanus, 1997, p.6). The aboriginal leader’s ability to lead with commitment and credibility in the complexity of the 21st century will test not only their capacity but their core as well. Part of this demanding leadership role requires they mobilize an educated Aboriginal workforce (Métis Provincial Council of British Columbia, 2004b). In response to this concern, RRU began examining their role in contributing to Indigenous education opportunities, specifically in building leadership capacity. Thus, RRU began considering the development of a customized Indigenous leadership program that was both relevant and appealing to the Indigenous community. Therefore, this project is designed to further RRU’s ongoing exploration into this potential.

RRU prides itself on developing educational opportunities that are responsive to the “requirements for current content, user-friendly access and quality learning. This necessitates a university which is client-, rather than provider-driven” (Royal Roads University, n.d., para. 1). RRU’s mission statement for the 21st Century Learning Force is:

At Royal Roads University, we have a mission for the learning force of the 21st century. That mission is to deliver global-class applied and professional programs to British Columbian, Canadian, and international learners. The complexity of society calls for a diversity of educational options. RRU's unique niche is to provide programs of learning adapted to an ever-changing workplace. We extend access to post-secondary education beyond that served by traditional residence-based programs. (Royal Roads University, 2004c, para. 2)

In addition, RRU’s examination of Indigenous leadership training will involve surveying the potential market locally, nationally, and globally. RRU’s alternative course delivery model,

combining short intensive residencies and distance learning, makes participation in the program feasible wherever adequate Internet connectivity is available. This delivery model offers a viable alternative to people who do not want to relocate long-term to attend school and minimizes geographical barriers. However, distance learning is suited for strong self-directed learners and may not be right for everyone.

How will this research assist RRU in their investigation of Indigenous leadership training?

I hope my research will make a significant contribution to RRU's awareness of Indigenous leadership. I hope by exploring what leadership means to Indigenous peoples and their challenges, I can foster an atmosphere of support and meaningful partnerships based on mutual appreciation of the issues.

The results of my research will contribute to the following:

- Examine leadership from an Indigenous perspective.
- Explore the leadership challenges concerning Indigenous peoples, e.g., the increasing pressure to conform to corporate and mainstream values.
- Benefit from the first-hand accounts and recommendations of Indigenous peoples.
- Bring attention and potential support to the project.
- Help RRU define their goals and objectives from an Indigenous viewpoint.
- Identify potential hot-spots or areas of sensitivity and resistance to the initiative.
- Identify some essential elements, considerations, and competencies in a leadership program.
- Reveal the levels of complexity and diversity in Indigenous matters.

Systems Analysis of the Opportunity

What is the relevance of this project to me?

This research is relevant to me on several levels: As a human being, a role model, and an Indigenous person.

As a human being, I am concerned about the meager legacy we are leaving future generations by the destructive forms of leadership we have come to accept and are prominent in the world today. However, I am encouraged by the emerging and humanizing forms of leadership that are gaining ground. One thing is certain from the literature; there is a strong movement away from the “command and control” modes (O’Toole, 1995/1996; Flood, 1999) and strictly top-down organizations. Flood comments on the *command and control* mentality saying that, “the dynamic is dominated by negative political interaction leading to inefficiency, ineffectiveness, an experience devoid of meaning, unfairness, and a movement towards self-destruction” (p. 91). Alternatively, a quiet evolution is taking shape and lends itself to relational approaches (Bennis & Namus, 1997; Knowles, 2002; Kouzes & Posner, 1995; O’Toole, 1995), self-organizing systems (Knowles) involving the Quantum field and consciousness (Wheatley, 1999). The new science of leadership is challenging how we think of our leaders and think of ourselves as leaders (Bennis & Namus; Wheatley). It is challenging the grip of the establishment dictated by its many forms, e.g., hereditary, democratic, and tyrannical (O’Toole, p. 83-89). Conversely, a resurgence of centuries-old methods like those rooted in the Iroquois Confederacy and is evident in today’s peace-making and consensus building models (Alfred, 1999). All of these trends and re-visitations of conventional and traditional wisdom when applied in complex organizational systems can create chaos (Wheatley, 1999). Although these chaotic times can present difficulties, they more importantly force clarity in one’s personal and professional leadership values and help us to choose those leaders we will stand with.

Never before in history has the common person's personal vision had such a powerful effect and so reliant on individual perspective. For example, someone with a vision to shut down entire computer systems worldwide with sophisticated techno-viruses may be seen by some as an abomination of talent, while others will cheer the little guy's triumph over the corporate giant, as in the story of David and Goliath. No longer are issues categorically good or bad, positive or negative. However, as in many cases, innocent people stand in the fray of these battles. This example leads me to question, "With all this power, what is missing?" Where is this battle of wills leading? What is my personal vision?

Never before does the adage *Think Globally, Act Locally* been so potent as small community groups, neighbours, and children's classrooms affect the world through grassroots movements, e.g., recycling and environmental programs, education innovation, and technological breakthroughs. Moreover, people of diverse backgrounds and statuses are coming together to find solutions through dialogue, e.g., between the CEO and the janitor. In these times, we can leverage our collective knowledge and in so doing, re-invent our corporations, communities, and ourselves (Bennis & Nanus, 1997; Flood, 1999; Kouzes & Posner, 1995).

As a role model, I extend this project to family, friends, and community. The children and youth of today are our future leaders and require role models to develop their leadership philosophies. Kouzes and Posner (2003) speaks poignantly to this point,

PEOPLE become the leaders they observe. If we want to become good leaders, we have to see good leaders. (Set the Example section, para. 8)

To increase the quality and supply of exemplary leaders in the world, it's essential to give aspiring talent the chance to observe models of exemplary leadership. To develop ethical leaders, allow aspiring talent to observe leaders behaving ethically. To build

leaders who think long-term, allow aspiring talent to observe leaders taking a long-term view. To have leaders who treat people with dignity and respect, make sure aspiring talent can observe leaders' treating people with dignity and respect. (Kouzes & Posner, 2003, Set the Example section, para. 9)

If today's leaders want tomorrow's organizations to thrive, they have an obligation to prepare a new generation of leaders. (Kouzes & Posner, 2003, Leadership Matters section, para. 43)

Education institutions as RRU can play a key role in developing and embodying the values of good role models for organizational and community leadership.

As an Indigenous person, I am impacted by the decisions and negotiations of all politics, especially local to national Indigenous politics. Likewise, the impact of native and non-native negotiations affects all Canadians. Clearly, the future is changing for Indigenous peoples and conversely, Indigenous peoples are changing the future. As in the words of Kouzes & Posner (1995), leaders are “agents of change” (p. 53). One such example of change that I believe is viable is the increased inclusion of Elders and other respected people in our education institutions, organizations, and corporations. I have a long-held belief that Indigenous Elders possess extraordinary leadership perspectives that can positively redirect the destiny of native and non-native peoples alike, thereby affecting our world systems through their guidance and slower pace. Wheatley (2002) comments, “We’re forfeiting the very things that make us human. Our road to hell is being paved with hasty intentions. . . . I hope we’ll be brave enough to slow things down” (p. 96). I believe that Indigenous people have a unique role to play to humanize the workplace as new leadership models take hold in society.

What is the related research or causes for the opportunity?

Indigenous peoples in Canada today are a diverse group of individuals, traditions, and cultures. Indigenous peoples and societies have been decimated and although modern living has brought many conveniences, the struggle for survival persists on every level – physical, mental, social, spiritual, cultural, and economic (Hughes, 2003). With widespread politicization and polarization, aboriginal peoples are the most impoverished of people in Canada (Battiste, 2000). However, they are also the fastest growing population (Daniels, 1998a, Métis Provincial Council of British Columbia, 2004b) and with that, is a demand for more aboriginal representation in the workforce (Métis Provincial Council of British Columbia). RRU in consultation with AEPI foresee a market and demand for professional development, training, and employment initiatives to help build a viable aboriginal workforce. This is especially true of native organizations, which are becoming increasingly complex. Indian and Northern Affairs Canada [INAC], 2004 outline some of this complexity and the future delivery of aboriginal services:

In August 1995, the Government of Canada adopted an approach to negotiating practical and workable arrangements with Aboriginal people to implement their inherent right to self-government. Self-government arrangements will recognize Aboriginal people's right to make decisions about matters internal to their communities, integral to their unique cultures, traditions and languages, and connected with their relationship to the land and resources. Under the federal policy, Aboriginal groups may negotiate self-government arrangements over a variety of subject matter, including government structure, land management, health care, child welfare, education, housing and economic development. (What About Aboriginal Self-Government? section, para. 73)

It is obvious that the demands placed on Indigenous leaders are staggering. The prospects of leading and managing services of this magnitude are sobering, yet hold much promise. These

leaders play key roles in lobbying, negotiating, administering, and generally taking care of the wellbeing of their people. Their ability to bridge with the mainstream and preserve their cultural identity is a daunting task without navigating the obstacles. However, obstacles are plentiful and this environment requires not only great leaders but also *leaders of greatness*.

Terms of Reference

The purpose of this section is to provide you the reader, with a brief overview and framework for the terms embedded in the research and used by myself. Establishing the *terms of reference* associated with native peoples can be a sensitive issue, evoking strong emotion and debate. For example, the utilitarian term *native* may evoke a twinge of like or dislike from an Indigenous person. This demonstrates that no such unifying or generally accepted terminology exists among people today, for all contexts, particularly with reference to native peoples. This may be largely due to the complexity of people, their language usage, and the social and political implications that arise when terms are applied to a person or persons. Terminology and language usage is influenced by factors, e.g. who is using it, where it is used (context), how it is used (intent), level of experience, and social-political influences. Fundamentally the terms people use, lean toward personal preference, knowledge, experience or lack there of. For these reasons, it is not my place to pass judgment on whether one term is better than another is, nor do I hope to gain unanimous acceptance of my preferences.

The issue of *who is* and *what criteria* determine a native person is complex and often politicized. The evolution of Indigenous policies and definitions are current affairs in Canada and throughout the world, particularly the United Nations (Akwesasne Notes, 1981; Hughes, 2003). The terms Canada's Constitution Act 1982 under Section 35 states:

(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

(2) In this Act, “aboriginal peoples of Canada” includes the Indian, Inuit, and Métis peoples of Canada. (Métis Provincial Council of British Columbia, 2004b, para. 2)

Thus, when I use the term *Aboriginal Peoples* (upper case), I am referring to these constitutionally agreed upon Canadian Indigenous groups, namely: Indian, Métis, and Inuit. However, the terms *native*, *aboriginal* or *aboriginals* (all lowercase) and my preference, *Indigenous* (upper case) is inclusive of all native peoples. Indigenous also leans furthest out toward North American citizenship presiding within a global context.

In reference to *Indian*, I prefer the term *First Nations*, although *North American Indian*, *First Peoples*, *Registered Status*, *Status*, *Treaty*, or *registered Indian* may also be used. Moreover, the word *Indian* although used infrequently is generally regarded as derogatory when used by non-natives toward natives. *Inuit* is acceptable whereas *Eskimo* is considered offensive. *Métis* is acceptable where as *half-breed* is considered offensive.

The term and criteria of Métis is a current affair undergoing intense political debate. However, some issues are clear, for example, if asked this question: *Does the offspring of a bi-racial relationship, e.g., Indian and Chinese constitute a Métis person?* The answer is clearly *no* because Métis identity is founded on Métis history. A bi-racial person then does not mean *mixed-blood* in the Métis-sense and a common misconception. The Métis Provincial Council of British Columbia (2004c) defines the Métis under the national definition as such:

‘**Métis**’ means a person who self-identifies as Métis, is distinct from other Aboriginal peoples, is of Historic Métis Nation ancestry, and is accepted by the Métis Nation.

(Citizenship section, para. 1)

The Métis peoples were born out of the historic inter-marriages between Indians, French, and Scottish fur traders in the mid-1600s. This later included Scandinavian, Irish, and English (The Métis National Council, 2001).

Non-status Indian refers to Indian people who have lost their status, e.g., Indian women and their offspring lost their status by inter-marrying with non-native husbands (Daniels, 1998b). Again, the term Non-status pre-supposes former Status, however that too is debatable. An *adoptee* describes native and non-natives who have been solemnly recognized as part of an Indigenous family or community by way of a ceremonial or witnessed adoption.

CHAPTER TWO – LITERATURE REVIEW

Introduction

This introduction clarifies the organization and selection of my topics. I integrated my original four topics: *Colonialism, Assimilation, Aboriginal Education, and Today's Emergent Aboriginal Peoples*, into two primary topics: *Topic 1: Colonialism and Assimilation* and *Topic 2: Aboriginal Education*. I did so when it became apparent to me that the artificial divisions weakened the informational integrity of the literature review. I view all of the subjects as relational or hinging on each other and found that a wholistic approach maintained the integral wholeness and inter-relatedness within a cultural framework.

I have explored colonialism and assimilation first because of the predominant roles these elements have played in the lives of Indigenous people, literature, and education. Consequently, I recommend that you read Topic 1, which builds a foundation for the next topic – Aboriginal Education. The subject of, *Today's Emergent Aboriginal Peoples* is woven into both topics. I chose these topics to support the overall themes of my research project, namely education and leadership. By juxtaposing these two topics, I am acknowledging their endemic relationship, resulting in severe cultural erosion in the past. Aboriginal education, with the absence of assimilation, has the potential of preserving many aspects of the remaining culture. My goal is to raise awareness of the cultural, colonial, and assimilation issues. I hope to help bridge gaps of understanding for those who may be interested in creating Aboriginal educational opportunities, have minimal background knowledge of Aboriginal peoples or both. In addition, you will find many direct quotes in this literature review. I have done so, in a conscious attempt to preserve the message, essence, and voices of the people. I hope this examination will help inform, and guide well-intentioned people who work to honour and promote cultural diversity.

Colonialism and Assimilation Issues

Introduction

Colonialism and assimilation are prominent issues in aboriginal literature. My goal is to raise awareness about the effects on aboriginal peoples historically and currently.

Chartrand (2002) poses this fundamental question, “Who are the ‘aboriginal peoples of Canada’? [This question is] of great national significance . . . [and is] also the subject of controversial and disputed policy approaches” (p. 15). Upon examination of colonialism and assimilation, the simplicity of Chartrand’s question, far outweighs the complexity of an informed response. This review is introductory and does not go into depth. However, let it be said that colonialism and assimilation cuts deep into the hearts, minds, and spirits of all aboriginal peoples, and are pivotal to how they see themselves and are seen by others, especially those of the mainstream society (Chartrand, 2002; Hughes, 2003).

About Aboriginal Peoples

Statistics Canada (2004) upon collecting statistics on Canada' Aboriginal Peoples, calculates the total number of Canadians at 29.6 million, identifying almost 1 million (.97) Aboriginal Peoples, which consists of 608,850 North American Indians, 292,305 Métis, and 45,000 Inuit. British Columbia has a total population of 3.8 million, identifying 170,025 Aboriginal Peoples, which consists of 118,295 Indians, 44,265 Métis, and 800 Inuit (Aboriginal Identity Population, 2001 Counts, for Canada, Provinces and Territories section). “The federal government currently recognizes six hundred Indian bands or ‘First Nations’ under the Indian Act” (Chartrand, 2002, p. 15) of which the majority live off-reserve (Daniels, 1998a).

“At the time of European contact, almost 1000 different tribes lived in North America (and many more in South America), speaking at least that many languages and countless

dialects” (Mihesuah, 1996, p. 20). After centuries of contact with Europeans, the processes of colonialism and assimilation have resulted in tremendous loss of life, land, and culture.

Indigenous peoples continue to fight for their very existence (Akwesasne Notes, 1981; Berger, 1991, p. xiv). Daniels laments that, “Aboriginal people face tremendous challenges in asserting identities that transcend provincial boundaries and rely on historic ethnic identities” (as cited in Chartrand, 2002, p. 14). For example, the Non-Status Indian sector, those Aboriginals who no longer meet the imposed criteria’s for recognition as Registered, Treaty, Métis, or Inuit, will be lost to an assimilative force (Daniels, 1998a). This presents a problem for a significant number of Aboriginal peoples not accounted for.

What is colonialism and assimilation?

I will begin defining the key terms associated with colonialism and assimilation(ism) by citing the empirical definitions to both legitimize and clarify them.

According to Webster’s New World Dictionary College Edition (1966), *colonization* is “the establishments of a colony or colonies” (p.288) in contrast to *colonialism*, which is “the system in which a country maintains foreign colonies for their economic exploitation” (p. 288). The definition of colonialism implies three primary objectives: Enrich the colonizers countries, broaden the colonist’s economic base, and exploit the Indigenous peoples. Webster’s defines *exploit* as, “. . . 2. to make unethical use of for one’s own advantage or profit; turn selfishly or unfairly to one’s own account” (p. 513).

The literature reveals that Indigenous peoples throughout the world, share parallel stories of colonialism, and assimilation, e.g., Australia, the South Pacific, North, and South Americas (Battiste & Barman, 1995; Hughes, 2003; and Mihesuah, 1996). “Since 1492, Native institutions, their lifeways and their lands have been under attack. The history of the Americas has been the

history of the encroachment of European societies on the Native peoples” (Berger, 1991, pp. x - xi). “[With the exception of a few people,] brutality, theft of land and enslavement were three common hallmarks of first contact” (Hughes, p. 31, para.1). “When the European powers began carving up the world between them, they paid little regard to the local people who got in their way. In many cases they set out to exploit or exterminate them” (Hughes, p. 29, para.1).

Webster’s New World Dictionary College Edition (1966), does not have a direct translation for assimilation as it applies here, instead it redirects you to the term, *assimilate*, meaning to, “take up and make part of itself or oneself . . . to make similar to . . . 1. to become like or alike; 2. to be absorbed or incorporated: as, minority groups often assimilate by intermarriage” (p. 89). Webster’s dictionary also defines *Assimilationism* as “the policy of absorbing minority groups of different races, religions, etc., especially by intermarriage” (p. 89). Another equivalent term to assimilation is *acculturation*. Webster’s dictionary defines it as, “2. the process of becoming adapted to new cultural patterns” (p. 10).

Christopher Columbus denotes one of the earliest records of intent to assimilate Indigenous peoples, when “writing to the king and queen of Spain, [he] described the Indians of the West Indies as, ‘So tractable, so peaceable. . . that I swear to your Majesties that there is not in the world a better nation.’ Nevertheless, he said, they should be ‘made to work, sow and do all that is necessary and to adopt our ways.’” (as cited in Berger, 1991, pp. x - xi). These same ideas of forcible assimilation holds true today (Akwesasne Notes, 1981; Archibald, 1995; Berger, 1991; Mercredi & Turpel, 1993). Berger describes the perennial objectives of assimilation and the long-standing conflicts between native and non-native worldviews:

The imposition of European values on Native communities has entailed an attempt to inculcate European ideas of development, of economic progress, of the paramountcy of saving, accumulation and investment. (p. xi)

[However,] in the dominant society one view of progress and development prevails, in Native communities another. (p. xiii)

One of the primary purposes of assimilation resulting from the chaos is to impose foreign forms of government and acquire land. For example, the Akwesasne Notes (1981) assert,

Throughout the 1800's and 1900's . . . historical records [show] the deliberate effort during this period to destroy our laws and customs and our spiritual beliefs, and . . . languages. . . . The ultimate purpose of that strategy became clear as both the United States and the Canadian governments passed laws and adopted policies, which were intended to assimilate our people and our remaining territories into those countries. (p. 4)

The actual process for taking lands can be accomplished when the native nations no longer exists in its original context – when it is less of a nation. (p. 104)

Undoubtedly, there are unlimited personal, political, and social motivations on the part of both native and non-native people to assimilate, either wittingly or unwittingly. The most basic of reasons, is the need and desire for survival, be that personal or collective survival. However, in the 1970s, intolerance for assimilation emerged and with it, strong, educated, and articulate leaders, consisting of native people and non-native supporters (Akwesasne Notes, 1981; Archibald, 1995; Mercredi & Turpel, 1993).

What forms does assimilation take? How does one recognize assimilation?

Assimilation can take many forms. The most insidious of these, come under the banners of social equality, one rule for all (Mercredi & Turpel, 1993) and integrationist policies (Daniels,

1998a). The term *integration* replaced *assimilation* in the mid-1960s, with no marked change (Groves & Morse, 2002, p. 199). Prime Minister Trudeau promoted these so-called integration policies. Although Trudeau championed the individual rights of the people, he opposed the collective rights of First Nations peoples and the right to self-government (Mercredi & Turpel, p. 217). Trudeau introduced the White Paper in 1969, which “proposed the end of the Indian Act and the assimilation of our peoples into Canadian society. . . . [However,] it showed no recognition or acknowledgment of First Nations treaties or collective rights” (Mercredi & Turpel, p. 217).

Archibald (1995) cites this example as a distortion of *equality* in an educational setting, whereby the appearance of equality actually serves to assimilate aboriginal people. A typical teacher may persist in the belief, “I treat all children the same, we don’t make distinctions” (p.295). These integrationist attitudes undermine distinct cultural backgrounds and are often used as reasons to dismiss the need to provide culturally relevant methodologies and services.

Centuries of colonialism and assimilation was inculcated when Canada implemented the Indian Act in 1876 through its many oppressive policies, which continue to preside today. These policies include: The increased authority of government agents and religious groups (Battiste, 2000), establishment of reserves, imposed electoral systems, residential schools, loss of self-determination, loss of land, language, and livelihoods.

However, Daniels (1998a) warns of the modern ways designed to assimilate Status Indians. For instance, when Bill C-31 was adopted, Non-Status Indians (primarily women) could regain their Indian Status formerly lost through intermarriage with non-natives or non-Status Indians. Daniels cautions people about the short-term benefits given to a small group of benefactors and the long-term assimilative benefits to the government stating,

The point is that the new [Indian] Status rules that Bill C-31 imposes actually encourage the formation of a new Non-Status Indian population and, to this extent, they fit squarely within the continuum of the integrationist policies of the Indian Act regime. . . . The new eligibility rules for Indian Status will deny off-springs of Status Indians the opportunity to obtain Status for themselves, and many parents the right to pass on their heritage to their children. This is in many ways as pernicious as the old rules ever were. (para. 6)

Another form is described by Battiste (2000), “Cognitive imperialism or cognitive assimilation . . . also known as cultural racism, is the imposition of one worldview on a people who have an alternative worldview . . . [and] the imposed worldview is superior to the alternative worldview” (pp. 192-193). Battiste says that this form of imperialism leads people to believe that their dire circumstances e.g., poverty, are the result of their inferior race. Berger (1991) provides this insight into another facet of cognitive imperialism:

We have tried to transform Native people. We told them to believe in our religion, not theirs. We told them to attend our schools, but they could learn nothing from their own people. We told them they must speak our languages, not theirs. We told them they must adopt the values of our culture, not theirs. So said - and still said - the soldiers, missionaries, traders, bureaucrats and industrialists who have occupied their lands and *invaded their minds* [italics added]. It is this attitude that stands in the way of Native people, as they seek to build healthy communities. (pp. 37 – 38)

What are the outcomes of colonialism and assimilation?

Some of the most destructive outcomes of colonialism include: The loss of land, life, self-determination, and sovereignty, through disease, warfare, and enslavement (Akwesasne Notes, 1981; Hughes, 2003). The most significant disruption affecting Indigenous peoples here

was the drawing of borders between Canada and the USA, thereby throwing into chaos the established native territories (Akwesasne Notes; Hughes). Hughes states,

New national boundaries were drawn up, which cut across ethnic lines and put false divisions between people of the same race and language group. . . . Native rights to land were not usually recognized, and vast areas were snatched for white settlement in the belief that they were ‘waste lands’ or ‘empty lands’. Resources like water, forests and minerals were also taken over by colonial authorities, the church, individual settlers, commercial companies and the state, leaving local people struggling to survive on the worst patches of land. . . . ‘Native’ reservations were created, corralling people in a kind of human cage where it was easier to control and tax them. (p. 30, para.1)

How does one guard against assimilation and its many forms?

Assimilation and colonialism tactics built on coercion and misplaced trust have left a trail of broken promises and people (Akwesasne Notes, 1981; MacIvor, 1995; Mercredi & Turpel, 1993). Alfred (1999) implores Indigenous peoples to become aware and on alert for *old-standby* or *for-appearances-sake* tactics and political maneuvering. He signals this warning,

Those who find sincerity and comfort in the oppressor . . . binds themselves to recent promises, must yield to the assimilationist demands of the mainstream and abandon any meaningful attachment to an indigenous cultural and political reality. And in so doing they are loss to the rest of us. (p. xi)

Dr. Baumann-Nelson, a Penobscot Indian scholar from Maine, advocates for taking responsibility to guard against inter-generational acculturation. She states matter-of-factly,

Don’t fall into the illusion of thinking that I was raised a traditional Indian. That had died out years before I came along . . . Because the Indians of the Northwest have been so

acculturated, you'll often hear them repeating things that they read in books written by non-Indians – you know, 'the Indians do this, they believe that, these are their practices.' I hear Indians repeating these things as if they were true of the past, as well as the present. I believe differently mainly because I've really gone into researching the roots. (as cited in McFadden, 1991, p. 66)

Therefore, recognizing oppression, binding oneself to his or her culture, continuing one's education and research are powerful measures in guarding against assimilation and acculturation.

What of the future for Indigenous people?

Many Indigenous peoples worldwide are calling for an end to colonialism and assimilation, an admission of its damaging effects (Akwasne Notes, 1981; Alfred, 1999; Hughes, 2003; Mercredi & Turpel, 1993), and restitution (Berger, 1991; Mercredi & Turpel). Berger comments, "Indeed, today you cannot pick up a newspaper without reading of Native peoples, in North and South Americas, seeking to reclaim their birthright" (p. xiv). Opinions and approaches about restitution vary widely amongst native and non-native peoples and are evident in the media regarding land claims, residential school allegations, appeals to the United Nations, case studies, numerous court cases, repatriation of Indigenous artifacts and remains, and social issues. No doubt, the complexities of Indigenous issues are bewildering to the average person and can cloud the fairness and worldviews from which Indigenous peoples assert their claims.

Examples of these truths are implicit and explicit throughout the literature and guide the worldviews of Indigenous peoples. These differ from popular mainstream beliefs about Indigenous peoples. For example, a common mainstream belief is that Indigenous peoples migrated to this continent by way of a temporary land bridge from Siberia to Alaska. On the contrary, the Akwasne Notes (1981) of the Hau De No Sau Nee says, "There are no stories

within [our] tradition concerning migration across frozen lands to the area we occupy. We have been and continue to be the original inhabitants of these lands” (p. 1).

This quote by a Blackfeet Chief speaks loudly to Indigenous peoples’ relationship to the land, differing from dominant society,

Our land is more valuable than your money. It will last forever . . . As long as the sun shines and the waters flow, this land will be here to give life to men and animals; therefore we cannot sell the land. It was put here for us by the Great Spirit and we cannot sell it because it does not belong to us . . . we will give you anything we have that you can take with you; but the land, never. (as cited in Hammer, 1990, p. 19)

The Emergent Indigenous Peoples

Berger (1997) believes that the attitudes of assimilation are at the root of the “disease and demoralization in Native communities [and] can only be defeated by allowing Indian people to rebuild their social matrix, to reconstruct their own reasons for living” (p. 38). Berger, adds that, [Despite] the tremendous pull exerted by the mass culture of North America . . . [and the] tension between the claims made on them by two worlds . . . native people are determined to find a distinct and contemporary identity in the world that has replaced their own. (p. 38)

Happynook (2001) aligns with Berger’s contemporary view and asserts,

As the larger society sees indigenous peoples dressed in executive attire becoming the norm, we are looked upon as moving away from a perceived point of ‘indigenous-ness.’ It is widely believed that we are far removed from our cultural lifeways and have succumbed to assimilation; that we do not have the ability to keep our traditions, customs, spirituality, and beliefs alive and at the same time participate in the

contemporary world. The policies of assimilation are still with us, but indigenous peoples are beginning to learn the so-called civilized ways and yet remain true to our cultures, identities and roots. (para. 9)

Where do we go from here? Are there any solutions?

There are only as many solutions as there are people looking for them. I hope this review serves to stimulate your mind and heart, thereby contributing to the flow of potential solutions.

As such, these examples outline some possibilities:

1. The recognition of cultural diversity is key to unraveling assimilation and shifting the centuries old paradigm. Mercredi & Turpel (1993) advocates Canadians adopt Indigenous principles and values, e.g., “the right to be different, of respect for co-existence” (p. 244).
2. Battiste (2000) advocates for this approach,

As we approach the twenty-first century, we need to take a look at where we have been and where we are going. First we must become painfully aware of what has happened to children and to Aboriginal people across Canada, and then we must seek to find ways to resolve those problems. (p. 198)

Whenever I teach my course Decolonizing Aboriginal Education, I find that my graduate students are enriched by the diagnosis of colonialism and by their own unraveling of their experience, whether they are the colonizers or the colonized. (p. xxiii)

In closing, Berger (1991) remarks on the unsinkable spirit of Aboriginal peoples, “Nevertheless, living on what remains of their tribal territories, Indian people remain connected to ancient values and cultural ways that mark them off from the dominant society” (p. xiii).

Aboriginal Education

Introduction

I chose to review aboriginal education for two main reasons: to cultivate a cultural perspective towards aboriginal program development and provide a cultural framework for the final research results. This review outlines pivotal aboriginal history, politics, demographics, and approaches, pertinent to culturally relevant education for learners and educators alike.

The Politics and Demographics of Aboriginal Education

Since contact with the Europeans, colonizers, religious groups, and governments have asserted their dominance to assimilate Indigenous peoples through education. The curriculum was based on “civilizing” or “Christianizing” them (Archibald, 1995, p. 294). Archibald outlines the timeline when Canada transferred the Aboriginal education responsibilities to BC’s provincial government:

After 1910, curricula guidelines became the responsibility of the federal government.

However, the religious denominations still provided administrative and teaching staff.

In the 1950’s, the goal of assimilation was fused with that of integration when the British Columbia provincial government took responsibility for educating [its] First Nations children. (p. 294)

He asserts that this concept of *integration* ignored the cultural differences and “were later seen as the cause of education problems” (p. 295). By the 1970’s, renewed interest in Native Studies, native teacher training, and several influential studies pertaining to cultural differences; propelled the movement for culturally relevant content, methodologies, and Indian controlled education (p. 295).

In 1972, the Chiefs of the National Indian Brotherhood [NIB], currently known as the Assembly of First Nations [AFN], adopted, “the first written policy on Indian education, entitled *Indian Control of Indian Education*. . . . ‘We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture.’” (as cited in Schugurensky, 2002, para. 6). Kirkness and Bowan expand on this ground-breaking policy stating that,

This [policy] was based on principles of parental responsibility for and local control of an education system in which traditional and contemporary values could intertwine and provide quality education for Aboriginal students. (as cited in MacIvor, 1995, p. 73)

Unfortunately, after Indian Affairs accepted the *Indian Education* policy, the mandate of the NIB was reduced from having *significant control* to a “degree of participation” (as cited in Schugurensky, 2002, para. 6). This development undermined the confidence of the agreement and the Indian people. This is evident in Barman, Hébert, and McCaskill and Kirkness and Bowman who agree that although “many language and cultural programs have been implemented. . . . much remains to be done” (as cited in MacIvor, 1995, p. 73). Battiste (2000) also concurs, stating:

The NIB sought to take control of Indian education. These goals have not changed in the intervening years. . . . [and have fallen short because] the existing curriculum . . . has not empowered Aboriginal identity by promoting an understanding of Aboriginal world views, languages, and knowledge. (p. 192)

Despite government shortcomings, the Indian Education policy still provides a cultural philosophy and curriculum framework for educators and communities (MacIvor, 1995).

Aboriginal Education, Employment, and Government Spending

When examining education and employment statistics, Armstrong, Kennedy and Oberle has this to say about Indian education:

The rate of functional illiteracy among on-reserve peoples is twice as high as that for other Canadians. Only 25 percent of the on-reserve peoples earn high school diplomas (or equivalent), while among other Canadians, over 50 per cent of the population attain similar levels of education. . . . only 6.2 per cent of registered peoples attend university, compared to 18.5 per cent of other Canadians. Only 1.3 per cent of registered Indians receive university degrees as compared to 9.5 per cent of the non-aboriginal population. (as cited in MacIvor, 1995, p. 73)

As for employment statistics, Napier (2000), referring to The Royal Commission on Aboriginal Peoples in 1996, stated that those aboriginals employed in 1990 “earned 30 per cent less than the average Canadian wage of \$27,880” (para. 3). Napier also points out:

In 1992-93 . . . Ottawa and the provinces each spent about \$6 billion on Aboriginal people, mostly on programs for registered Indians and Inuit - a total of \$11.6 billion . . . 57 per cent higher than for Canadians generally. (para. 3-5)

These indicators identify high government spending on education and below average success and income levels, revealing a continued cycle of economic and social struggle.

Napier (2000) attributes the struggle of Aboriginal peoples to these community factors: Loss of sustainable land and environment, struggling local economies and the long term ravaging systemic and social affects of residential schools, i.e., substance addiction, family violence, loss of culture, language, etc. (para. 3).

These additional contributing factors as gleaned from the literature are: Gender and racial discrimination (MacIvor, 1995; Mihesuah, 1996), lack of culturally relevant education

(MacIvor), and “the lack of a clear, comprehensive, and consistent [education] policy” (Battiste, 2000, p. 192). However, these and other factors would require extensive study and analysis to arrive at a legitimate appraisal. That analysis exceeds the scope of my project.

How is aboriginal education doing?

The NIB identified several adult education competencies needed for future development including, “business management, consumer education, *leadership training* [italics added], administration, [and] human relations” (as cited in Schugurensky, 2002, para. 7). These competencies align with today’s aboriginal employment and economic goals. Notably, leadership training was among the competencies, thereby confirming the need to examine aboriginal leadership challenges and culturally relevant leadership training.

Kirkness and Bowman highlights these concerns, “At the elementary and secondary levels, attendance and retention, motivation and attitude . . . and the integration of school and Aboriginal cultures continue to be problematic” (as cited in MacIvor, 1995, p. 73). As a result, First Nations’ opinions vary widely when describing their level of satisfaction or dissatisfaction with the progress of Indian education.

Dissatisfaction in the progress of Indian education.

With respect to their *dissatisfaction*, First Nations’ leaders are frustrated by the slow progress made toward constitutional reform, particularly in controlling their own education system (Battiste, 2000; Mercredi & Turpel, 1993; Mihesuah, 1996; Moran, 1994). Ovide Mercredi, the 1991 National Chief of the AFN remarks, “Constitutional reform has been central to the First Nations agenda for change since the 1970’s” (Mercredi & Turpel, 1993, p. 207).

Chief Justa Monk identifies colonialism and the Indian Act as his main concerns, when attempting to assume control of his people’s education:

Indian affairs had so many rules, so many strings attached to the education program, that when we finally tried to take it over ourselves it was like fighting our way through a creek choked with weeds. (as cited in Moran, 1994, p. 113, para. 1)

Similarly, in 1977 the Iroquois Confederacy expressed their concerns about assimilation with respect to education to the United Nations:

In North America, educational institutions operate under the same colonial process.

Schools are chartered by a sovereign (such as the state, or the Bureau of Indian affairs) to penetrate the Native community. The purpose in doing so is to integrate the Native people into society as workers and consumers, the Industrial Society's version of peasants. (as cited in Akwesasne Notes, 1981, p. 86)

Optimism in the progress of Indian education.

Jensen and Brooks (1991) expressed their optimism, stating, "If it is accepted by all parties that culture is becoming increasingly important to people throughout the world today, it should not be too difficult to make adequate arrangements for good culturally relevant education" (p. 145). Cuthand (1988) shares this optimism, saying, "Aboriginal Leaders are having more say in what kind of education is available to Aboriginal students who are able to voice and validate the importance of traditional values" (p. 25). Hughes (2003) remarks on the contribution of religious groups that opened the way for many to acquire an education, stating:

On the positive side, missions offered education to non-whites at a time when the state did not. Education became the route out of oppression and poverty for many, and former mission students helped to liberate their countries from colonialism in the independent struggles of the 1950s and 1960s. (pp. 40-41)

Consequently, the demand for articulate and well-educated people is on the rise, if they are to represent their own aboriginal interests (Berger, 1991; Hughes, 2003; Mercredi & Turpel, 1993; Mihesuah, 1996). Rainer (n.d. b), a Taos Pueblo-Creek Indian encourages aboriginals to “take with you a vision of how powerful a superior education could be in shaping the possibilities of Indian people” (para. 43).

Forms of Resistance and Rebuilding Trust

Aboriginal peoples recognize that education is crucial to protecting their interests and future development (Hughes, 2003; Rainer, n.d. a). However, mistrust and resistance has developed over many generations. Some aboriginal people view mainstream education with suspicion, fearing further acculturation (Archibald, 1995; Mihesuah, 1996; Moran 1994).

Archibald speaks to one such historical example at the St. Mary’s Mission in BC:

The Sto:lo people began to resist the harsh discipline and alien values of work, time, health habits and spiritualism. (Archibald, 1995, p. 293, para. 2)

The churches and federal government united forces to counteract First Nations Resistance . . . [increasing] financial assistance to the church to improve the industrial trade courses and standards of academic subjects. (p. 293, para. 4)

Another form of resistance is the withholding of cultural knowledge for public display and curriculum development. This stems from a desire to protect the culture from misrepresentation, misuse, theft, ignoring protocols, or lack of follow-up. Archibald (1995) explains, “Those who had contributed information to early anthropologists were suspicious of anyone wanting to write books based on their knowledge because of the limited responses they had had from earlier writers and researchers” (p. 302).

To rebuild trust, Rainer (n.d. b) advocates for action on the part of Aboriginal peoples. Rainer says, “We don't have time to dwell on the past mistakes, tragedies, and misfortunes of our people” (para. 42). He adds, “Personal vision will be the greatest tool for the twenty-first-century Native American” (para. 43). Jensen and Brooks (1991) advocates a relational approach, saying, “There are so many ways we [as native and non-native people] are bound by common concerns. These should keep us together, working for the common good” (p. 168).

Traditional Values and Educational Approaches

Regardless of the political, social, and cultural debates surrounding aboriginal futures, the traditional core values continue to entwine every aspect of aboriginal life (Mihesuah, 1996). “Elders are the critical link to Aboriginal epistemology through the Aboriginal languages . . . [thereby] attempting to retain and sustain their languages, cultures, and tribal knowledge through the elders” (Battiste, 2000, p. 201). The presence of Elders is not commonplace in mainstream educational settings, but is common in aboriginal schools and communities. Archibald (1995) of the Sto:lo Nation writes, “The elders are the most respected teachers. Important teachings on values and higher knowledge of history and environment were imparted through their stories and private talks with children” (p. 289). Cuthand (1988) holds the vision that, “As the guardians of Aboriginal cultures, the Elders' role in cultural and language development in all school systems at all academic levels, must be acknowledged” (para. 26). For instance, the Dr. Jessie Saulteaux Resource Centre (n.d.) in Manitoba promotes “discussions exploring spirituality, community, culture and teachings carried by aboriginal Elders. This may involve storytelling, crafts, traditional ceremonies and worship” (para. 2).

Aboriginal Learning and Teaching Styles

Learning styles address how learners learn. Keefe defines learning styles “as the

characteristic cognitive, affective, social and physiological characteristics” (as cited in MacKeracher, 1996, p. 196) of the learner. Whereas, “Appleton (1983) defines learning style as the method by which one comes to know or understand the world” (as cited in Swisher, 1991, Learning Styles: Importance for Native Children section, para. 1).

Based on the National Review on Aboriginal Education in 1984, Cuthand (1988) places an emphasis on the connection between Aboriginal learning styles and the need for relevant educational curriculum to “address contemporary Aboriginal issues, including self government” (p. 24). Cuthand states, that funding must be available to study “Aboriginal learning styles which influence teaching techniques used in the classroom” (p. 25, para. 7).

Rainer (n.d. a) observes these learning styles in Aboriginal peoples and community:

Indian education was a daily activity that took place by:

- Observation and personal application
- Hands-on learning
- Experimentation
- Reciting
- Practice under pressure
- Learning from the wisdom of the experienced
- Instruction by the master teacher (para. 2)

These factors influence and challenge present teaching styles.

Holistic learning styles, as observed by MacKeracher (1996), describes holistic learners as oriented “to perceive, remember, and think by being aware of the whole perception, memory or thought without breaking it into parts” (p. 97). MacKeracher stated that non-conventional holistic approaches are often mislabeled “as ‘crazy’ by those who do not understand holistic

learning” (p.172). Consequently, holistic approaches embodied by both learners and educators, challenge today’s educational conventions.

However, it is important that students, educators, and program developers, not make sweeping assumptions about aboriginal learners and their levels of comfort within a cultural context or holistic approach. Philips cautions that educators must approach the needs of each learner individually, recognizing the diversity of each human being and their culture (as cited in Swisher, 1991). Swisher says, “Assuming that a particular group will have a particular learning style is not a good idea” (Cautions About Group Characteristics section, para. 1). He adds that over-generalizing can lead to stereotyping between learning style and cultural groups, discrimination, and developing inappropriate reasons to excuse failure when teaching or learning (Cautions About Group Characteristics section, para. 4). Educators and developers should enlist supporters, Elders, and resource people from their local aboriginal communities (Hughes, 2000).

Cultural Diversity versus Stereotyping

The cultural diversity of aboriginal peoples can present many challenges, especially in an educational setting. Mihesuah (1996) cautioned people about making over-generalizations or applying stereotypes to native and non-native persons or groups. Hughes (2003) encourages open dialogue and if need be extensive study into the cultural tenets. Hughes recommends that people talk about and identify individual preferences to prevent offending anyone. For example, while engaging an aboriginal person, you might ask the question: *What terminology are you most comfortable with me using when I address your ancestry, i.e., Native, Aboriginal, First Nations, Indigenous, or Indian?* Hughes advocates for this type of inquiry to facilitate respect and can be a highly educational dialogue.

Educating Educators

Findlay reflects on the changes needed within the academic circles. He believes that Indigenous cultural restoration would “benefit everyone . . . [and can] moderate the pretensions and increasing the receptivity of those who too often think and act as if they know it all” (as cited in Battiste, 2000, p. xii). Mihesuah (1996) agrees and challenges academics stating, “Many Americans believe that because they are university educated they ‘know it all,’ and they discount as incorrect what real Indians say about themselves, their histories, and cultures” (p. 114).

Mihesuah (1996) cautions universities and educators to guard against racism and stereotyping by continuing his or her own education and research. She believes that “unless teachers are required to enroll in courses that focus upon minorities, they will continue to learn about Indians the same way almost everyone else does: through faulty images projected in movies and literature” (p. 117). Academics, educators, and learners alike can take action and press for what they need in order to build culturally sensitive and relevant environments, through personal responsibility and vision (Rainer, n.d. b.).

Education is an important element to restoring the spirit of many aboriginal peoples. It is my hope that by focusing on this topic that it has opened some new perspectives and will make the final research analysis more meaningful.

CHAPTER THREE – CONDUCT OF RESEARCH REPORT

Research Approach

This project is conducted as a qualitative action research, using exploratory and narrative inquiry methods. The project goal is to support Royal Roads University (RRU) in their ongoing investigation of Indigenous leadership training. In particular, I will explore Indigenous leadership challenges, approaches, and perspectives. I will also explore the cultural constructs embedded in Indigenous leadership and offer some comparisons to mainstream approaches. I hope that this research will act as a catalyst for further discussion and research.

About Qualitative and Quantitative Research

Qualitative research is a departure from *quantitative* research approaches that have dominated since “[the] mid-to-late nineteenth century” (Palys, 1997, p.12). Qualitative research has gained in popularity and credibility with researchers seeking to create knowledge about human, societal, political, and global conditions (Kirby & McKenna, 1989; Palys, 1997; Stringer, 1999) because it endeavors to pull out meanings and knowledge embedded within people’s experiences and inter-relationships (Palys; Stringer). The aim is to make visible what is not readily visible (Kirby & McKenna), for example the discovery of knowledge on “behaviours, attitudes, and motivation” (Joppe, n.d.), which cannot be captured through strict empirical methods. Qualitative research undergoes interpretative processes to uncover the influences in which individuals and groups co-exist (Kirby & McKenna).

About Action Research

Action research is a qualitative approach and “is gaining increased support in the professional community. . . . , [although some] do not regard such work as genuine research

because ‘it’s not scientific’” (Stringer, 1999, p. 190, para. 1). Furthermore, Stringer states that action research focuses on the,

Stuff of which people’s social lives are built [and the] aim of inquiry is *not* to establish the truth . . . but to reveal the different truths and realities-constructions-held by different individuals and groups. (p. 45)

Often referred to as *real research*, action research is about real people and the creation of new knowledge (Kirby & McKenna, 1989). Other names include *participatory* research and *community-based* research and can take on many creative forms and mediums (Kirby & McKenna; Stringer, 1999), e.g., exploratory research. Action research is a non-linear process, which generally cycles around the following actions:

Planning to gather information, actually gathering it, making sense of it; concurrently the researcher engages in a process of self-reflection as one of the participants in the process of creating knowledge. (Kirby & McKenna, p. 44)

Action research is inclusive of marginalized individuals or groups (Kirby & McKenna, 1989). As such, I hope to present RRU with the voices and perspectives of Indigenous leaders.

Exploratory Research

I chose an exploratory action research approach to this project. Joppe (n.d.) suggests that *exploratory* research is “often conducted because a problem has not been clearly defined as yet, or its real scope is as yet unclear” (Qualitative Research Techniques - Exploratory Research section). She adds, “It allows the researcher to familiarize him/herself with the problem or concept to be studied. . . . It is the initial research before more conclusive research is undertaken” (Qualitative Research Techniques - Exploratory Research section). This methodology suited the

needs of my sponsor and me best because it allowed me the latitude to explore the issues in the community as an independent researcher positioned outside of RRU.

Narrative Inquiry

Denny (2004) suggests that a narrative, in its “broadest sense is: anything told or recounted: more narrowly something told or recounted in the form of a [sic] story; account; tale” (para.1). Connelly and Clandinin (1990) state that, ““Humans are storytelling organisms who, individually and collectively, lead storied lives. Thus, the study of the narrative is the study of the ways humans experience the world.”” (para. 1). Narrative inquiry approaches attempt to capture the stories of the participants by creating an open and safe dialogical or conversational environment. This conversational approach, as Eastoe, Haire, and Rees (n.d.) suggests, is “well suited to studies that are based around identity and subjectivity” (para. 2).

I chose narrative inquiry as an overarching technique to draw out the experiential stories of my participants, thereby exploring them for their complex inter-relatedness and “holistic” (Eastoe, Haire, & Rees, n.d.) nature. I believe this approach fits with the naturally occurring cultural contexts and long-held *oral traditions* of Indigenous peoples. Oral traditions naturally extol knowledge through storytelling.

“Human action is like telling a story and narrative seeks to understand the human action through interpretation of the story” (Agostino, n.d., para. 7). After the narrative data is gathered, it undergoes an interpretive or deconstructive process to find the common themes, thereby uncovering the accumulated knowledge (Kirby & McKenna, 1989). The interpretive analysis is a challenging and time-consuming process. The themes may take the form of the lessons, morals, values, worldviews, and cultural aspects embedded in the stories. Using one’s intuition, self-reflection, and journaling helps to extract the meanings from the composite of all the narratives.

Cautions include, “information gathered and analysed through this research approach may see interpretations distorted by subjectivity as to an understanding [of] the key issues, subject manipulation, self-selection of target audience, and generalization of results” (Eastoe, Haire, & Rees, n.d., para. 7). Furthermore, “human inquiry, like any other human activity, is both complex and always incomplete. We need to acknowledge the extent of that incompleteness” (Stringer, 1999, p. 177).

Thematic Interviews

Thematic refers to “a unifying topic or subject transcending traditional subject boundaries” (McGraw-Hill Online Learning Centre, 2003, Student Centre Chapter 11 Glossary section). Lofland and Lofland describes interviews as being,

A special form of interaction between people, the purpose of which is to elicit information by asking questions [and is] a guided conversation whose goal is to elicit from the interviewee rich, detailed materials that can be used in qualitative analysis. (as cited in Kirby & McKenna, 1989, p. 66)

As such, thematic interviews are characterized by open-ended questions that seek to get at the tacit knowledge of the interviewees like their attitudes, values, and beliefs (Interrogating Methods, 2005). Interviews work well in situations “when you have no exact theory about the issue while on the contrary you are eager to learn about new viewpoints you had not anticipated” (Interrogating Methods). As in this case, my interviews revolved around the rich personal experiences, the theme of Indigenous leadership, and cultural approaches. The exploratory and narrative approaches have harmonized my research, provided a respectful cultural framework, and has yielded an abundance of data, thereby meeting my research objectives.

Research Methods and Tools

Interview Setup

I engaged 19 participants in planned and unplanned thematic interviews, set in formal and informal settings. I conducted 18 face-to-face interviews and 1 telephone interview (see Appendix G). I arranged the interviews in locations and times that were convenient for the participants. I wanted to set a casual tone in my personal and written communication and not encumber the interviews with excessive reading material, but made it available if need be. I was aware that written materials can be imposing for some people. The letter of introduction was provided either before or after the interview, depending on the circumstance. This letter outlined the purpose of the project, clarified the participation guidelines, and provided my contact information (see Appendix C). Both the introductory letter and the guiding questions (see Appendix B) were designed to explain the narrative approach and encourage a natural conversational style as opposed to a rigid *question and answer* (Q & A) session.

Most of the interviews were digitally tape-recorded (see Appendix G). The total actual interviewing time equaled 1269 minutes or 21.15 hours. Eleven participants preferred using their own identity, 5 opted for partial anonymity allowing their names to appear on the acknowledgement page, and 3 requested total anonymity. Fifteen (79%) participants were comfortable with providing verbal confirmation of consent as compared to 4 (21%) who gave written consent (see Appendix D).

As follow-up to the interviews, I mailed or personally delivered a CD copy of the session to the local and recorded participants. I also provided verbal or written appreciation and extended an invitation to celebrate the completion of the project, on a future date in 2005 (see Appendix F). By doing so, I hoped to address some lingering disappointments expressed by

several participants, who in past research projects have had no follow-up. Finally, I will distribute an electronic version of the final report via email or by mailing a CD to all.

Reliability, Validity, Authenticity and Trustworthiness of the Data

To ensure the reliability and trustworthiness of the data, I selected the participants based on their leadership experiences, years of service, reputation in the community, knowledge, and my own intuition. In some cases, people emerged at the right time or were secondary referrals made by other interviewees. I also established the credibility of at least 10 (52%) participants, based on their prior research involvements or other related activities, i.e., published works and being the definitive resource person in an area of expertise. Additionally, all of the participants gave freely of their time, without compensation, although I offered tokens of my appreciation, e.g., smudging herbs and handmade gifts.

I also established trustworthiness and reliability of my sources by incorporating a sacred native protocol, known as *the offering of tobacco*. Among many, but not all North American Indigenous peoples, the giving of tobacco is a solemn request for the truth and the acceptance of this tobacco is a solemn commitment to reciprocating with truthful disclosure. Tobacco offerings also open up the spiritual connection or doorway that transcends the shared personal experiences to deeper levels through Great Spirit. The meaning of the tobacco offering was communicated either implicitly or explicitly.

I found that the participant, the context, and the physical setting determined the documentation practices of the narratives. I assessed each participant's comfort level with being recorded. I either requested permission to tape-record the sessions in advance or on the spot. I hoped to record all of the sessions and ensure the reliability and authenticity of the participant's words during the interpretation process. The recordings enabled me to listen to the narratives

repeatedly. In the absence of tape-recording, I took notes, but found this method more cumbersome and less accurate. I utilized 2 recorders to safeguard against mechanical failure.

Testing the Inquiry Tools

The interview questions were open-ended conversation starters, seeking to gather a person's story versus straight opinion-prompted responses. This approach proved very effective.

To pilot test my interview approach and skills, I arranged for my first two interviews to be with people I was acquainted with and from whom I could expect honest feedback. Following these interviews, I received feedback on the session, the guiding questions (see Appendix B), introductory letter (see Appendix C), and the consent form (see Appendix D). I also developed a detailed supplement to the consent form, if it seemed warranted (see Appendix E).

Project Participants

Corporate Sponsor and Supervisor

The corporate sponsor is Royal Roads University (RRU). The corporate supervisor is Mr. Brian Mallory, Director of Human Resources and Organization Development (HROD) at RRU. He is also RRU's representative on the Aboriginal Employment Partnership Initiative (AEPI) Agreement in conjunction with the Metis Provincial Council of British Columbia and the Ministry of Community, Aboriginal and Women's Services (Métis Provincial Council of British Columbia, 2004a). Mr. Mallory has a keen interest in contributing to the educational advancement of aboriginal people. He consistently demonstrates a sincere desire and commitment to listen and learn about the issues of Indigenous people, as well as forge new initiatives for RRU. Mr. Mallory has been the touchstone for interim project consultations and has provided guidance on my approach to the research. He also arranged for RRU to fund

\$300.00 towards expanding my research base into Alberta. Had it not been for this support, I would not have interviewed an additional 5 (26%) prominent First Nations people.

Faculty Advisor

My Faculty Advisor is Ms. Thomasin Glover, RRU Associate Faculty. She also operates her own private consulting and business coaching enterprise. Ms. Glover has approached this project with tremendous knowledge, wit, and heart. She possesses remarkable insight into the issues relating to Indigenous peoples and her academic experience has deepened my learning.

Research Participants

The research participants come from a wide spectrum of settings, i.e., corporate, cultural, business, academic, and not-for-profit organizations. The selection of my research participants occurred through planning, secondary referrals, and an intuitive process. A detailed summary of statistics on the participants (see Appendix I) and the interviews is available (see Appendix G).

Researcher

I am an Indigenous woman of Métis Cree ancestry, born in Saskatchewan. I have developed a strong sense of identity as a Métis, although it has been disrupted by the influences of assimilation. As an example, in order to *fit in*, we learned only English at home, although both my parents were fluent in their respective languages, Cree and Polish. I am working toward regaining what was lost in my earlier years. Since 1988, I have been grounding myself in native spirituality through the support of Anishanabe, Lakota, Cree, and Métis people. In 1994, I was inducted into the Lakota Sundance traditions in South Dakota. This *way of life* plays a key role in my overall development, family, and community life.

I have 20 years experience in the fields of human service work from 1978 - 2001. I moved to Vancouver Island with my family in 1994. I have worked on a variety of community,

social service, and education programs in BC, Saskatchewan, and Manitoba designed to support low-income families, unemployed persons, children, and native organizations. In 2001, I changed careers and retrained in Information Technology (IT) programs at UVic and Camosun College. Although I excelled in IT course study, my passion is more rooted with the people at a community level. Consequently, I enrolled in the Masters of Arts in Leadership and Training (MALT) program at RRU in 2003 to enhance my ability to bring people together to enrich communities. My interest in community development is rooted in values-based leadership approaches (Kouzes & Posner, 1995; O'Toole, 1995) and servant-leadership (Greenleaf Centre for Servant-Leadership, 2002) based on relational and shared leadership reflected in this quote,

Servant-Leadership is a practical philosophy which supports people who choose to serve first, and then lead as a way of expanding service to individuals and institutions. Servant-leaders may or may not hold formal leadership positions. Servant-leadership encourages collaboration, trust, foresight, listening, and the ethical use of power and empowerment. (Greenleaf Centre for Servant-Leadership, 2002, para. 1)

I am finding new ways of combining my expertise in all realms of my personal and professional experience. For example, over the years, I have been weaving together my interests in organizational leadership, IT, and traditional culture with living close to the land. I am committed to leveraging the advances of the 21st Century, while preserving the values and ways of Indigenous people and the ancestors.

Ethical Issues and Considerations

Ethical conduct is the cornerstone to quality research. I have addressed the ethical issues, as set out by Royal Roads University (2000a, 2000b) when involving human subjects and the Publication Manual of the American Psychological Association (APA) Fifth Edition (2002).

Cultural Considerations Involving Indigenous People

There are many ways to approach ethics, cross-culturally. I have elaborated on my approaches to show the broader ethical issues at hand in approaching Indigenous people that might impact the accuracy of the research. I believe that by approaching the interviews with these considerations made a distinct difference in the quality of my experience and data.

Historically, Indigenous people have been the subject of many studies and have often suffered from a lack of consideration in the process, as mentioned earlier. These encounters have persisted in recent times in the areas of historical, anthropological, cultural, linguistic, and environmental research.

In order to be respectful of the cultural and social contexts of my participants, I took care to follow some known Indigenous protocols to express my gratitude, e.g., give-aways. I also familiarized myself with the different areas, organizations, and events prior to the interviews. This prior research helped me to be more respectful and attentive to the current contexts.

Respect for Human Dignity

My concern for human dignity threaded throughout the process. This extended to the project team, the participants, and their family members, as well as the people mentioned in the narratives. I extended dignity by exercising respect, listening, humour, and matching their pace.

Free and Informed Consent

I have made a concerted effort to make the research processes as transparent as possible. All participants were advised that this study was intended for publication and the findings would be shared with RRU. Conversely, participants were advised that their input may or may not be used depending on my interpretation and direction. The proviso of free and informed consent was achieved either prior to a *planned* interview or sometime during an *unplanned* interview. I

outlined options to remain or not remain anonymous and the provision to withdraw from the research at any time without consequence (see Appendices C, D, and E for details).

Respect for Privacy and Confidentiality

In the spirit of privacy and conservatism, I was careful about disclosing personal and sensitive information and sought additional permission to disclose, if need be. I stored the data files on a secure computer and location.

Respect for Justice and Inclusiveness

I demonstrated my commitment to inclusiveness by interviewing 2 non-natives because of their knowledge and involvement in the Indigenous community.

Minimizing Harm and Maximizing Benefit

I maximized the benefit of the research, by making good use of the time permitted by my participants, i.e., arriving prepared, traveling to the interviews, and practicing good self-care.

Research Biases

To outline my biases, is to expose the underlying influences that affect my interpretation of the participants and the data. After all, “researchers are people too . . . like everyone, they bring certain understandings and values along on their voyage of discovery” (Palys, 1997, p. 6). Palys also advises that, “if that baggage goes unacknowledged, social scientists risk becoming ‘knowledge lobbyists’ whose ‘truths’ reflect little more than personal biases” (p. 6).

One bias comes from the fact that I am a Métis with both Indigenous and European ancestry. Thereby, my natural tendency is to appreciate the cultural issues and paradoxes of both worlds. This in turn influences how I perceive the issues, my approach, the people, and myself in this study. Consequently, my tendency to live holistically and in balance with all things, influences my approach to the study and the interpretation of the data. My familiarity with both

native and non-native culture allows me to move fluidly between the two worlds, which have helped me to gain an appreciation for the attributes of both. Examples of my lived paradoxes include, living off the land for 5 years without power while commuting daily to a job in a modern office, or integrating my spiritual interests while working in the field of technology.

In addition, the training I have received over the years from Elders or learned old people and their values influences me. I share a deep respect for the Elders and the dictates of appropriate Indigenous protocol. This influences my interpretation by giving more weight to Elders and people with life experience over empirical research.

I have recognized over the years how Assimilationism has affected my family for several generations. Born in the city and away from our traditional land-base, my cultural identity has been interrupted, e.g., language development. In addition, having not been raised in a First Nations environment, I cannot fully appreciate reserve life or the hardships associated with living under the oppressive rules of the Indian Act. However, over time I have become more familiar with the issues through my connections to family, friends, and through education.

Another possible bias was my RRU connection. At the time, I was a student of RRU, engaging a RRU corporate and a RRU faculty supervisor. This required some forethought to ascertain that no conflicts of interest resulted and that the project had wide appeal to anyone interested in Indigenous peoples and leadership.

In addition, my preference is for relational forms of leadership versus hierarchical or strictly top-down leadership. I believe that one's work contributes to a greater whole and facilitates not only material satisfaction, but must be purposeful and meaningful on an attitudinal, humanistic, and spiritual level. I also hold a high regard for respect, graciousness and a good laugh. In that regard, a few of the participants were acquaintances of mine; therefore, the

level of established trust and rapport likely influenced the depth of the interview. I deliberately engaged these acquaintances to ease me into the interviewing process and gather feedback.

Study Conduct

I began this research project with Royal Roads University as my corporate sponsor in April 2004. I continued to trim my scope and zero in on the leadership questions that seemed most relevant (see Appendix H). I curbed the tendency for the project to balloon out of proportion by defining the research potentials into 6 possible research phases (see Appendix A) and I began at step one. Throughout this project, I have integrated my Indigenous spiritual beliefs and approaches by way of the ceremonies and Elders. I initiated several meetings and phone calls to my project supervisors and supporters.

I originally planned to conduct one-to-one interviews with 8 - 10 people and 1 - 2 sharing circles consisting of 3 - 5 people. However, I opted to forgo the sharing circles and exclusively conduct interviews when I ran into difficulty arranging the sharing circles because of people's competing schedules and the short timelines. My second interviewee confirmed my decision and encouraged me to continue using one-to-one interviews. She felt that she shared more freely and deeply in the context of a private interview and did not like the prospect of competing for airtime in a circle. She also felt that the circles might result in superficial responses from people who are not familiar with each other. As a result, this change in direction simplified my study conduct and yielded excellent results.

CHAPTER FOUR – RESEARCH PROJECT RESULTS AND CONCLUSIONS

Study Findings

Introduction

To recap the project, the findings and conclusions in this section are designed to provide Royal Roads University (RRU) with an Indigenous perspective on leadership and training through the rich narrative accounts of 19 participants from BC, Alberta, and Saskatchewan. The personal stories and accounts of leadership revolved around these research questions:

- What does leadership mean to you?
- What leadership challenges do you see Indigenous people facing, particularly when it comes to preserving your cultural perspective in the mainstream?
- What insights and advice would you offer RRU about Indigenous leadership training?

In order to expose you the reader with the full value of the narratives, I have quoted the participants extensively and in some cases, cited Indigenous literature. I did so to extend *their* voice, preserve the originality and power of their messages, and promote a slower-paced reflective-reading approach resembling *storytelling*. The honest expressions of the participants may be more deeply appreciated and familiar to those exposed to Indigenous people. When using the narrative quotes, I placed the priority on *how it was said*, over absolute grammatical adherence. Accordingly, the translation of the narratives into written text, required nominal edits for smoother readability. To set the tone for the remainder of this document, I have cited this passage:

Some people have chosen to avert their eyes and close their hearts to the dramatic situation First Nations people's experience. It is easy to do this when the problems are brought to the fore through a dry government report or another numbing new story. It is

harder to ignore the problems when they are being described by those who know them from the inside. This perspective is the one we want desperately to share with you. We want all Canadians to know what the situation is from a First Nations person's point of view. Empathy and understanding is the way we want to build bridges. (Mercredi & Turpel, 1993, p. 5, para. 1)

Main Headings and Themes

I will explore the findings under the following headings, for subtopics (see Appendix K).

- *Heading 1: The Nature of a Leader*
- *Heading 2: Challenges of a Leader*
- *Heading 3: The Education and Training of Aboriginal Leaders*

Heading 1: The Nature of a Leader

In exploring the nature of a leader, several strong elements emerged: Communication, language, spiritual principles, support, what makes a good leader or not, and leadership values.

Communication styles.

A key observation resulting from this study is the inherent differences between Indigenous communication styles and that of the mainstream. Indigenous approaches emphasize honouring the speaker through *listening-and-thoughtful reflection*, i.e., fewer interruptions allows the speaker to stay in touch with his or her inner voice and the listener to reflect on what is being said. This differs dramatically from the predominant fast-paced, dialogical *send-receive-and-discuss* communication styles of the mainstream.

Spirituality and language.

Discussion around spiritual principles and values were prominent throughout the interviews. They play an integral part in the lives of the leaders, both privately and publicly.

If we are going to be in this modern world and not truly lose our culture, then we better get to the basics of our culture, which is not the bangles and the feathers and the beads, they're symbolic things. But the core is the spiritual principles that our ancestors left.

And if that's not present we've got acculturation. (Spirit Eagle, personal communications, December 3, 2004)

References to working with “energy”, “spirit”, and “ancestors” are inextricably woven into everyday reality and language. These spiritual tenets convey an attitude of universality whereby, “We are all praying to God” (R. Lavalley, personal communication, November, 2004). Direct references were made to, “the Creator”, “Spirit”, “God”, “the Old Man”, “the Guy Up There”, “Great Mystery”, and “the ancestors”. The spiritual intercessors include the “sacred belief”, “prayer”, “Elders”, “Keepers of the knowledge”, and “Faith-keepers”. These and other spiritual and cultural references permeated the conversations reflecting respect and connection. They were used without hesitation or embarrassment; instead, matter-of-factly and naturally.

Language, interpretation, and translation can present complexities. “When your language expresses the beliefs [and] you have to translate it, that's where the problem is . . . [therefore] expressing that belief in English, there is a translation problem.” (E. Claxton, personal communications, December 2, 2004). V. Buffalo believes that eventually, “you have to go back to the stories. . . .you have to go back to who we are and how we do things automatically without any thought” (personal communications, December 16, 2004). For those who have lost his or her language, Spirit Eagle believes, “English can be transformed into a relational language as opposed to a subject-object language” (personal communications, December 3, 2004), which he has done so successfully. Whereas T. Sampson says, “The language then talks about the person and that person eventually becomes the leader of some kind. . . . Language then is the process by

way of developing structure” (personal communications, December 8, 2004). Given the dialogue of the leaders, these language concepts influence cultural and societal structure and its imminent erosion or revitalization.

Spirituality plays a significant role regardless of the setting, as expressed by T. Sampson, “You can’t give up our beliefs. They are nonnegotiable” (personal communications, December 8, 2004). Even in business settings, spirituality has a significant role, suggests A. Nelson upon examining what most helped him lead the Aboriginal Games and do his work,

At the front of this interview, I mentioned the Creator, the family, and the community. . . . spiritual and cultural grounding in my mind is needed for me to play out my current role. (personal communications, December 9, 2004)

Spiritual guidance is encouraged when making decisions as a leader, for example:

There are some things the Old Man can tell us. The gifts that He gave you, use them. . . . then your decisions will come from your heart. (R. Lavalley, personal communication, November, 2004)

Spiritual communication is embedded in several Indigenous leaders’ experience, for example,

Our ancestors say, the bones and everything we have is made up of our ancestors, our DNA . . . everything that’s in the past is everything we are here. They speak to us that way when you allow yourself to really come through. Then you learn to really trust the voices. (W. Speck, personal communications, December 3, 2004)

Several interviewees acknowledged the power and choice of focusing one’s negative or positive intentions, which in itself is founded on spiritual principles. This subject emphasized the need for effective leaders to commit to their own healing work, should they inadvertently mislead others or themselves due to their own unresolved issues. As in this example about

gossip, “We kill people by gossip. We talk about people. We can bring that person right down” (R. Lavalley, personal communication, November, 2004). Conversely, several commented on the benefits of humour and laughter as powerful catalysts for healing and leadership.

Leadership and support.

A leader is strongly encouraged to cultivate an attitude of *you are not alone*. This attitude balances and develops a healthy perspective and cultivates humbleness, e.g., “A leader needs support and needs a helper” (P. Aynewash, personal communications, January 23, 2004).

Helpers are highly regarded and not seen as subordinates. Leaders work alongside their helpers.

True leaders know the vital role that Elders and women play, because they are the ones who hold up the leaders. The grandmothers “give the power. . . [and they] can take it away” says Spirit Eagle (personal communications, December 3, 2004). A. Nelson says, “I called in our Elders for support” (personal communications, December 9, 2004) when starting his organization. Elders help leaders to ground both their spiritual and administrative responsibilities, bringing the focus on the people and the community. This story illustrates this:

I know when I was younger, maybe 30 years ago, I [went] out and made myself, by doing these ceremonies because I was intelligent. . . . I know their languages. I know their songs. I know how to perform. But a man came to me . . . he said, ‘What you're doing here, do it for and help your people first. After you do that, then you can go out [meaning into the wider community]’. (R. Lavalley, personal communication, November 2004)

To cultivate humbleness and accountability, leaders are encouraged to remember, “Who is looking at you? Who's watching you? Not that person, [but] that guy up there [Creator] is watching” (R. Lavalley, personal communication, November, 2004).

A leader is there for the community and the community is there for them. “The people will come forward. The people will help make it happen because they know it seems to be right and it’s good” (A. Nelson, personal communications, December 9, 2004). Experienced and patient leaders like R. Lavallee have learned how to work with all people, even the most challenging of personalities, knowing that given enough time,

They work themselves out, maybe not today, maybe a couple days down the road. I see them fall and they don't go no place because there's nobody behind them. They don't got no support because of their actions. (personal communication, November, 2004)

What makes a good leader.

I have listed the thoughts of the interviewees, on what makes good leaders, as follows:

- Culture – A leader is “a person who is well developed and well secure in their culture. . . . You have to be accommodating, to give a little bit. Sometimes you have to be very assertive and so it's all along that spectrum” (T. Alfred, personal communication, December 7, 2004).
- Doer - “Real leaders are the doers” (Anon 1, personal communications, November 24, 2004).
- Follower – “To be a good leader, you have to be a good follower. It’s about [deciding] when. . . . A leader takes risks and does unprecedented things. . . . Leadership is one of practice and a role model. . . . Leaders instill respect for others. . . . Leaders have to tell people the truth. . . . Leaders learn from their mistakes. I notice that I am going through my changes” (P. Aynewash, personal communications, January 23, 2004).
- Inclusive – “You have to have passion. . . . Leaders can see beyond race” (A. Nelson, personal communications, December 9, 2004).
- Kind – “Never say, ‘I am better than this [person]’. . . . Let people talk. Listen to them. Learn from them. Listen to them and you get your balance from there. If something is bothering

you. Don't try to correct it. Let them correct it. You stay back. . . . It's hard to be a leader. . . . You got to have the humbleness. . . . To be a leader you've got to be a teacher. Let them watch you, and as you go through life, they'll see what they're doing wrong. And they'll come to you and *then* you tell them” (R. Lavallee, personal communication, November, 2004).

- Know Thyself – “I heard this at an Elders conference in New York: Leaders ask themselves, Who am I , Why am I and Where am I going? . . . You have to be flexible and adaptive” (W. Speck, personal communications, December 3, 2004). T. Sampson echoed these words adding, “It sounds simple enough. But the dynamics behind it is a whole way of life!” (personal communications, December 8, 2004).
- Leaders Lead - “When I took over [as Chief, I told Indian Affairs about the financial manager], ‘Your time is up! I'm the Chief of my community. I'm not second to this guy. I'm going to be the decision maker.’” (Anon 8, personal communications, December 17, 2004).
- Not the Boss – “A leader isn’t just a Chief or an Executive Director. That is in the non-native way” (Anon 1, personal communications, November 24, 2004).
- Reflective – “The most powerful leaders, in our view carry the power lightly. . . . They are quietly going about providing leadership and role modeling and reflecting deeply on decisions. . . . Leaders speak the truth with skill and maintain the dignity of each person” (Spirit Eagle, personal communications, December 3, 2004).
- Vision – As a leader, “you have to think so far ahead. . . . If you want to, there is no limit to what we can do” (R. Louis, personal communications, December 16, 2004).

What a leader is not.

The interviewees extended these thoughts on non-leadership qualities:

- Controllers – “You get these people who come in saying, we’re the bosses here, we’re the controllers” (V. Buffalo, personal communications, December 16, 2004).
- Dependent – “You can’t become a leader if you’re going to start joining everybody [like gossiping]” And leaders “don’t stand up and just tell everybody what to do. . . . The minute you think you’re better than somebody else, you had it! . . . It’s so easy, I can say, ‘Oh, I’m a leader, I’m a leader of this medicine’. If I think like that, I might as well just quit everything. . . . It’s just a little ego they have. I pity people who think like that. When you quit thinking like that, that’s when you become a leader. The other part you’re just a false leader” (R. Lavalley, personal communication, November, 2004).
- Egotistic – Leaders do not misuse or misunderstand the sacred, for ego - “There is a certain national native leader we once had. Every time he touched the pipe I shuddered because I knew how he lived his life” (Spirit Eagle, personal communications, December 3, 2004).
- “Leadership is not about how strong you are or how big you are . . . but is how you share power and share authority” (T. Sampson, personal communications, December 9, 2004).
- Unfair – You are “not a leader if you take or plagiarize the ideas of other people and make them your own. . . . [or] barking orders” (P. Aynewash, personal communications, January 23, 2004).

Leadership values.

All of the participants engage in a values-based leadership approach. “Whether it’s the culture of an organization or a political movement or something. . . [leaders] embody the values of either that political grouping, or organization, or movement that they are leading” (T. Alfred, personal communication, December 7, 2004). The following values represent true leadership:

- Family and Cross-Cultures – “Family is the most important thing. The human family is also important and goes beyond race. You acknowledge you are still part of the larger community. It is still important to have your culture, but also know you are part of the human family. . . . We need to think globally” (W. Speck, personal communications, December 3, 2004).
- Love – Love emerged as a predominant value. The presence of love from early and pre-natal child development is key to leadership potential. The continued commitment to develop compassion and love toward oneself, family, community, and the human family was very evident. “Every time we’re looking for attention, we’re looking for love. But we don’t know how to get it. . . . I think that’s one thing we lack in this whole world is love, you know, real love” (R. Lavalley, personal communication, November, 2004). Leaders extend invitations of love by, “reaching out to people, [for instance saying,] ‘Hey, I just want to talk with you.’” (W. Speck, personal communications, December 3, 2004). “A lot of people that were raised by their grandparents became leaders. What that tells me is that it’s the upbringing of the child, whether it’s the parents or the grandparents. That’s what makes them strong. . . . It’s the love, to me, it’s the love” (V. Buffalo, personal communications, December 16, 2004).
- The Pillars – “The four pillars are Respect, Honesty, Trust, and Integrity. . . . [As] I thought about our Big House and the other two pillars, Love and Care, these are the cross beams and are held up by the first four.” (A. Nelson, personal communications, December 9, 2004).
- The Youth – An emergent value and concern was directed at the youth and many actively work or volunteer to build the capacity of youth athleticism, education, and leadership.

Heading 2: Challenges of a Leader

I have presented the challenges facing Indigenous leaders and in some cases, the strategies that counter-balance the effects. The overarching challenges are: *Stress, the environment, assimilation, and stereotyping*. The *selection of leaders* bridges into the more relevant challenges facing First Nations': *Government and corporate relations, regulations, challenges within the communities, cross-cultural challenges, and strategies*.

Stress and stress management.

The Indigenous leaders I interviewed manage very demanding workloads resulting in a loss of privacy, publicity, and illness, signaling this warning, “the stress will wear you down” (N. Nelson, personal communications, November 24, 2004). The demands on them are persistent, as expressed by N. Nelson, “Our work will never be done and it is important to realize, as aboriginal leaders we can’t just go home at 5:00 pm. We *live* in our work unlike taking work home.” Their many stresses challenge them on the mental, emotional, physical, and spiritual levels. As V. Buffalo states, “Infrastructure, housing issues, social issues are forever . . . [including] the training programs in the education. . . There are so many things at play here you’ve gotta try and understand these. . . Leadership - It’s a 24/7 situation” (personal communications, December 16, 2004).

Leaders may at times, experience an overwhelming sense of futility and frustration as expressed by Anon 8 when speaking about dealing with bureaucracy, “To be frank about things, you also feel the pinches of those things and sometimes you make statements, they kind of come out of you” (personal communications, December 17, 2004).

Stress management is an issue and the participants had these suggestions:

- Acknowledging that, “there’s a lot of work to be done. It’s not something that’s going to be resolved tomorrow” (V. Buffalo, personal communications, December 16, 2004).
- “Being positive, have a healthy body, clean mind, doing the right thing” (R. Louis, personal communications, December 16, 2004).
- Recognize the difference “between unjust and just annoying. If you're going to survive, you can't fight every single day on every little issue. Pick a battle, construct that battle, the marshal forces to fight it, and do a good job of fighting it. The rest of the stuff, hey if it's annoying, it's annoying. But you've got to be able to deal with annoyance” (T. Alfred, personal communication, December 7, 2004).
- “Recognizing when you are really depleted . . . and taking care of my physical, do affirmations, using symbol work. [In addition,] as aboriginal people in our darkest *darkest* hour, we always have our humor Humor is the greatest healer and it has many physical benefits, e.g., endorphins” (N. Nelson, personal communications, November 24, 2004).

The natural environment.

As human beings, we are ultimately dependent on the health of our planet or *our mother*. However, this aspect of leadership can be overlooked, due to a leader’s demanding workload, the business of organizational and economic development. Nonetheless, many Indigenous people and their leaders are concerned, particularly those whose livelihoods and cultural ways are dependent on natural resources like food, forestry, fisheries, wildlife, land, water, oil, and minerals. Spirit Eagle emphasizes his global concern stating,

It is that humble comprehension of our place in creation. And if we don’t have that, if we get into that arrogance that we are the center of the universe, coupled with linear

reductionist thinking, we've got problems. (personal communications, December 3, 2004)

E. Claxton adds sadly, "it looks like we are gonna literally wipe ourselves off the face of the earth" (personal communications, December 1, 2004).

Modern living has taken its toll on the environment as T. Alfred comments, I don't think there is anything of any value in Western culture at all. Even the things that are allotted as the highest accomplishments, technology, [and] machinery [are] all good and interesting. . . . [But] look at the damage it causes overall. (personal communication, December 7, 2004)

E. Claxton agrees, "It seems to me that everything that is invented by us, here in this world is hazardous to this world" (personal communications, December 1, 2004). Consequently, cross-cultural cooperation and strong leadership will be needed to deliver solutions, "If the non-native people carry our voice it is very possible" (N. Nelson, personal communications, November 24, 2004). W. Speck confirms that, "we are going to have to work together on environment [and] economics" He later adds, "Leaders have to go out and ask people how you do that, for example, manage land resources, or build a bridge" (personal communications, December 3, 2004).

First Nations' are not immune to environmental waste and damage confirms Eagle Spirit, I've watched First Nations farmers poison the land just as thoroughly as non-natives. I've watched First Nations on their own reserve land, go in there and clear cut an area without any. . . spiritual understanding . . . dollars are important, it's part of the environment but if that dominates, we're back to acculturation again. (personal communications, December 3, 2004)

However, many people retain their deep reverence and ownership to the land and life, as expressed by T. Sampson,

My original family [and land] . . . is over the bay. That was all expropriated by the government. But, because I have a name, I can never forget where that land is. Even though that land is now occupied by white people, my name is still there. They can't take it away. (personal communications, December 8, 2004)

The land is life and holds promise, as Spirit Eagle suggests,

Such simple things we could be doing, if we would go back to spiritual principles. Some of those communities could become food self-sufficient, if people . . . would reconnect with the land [and] bring skill, spiritual intention, and the integrity of the ancestors. I can't stress that enough. (Spirit Eagle, personal communications, December 3, 2004)

Assimilation and acculturation.

Colonialism, assimilation, occupation, and acculturation were prevalent and emotional themes throughout the interviews. "Part of the difficulty is that people aren't accepting that we're still colonized. . . . One face of colonialism is extreme violence and the other face is subtle impositions and acculturation" (Spirit Eagle, personal communications, December 3, 2004).

Assimilation is a grave concern expressed E. Claxton,

As we assimilate, your own beliefs, your own culture, your own traditions, your own values die, and then you accept somebody else's values. . . . The change that I have seen in my life, is unbelievable. (personal communications, December 2, 2004)

That change is rapid, states T. Alfred,

Now most people are [assimilated] and it's the minority who are secure and strong in their culture and in their identity and [are] healthy. It's kind of flipped over from the

1940's. . . . This problem . . . is the overwhelming one" (personal communication, December 7, 2004)

Indigenous people are susceptible to the promotion of acculturation from within their own communities and leaders. This is evident when,

Instead of this industrial society role- modeling where our communities are going to go, now there are some First Nations communities doing that. And the pressures to acculturate are awesome. . . . We have leaders in our communities who have embraced the industrial growth society and all that it represents. Which means at some level, even our most traditional people are acculturated. (Spirit Eagle, personal communications, December 3, 2004)

Many factors contribute to assimilation, one being that, "We have become very accustomed to a standard of living" and live so close to the influences of the cities (V. Buffalo, personal communications, December 16, 2004). Another factor is due to the high numbers of First Nations youth which are "at least 75% [of his band's population] are below [age] 25", says V. Buffalo. Concern for future generations is clear and Spirit Eagle urges leaders to "think about what they're going to leave their grandchildren. Are you going to give them a colonial identity or a cultural identity?" (personal communications, December 3, 2004). In addition, the loss of language contributes to the problem. T. Sampson laments,

You have to know what your roots are by way of language. If you don't know it, you can easily be acculturated. They can make you be what they want you to be. (personal communications, December 8, 2004)

Participants expressed varying degrees of concern about further acculturation with exposure to educational enclaves. "You are trying to make us into something for 1000 years and

it's not working. If you are really training something, you've got to look at it from that point of view" (Anon 8, personal communications, December 17, 2004).

When addressing the issue of working to create change within an organization, T. Alfred suggests a thoughtful, slow-paced approach,

A lot of people get into the mistake of trying to transform [mainstream settings] right away. . . . [They] come right into an organization or an environment and they get right to work trying to deconstruct it and challenge, without first establishing themselves and establishing their presence. (personal communication, December 7, 2004)

Nonetheless, the strain to leverage time against rapid acculturation is unmistakable. T. Sampson says, "We know that we don't have much time left so we go like crazy at the school trying to get as much notice we can" (personal communications, December 8, 2004).

Some suggestions and strategies used to combat acculturation were expressed, as follows:

- "Be very strong in your knowledge of who you are, your history, and your identity, to be not only effective, but to survive that kind of interaction with this huge oppressive cultural force of capitalism" (T. Alfred, personal communication, December 7, 2004).
- "Even today there are some things we will talk about and some things we will never utter because we've never been able to trust White people, even though they become friends, we know where the boundary is" (T. Sampson, personal communications, December 8, 2004).
- "It's up to our people to carry the beliefs forward" (R. Louis, personal communications, December 16, 2004).
- Pause to appreciate and acknowledge the far-reaching effects on all races, for example, "Look at the colonized but also the affects of colonization on White people. Look at how it is impacting them" (N. Nelson, personal communications, November 24, 2004).

In summary,

We got all these seriously wounded people, and traditions are a fragment of what they were. People say, 'That was not part of our culture.' But how do they know? Most of our faith-keepers died What we have to recognize is that, what's left of our cultures is just a fragment of the dynamic beautiful powerful cultures that were once in existence.

But what we've got left, we can *re-dream*. (Spirit Eagle, personal communications, December 3, 2004)

Discrimination, inequality, racism, and stereotyping (DIRS).

Several participants spoke of the incidences of discrimination, inequality, racism, and stereotyping (DIRS). Occurrences of DIRS range in severity, frequency, and are complicated by assimilation according to E. Sasakamoose,

We need to address the stereotypes. Those stereotypes have significantly barred us from opportunity. . . . [and the] institutional stereotypes that work against us. Some of us are so assimilated we don't see it around us and we are not really tuned into that. For some people, it is a total barrier that just cannot seem to be overcome. (personal communication, December 17, 2004) For an extended version, (see Appendix J).

Although DIRS can potentially affect anyone, Indigenous people are vulnerable due to factors of marginalization, high unemployment averages, and media portrayals. This suggests a systemic problem requiring awareness and education. Anon 8 states, "Nobody considers us [we are] people on the outside. I think the basic training is, 'How do we make those connections?'" (personal communications, December 17, 2004). Systemic discrimination is more elusive and undermines trusting business relationships. Anon 8 explains,

I go to the Chief's conferences and see the frustration in the Chiefs. . . . We could sit with them in . . . a very productive meeting, but when they shut the door and walk out the door they don't see us as the same.

It also appears from the stories of the participants that society and governmental organizations, have not caught up with the professionalism and accomplishments of Indigenous peoples. As a result, Indigenous people need to work harder to find their place (see Appendix J).

We have educated people with degrees sitting on our side and [the other party] have the same thing [people with degrees] . . . We have a lot of those people [unemployed graduates] at home, [and] across First Nations communities, because society to this day hasn't really accepted us on the same basis, as educated people. . . . And that's part of [the] training that needs to take place. . . . I always tell students you've got to be twice as good, in order to have an equal chance. Do not be disappointed if you finish a degree and you can't find nothing. (Anon 8, personal communications, December 17, 2004)

As difficult as DIRS is, many Indigenous participants promote open and forgiving attitudes. "As you get older, you get more bitter. More bitter because of the discrimination we go through . . . but you have to be extremely careful it doesn't work both ways" (E. Claxton, personal communications, December 1, 2004). A. Nelson came to this realization when developing his leadership approach, "Why would [I] want to call down white guys [when my high school friends, best man, and bloodline include white people]?" (personal communications, December 9, 2004). In his journey to be an effective leader, A. Nelson had to deeply reflect on and heal his own racial attitudes. He now contributes athleticism and sports for being an ideal forum to promote world unity because it crosses over racial and gender barriers. He realized in himself that, "You're okay, as a matter of fact you're blessed by having two worlds now." N.

Nelson agrees and suggests that, “The biggest challenge is opening people’s hearts and minds to our [native] issues. You can’t do that by throwing people against the wall” (personal communications, November 24, 2004).

Selection of leaders.

A major concern amongst First Nations participants is the loss of Indigenous leadership selection processes, replaced by government enforced electoral systems, e.g., Indian Act and non-profit society legislation. The abundant Indigenous systems include hereditary, matriarchal, consensus-based, and distributed-leadership approaches. Anon 8 who comes from a long line of leaders and was prepared from birth to lead states, “Ever since [elections were held] that way . . . we have nothing but problems” (personal communications, December 17, 2004). T. Sampson says, the opposing systems and the electorate are pitted one against the other. For example he states,

Even though we may have a Chief . . . he has no say in ceremonies or say in anything. He is only an agent or a communicator of the Indian Act . . . carrying [the] federal government’s agenda. (personal communications, December 8, 2004).

T. Alfred explains this conundrum,

It's not necessarily people that are pushed by the others into that position. It's someone who has been picked by the opposition [e.g., Indian Affairs] to speak, so it's doubly wrong. They are not organic [and] they are not emerging from that culture. Plus they're instrumental to the enemy's objectives (Laughter). So we're in a double-blind with what we call leadership today. . . . [The past] wasn't like now, where based on the deteriorating cultural background and cultural foundations are now, you have to appoint people to speak and appoint people to do this and appoint people to do that. It is so non-

native, so non-Indigenous, so non-organic. (personal communication, December 7, 2004)

Nonetheless, one Indigenous selection process comes under some scrutiny. Spirit Eagle suggests,

Some of the tribes had hereditary chieftainship and as soon as you have hereditary, you're going to have problems because some of the people don't have the gift of leadership. (personal communications, December 3, 2004)

Salaried positions are believed to have changed the leader's motivation. Anon 1 explains,

When the government changed the structure and then there was a honourarium, it really changed leadership [because] they weren't there to do it from the heart. [Although,] some do work from the heart . . . others are there to just collect the cheque. . . . Natural leaders aren't there anymore. There are people who just do things, they don't get any money.

They are often women [who are never recognized and yet hold up the community].

(personal communications, November 24, 2004)

R. Lavallee's main criteria of a leader is to serve, "[When] you become a leader of those people. . . . Never go beyond them. Go with them" (personal communication, November, 2004).

Government and corporate environments.

The challenges facing Indigenous leaders in the mainstream are far more complex than is possible to present under my present scope. However, references were made to self-government, band management, economic development, education, health, and social issues. All of the issues interface with either their local communities, municipal, provincial, and federal jurisdictions, as well as public and private corporations. I have made specific references throughout the study findings. One of the greatest challenges is making "these connections" (Anon 8, personal communications, December 17, 2004) within the mainstream. The primary concern across the board was dealing with government agencies, regulations, bureaucracy, and legislation. V.

Buffalo advises, “Challenges are always constant with the government policies, provincial, federal, and all the regulations” (personal communications, December 16, 2004). Most of the participants are former and active leaders in the political realm, all of which express their disappointment in the slow progress, ineffective bureaucratic environments, and punishing personal schedules and workload. For example,

I spent a lot of time listening to government people talking for many years. . . . [and] they say aboriginal rights and title is a constitutional right. It is, so long as we do it *their way*.
(T. Sampson, personal communications, December 8, 2004)

Remarks about unequal treatment, favoritism, and political maneuvering were troublesome. “The reason [some Bands] are successful because [the Government] made them successful. It's like there is a test case file. And you're trying to survive within these types of things” (Anon 8, personal communications, December 17, 2004).

Economic development at a band, community, and organizational levels is challenging. “We still have incredible poverty in our communities,” says Spirit Eagle (personal communications, December 3, 2004). In a light-hearted account, First Nations people like A. Nelson are caught betwixt and between the competing systems, for example,

When I go fighting for funds, I'm often told by the bureaucrats, ‘Alec, we can't be feeding a parallel system. [I respond,] ‘You wouldn't have a parallel system if you didn't have an Indian Act. Until you do away with the Indian Act, it will always be there.’ My take on it right now is that the Indian Act is well entrenched in the constitution. . . . [and] just as an added note, ‘We didn't create the Indian Act. [And then,] it gets quiet eh?’
(Laughter). That's a reality. (personal communications, December 9, 2004)

Other more sobering attempts to work with the systems are expressed by T. Sampson,

You can have an idea on economic development for this tribe, you can put it forward, but it will not be this tribe that ratifies it. It will be the Minister of Indian affairs that will sanction it. We still live in this modern age [and] we still live under the Indian Act, which is still devastating our communities. (personal communications, December 8, 2004)

In any case, leaders must be on the alert when managing large organizations, funding, and investments. For example, “We have to try and preserve that wealth . . . and in most cases we *got took* because we didn’t have the knowledge to assess those things” (V. Buffalo, personal communications, December 16, 2004). The result is that the government, corporate, and private environments stretch the leader’s resources: personal, spiritual, educational, and professional.

Challenges within aboriginal communities.

The workplace and home environments within aboriginal communities can also be very challenging, affecting leaders and their people alike. Listed below are a number of factors:

- Acculturation – “First Nations leaders who still come out of the Indian act, [are] technically [and] legally . . . First Nations. But where is their hearts, where is their spirit?” (Spirit Eagle, personal communications, December 3, 2004).
- Acculturation – “Today things have been changing so fast so drastically that traditional leadership is starting to become a thing of the past because we don’t have a real strong sense . . . of traditional leadership and values” (E. Sasakamoose, personal communication, December 17, 2004).
- Conflict – “That’s where the Metis and the native never get along. Friendship Centers - You never see the Friendship Centers work. You never seen a Metis organization work. Right from day one they fight” (R. Lavalley, personal communication, November, 2004).

- Funding shortages – “Dealing with the horizontal and lateral violence that occurs [like] fighting over funds and the jealousy issues can come into play. Our role is to uplift each other” (N. Nelson, personal communications, November 24, 2004).
- Jealousy – “There's so much jealousy in the Metis and the native. If anybody's trying to climb up, we try to pull them down. . . . We pull them down with our gossip and it's an evil thing. They are never happy about anybody, their accomplishments. . . .That's a mistake of First Nations people. We have something in us. And the majority of the reason why we do that [is] because we are uneducated” (R. Lavallee, personal communication, November, 2004).
- Judgmental Attitudes – “The first thing in our minds we see something going on we're criticizing. . . right away we are taking our little knife . . . saying, ‘Oh this is not right.’” (R. Lavallee, personal communication, November, 2004).
- Lack of political leadership – “Look at today in Saskatchewan, all the fundings for the Metis people. The other day they pulled away from them [the government]. Who did they hurt? The children, the people” (R. Lavallee, personal communication, November, 2004).
- Mistrust – “There certainly is mistrust among our own people and communities. That was a learned behaviour. But it wasn't always that way. There was more sharing. There was not that competitiveness about it” (Anon 1, personal communications, November 24, 2004).
- Negativity – “When our people see someone rising up they try to drag you down. . . . We all have a past and we have to grow from our past to be a better human being. There are better ways to deal with it, but they are bombarded from different family groups. I just ignore it. Negativity is hurting our people and when people lose hope there is suicide and problems” (R. Louis, personal communications, December 16, 2004).

- Political maneuvering – “We’ve got communities that are being led by people that bought off votes from young people” (E. Sasakamoose, personal communication, December 17, 2004).
- Short-sightedness – “[We are] only thinking about our boxed issues which is unfortunate because we could be involved in the sciences” (R. Louis, personal communications, December 16, 2004).
- Unemployment – “We were a nation that had to survive, we never had any welfare we never had any money and our people had to go out and work. But they were happy and they helped each other. Today none of that exists” (V. Buffalo, personal communications, December 16, 2004).

Cross-cultural challenges.

Listed below are comments pertaining to cross-cultural challenges, and the strategies and philosophies used by the participants to bridge the cultural divide:

- Integration – “I think integrating our culture and stuff is very simple, very easy. But also it’s very hard” (R. Lavallee, personal communication, November, 2004).
- Limiting Regulations - “My first commitment is to my people. And how do I get back to them? I want to think outside of the box. Not in the box you have formed for me. . . . When I look at a person that is failing that really needs help, the system does not want to help in that area. But I go to the next mile to help this individual through it” (Anon 8, personal communications, December 17, 2004).
- Need two-way Cross-cultural Training – “The bridge is only going one way. . . the bridge has got to go both ways” (A. Nelson, personal communications, December 9, 2004).

Strategies and philosophies for bridging cultures.

- Bi-cultural – “Although I carry my traditions it is also important to be here now and what I need today for a better tomorrow” (W. Speck, personal communications, December 3, 2004).
- Bi-cultural – “We’ve got to try to straddle both sides” (V. Buffalo, personal communications, December 16, 2004).
- Bridging – “Owning and appreciating our White roots, [my grandmother used to tell me,] You are equal and that’s how you think of yourself. . . . You are a bridge builder” (N. Nelson, personal communications, November 24, 2004).
- Cross-Cultural Education – “[We] accept the responsibility in educating the non-aboriginal sports leaders in what we do and who we are, and just the way we are. . . they appreciate [it]” (A. Nelson, personal communications, December 9, 2004).
- Cross-Cultural Education – “I have done years of cross-cultural training that intermingles both ways and it is only one way” (W. Speck, personal communications, December 3, 2004).
- Cultural Revitalization – “We don’t have the Catholic or religious people dominant on our reserve anymore. So now we have our young people coming forth with all the cultural [ways]” (V. Buffalo, personal communications, December 16, 2004).
- Healing Racial Attitudes – “Leadership wise . . . I used to think it was a tussle between our continuing existence as a people and how mainstream wants to consume you. Early in the organization, I was quite protective and defensive about us being a unique, quite separate entity as an aboriginal organization and separate from mainstream. And in time, I started realizing [that] sports was wonderful . . . it crosses so many kind of barriers” (A. Nelson, personal communications, December 9, 2004).

- Healing Self – “If you go into a [mainstream] system like this and have not done your [personal healing] work . . . you can make some big mistakes” (N. Nelson, personal communications, November 24, 2004).
- Learn from Others – “We often talk about a sacred circle. We need to really visit a lot of wheels. And in this way we develop [and realize] that there is no absolute truth” (W. Speck, personal communications, December 3, 2004).
- Sharing – “How do you find the middle road? The middle road is what we agreed to share. We will share our spiritualism . . . our food . . . we will share things that we can share, but we won’t give it away. We will share with you. We have a right to coexist. But don’t try to take me over because we can’t let you do that” (T. Sampson, personal communications, December 8, 2004).

Heading 3: The Education and Training of Aboriginal Leaders

The intent of the presentation of the findings in this section reflects the passion, whole-hearted involvement, and sensitivity around issues dealing with education and training. As such, the participant’s identifiers are omitted out of respect for the candor of the comments.

Differing approaches to leadership development.

Several participants expressed a concern for the general state of our society, for example, I don't see anything positive about Western culture that I want to emulate. . . . Everything I see in Western culture is something I want to either resist or avoid, or learn from as a mistake, not something I want to take.

In some instances, this resistance extends to mainstream-delivered First Nations leadership training programs through government sponsored universities, colleges, and consultants. This participant signals his concern about the continuation of cultural erosion,

We are trading [the traditional rearing of our leaders] off, right now. . . . We're letting a very strong component of what made us survive for thousands of years, for something that's really destroying our community a lot faster.

Other issues include a general mistrust of mainstream educational institutions, due to his or her former experiences in school and university. Others are concerned whether universities like RRU are only “motivated by money” and “do not have their hearts in it.” Although not the predominant view, it was palpable.

In comparison, these comments offer a perspective that balances the need for both mainstream education and staying connected to the Indigenous values of the community:

Leaders need to manage rapid change and need education, for example, law degrees [and] management. . . . I wished I had taken management courses. I want to know how these principles apply on the reserve. . . . *Marian - What about education?* I'm very confident that that's the route that First Nations have to go. But on the other hand, we've been talking to the Elders and [we] need to go back to some of our values and traditions that makes us who we are, [like] our language [and] our social values. We have to try to capture those. The way we are is through kinship, because we're so inter-related. We are a collective unit, not individuals.

At the crux of this debate lies the belief that the “education of [Indigenous] leaders is culturally extremely different . . . by today's standards.” One of these cultural differences is how grassroots organizations develop,

We are not permitted to conduct business the way *we* conduct business. [For example, we had to] develop a board of directors. We don't conduct business that way. . . . we just did it. We did it natural. When we became a [registered] society, it changed it.

In this case, the change from a self-organized grassroots group to a regulated non-profit society caused valuable members to leave because it was so far removed from a natural approach.

However, many participants expressed that what is commonly missing in Indigenous communities today is a training ground to develop potential leaders, incrementally. Several participants believe that under the rules and models of the dominant society, the opportunities to develop Indigenous leaders from within Indigenous communities are greatly lacking or absent. This condition is reinforced by regulatory systems such as the Indian Act, non-profits, and corporate hierarchy (see Challenges of a Leader section). This participant offers this insight,

The leaders are there. The people who know the culture are there. But they are not respected for what they are. They are marginalized in fact, in this model of politics that we have right now. And what goes along with that is that, their skills don't develop the way they should. There are leaders there potentially, but because they're not given the opportunity to act as leaders, to learn the lessons that come from acting as leaders, their skills and their capacity as leaders stagnates. They don't get the chance to move up and exercise their moral authority . . . therefore, they wither on the vine. They only have so much capacity so they end up working just in their own little sphere.

Even when opportunities do arise for novice leaders, it often exceeds their capacity, resulting in failure or succumbing to various factors. Factors such as the lack of community support and mentoring, education, experience, and attention to healing personal issues influence leaders. These elements can lead to poor health, stress, strain on family members, anger, frustration, and abuse of alcohol. This leader explains, “That was my mission when coming back to Council, to try to set up a leadership system. But my advisor said it’s a *huge* subject. So they throw up their hands and I don’t know [how]!” Many participants mentioned that the “key to

leadership is to look at the future” and “some day when I lose interest, I’ve got to move aside and let other people in.” However, “leadership mentorship has been torn apart and we need to rebuild [it].” Although the conditions under the current rules and regulations inhibit leadership development at a community level, some leaders are working hard toward solutions.

Although traditional leadership still exists, there is sometimes friction between them and the elected representatives. Although not always the case, elected Band Chiefs may be recognized for their role at the band office and administering the Indian Act, but they may lack the community’s full support, unless they also have a foothold in the local cultural practices.

The Indian Act and other such legislation are viewed as constant barriers to self-government and grassroots initiatives. These promote “dependency on a system” of rules and regulation, offering little time and incentive to be creative in decision-making processes and leadership training initiatives. As pointed out by this participant,

That leadership training they are talking [about] is to become a leader the same way. It is not really a true leadership. From an independent nation, they created [a] dependency nation and today we try to make them bring back those values that we [once] had. It is not there. The training programs I see today, is you're still dependent on something else.

Electoral systems are also susceptible to manipulation by people and numbers, exposing many systemic flaws and human weaknesses, for example, the “buying of votes from the youth” or successful campaigns based on “the size of the family.” Ultimately, these processes are power and competition based, and runs contrary to original Indigenous governance philosophies, many of which were egalitarian. Instead, the present systems promote divisions and a system of winners and losers. However, many leaders must learn to make the best out of the difficult conditions where few options are available.

Leaders must also learn to manage their time, energy, and resources. Some feel the time spent on process and administering complex sets of laws, rules, regulations, and legislations is a deliberate act to keep them from addressing the real issues effectively, thereby tying their hands from really helping people and making a difference. It seems that just when things are getting organized, another election is due. This has a de-stabilizing effect on communities.

Use of language and terms.

At times, the terminology used to describe RRU's initiative, came under scrutiny, i.e., *education, training, and leadership*. The careful selection of one's words is characteristic of many respected Indigenous leaders. As one Elder put it, the words you use "create structure." For instance, the structure associated with being *educated* can either instill hope or conceal arrogance. A few participants urged well-educated people not exaggerate the value of their education because *knowledge alone doth not a leader make!* What is more revered than education is how one uses it, the dignity one extends to others, his or her "humbleness," his or her "commitment to the people," and his or her "emotional intelligence." Using the terms *training* versus *education*, lends itself to an experientially based model utilizing hands-on experience, teamwork, and mentorship. This however, may be difficult to deliver. Some do not believe it appropriate to match the terms *leadership* with the term *program*. Others felt that RRU must carefully consider what they are offering, i.e., leadership versus business courses.

Because Indigenous leadership was structured so differently originally, the term *leader* is difficult for some people to apply to themselves, although they are clearly acting in leadership capacities. Historically, "you just knew who they [the leaders] were" and some prefer "to work quietly in the background." This differs from the dominant leadership models of today where the goal is to climb the ladder of success and then stay on top as CEO or President. To the

disappointment of many of the interviewees, many Indigenous leaders have adopted these competition-based mental models and pointed to recent news events. However, they do not “blame the people,” but rather blame their “lack of education” and the limited political structure they have been given to operate in. In my brief encounters with the participants, I noted several philosophical approaches to leadership, e.g., hierarchical and structured approaches, shared leadership styles, and adapted styles, which makes the most of several standard and cultural approaches, based on the situation and audience in the moment. Overall, education was primarily played-up as the key to the future in helping resolve Indigenous issues and was described as a worthwhile “discipline.” However, it was also played-down, mainly to temper the ego and keep it on track to help people.

Impact of acculturation.

Another over-arching theme is the issue of acculturation. Indigenous people do not want to enter programs that will “further the acculturation process” (personal communications, Anon 8, December 17, 2005) or “use us and then dump us” (Anon 2, personal communications, December 1, 2005) as past experience has dictated. These narratives reflect the resulting cultural and financial costs:

- “Make the program affordable.” The speaker also commented on the bankruptcy rate of many of their people who undertook pricey education and could not find employment.
- “Is it that they really want to help us or do they [RRU] want the money? I get suspicious.”
- “The difference about self-government and leadership training, [and] these skills has got to be understood. Otherwise, all you’ve got is a Tribal Chief or Band Chief or CEO who may be good at setting up casinos. . . . This is not about money this is about being alive!”

- “Because I look at all these training programs. . . . [They] charge a bunch of money [and] at the end of the day, [there] is nothing you need. I go to these workshops, [and] I listened to them, [but they are] not teaching us anything. But they sold us on a lot of issues.”

Early education of leaders.

Early education of leaders continues to be an essential value amongst Indigenous people although it has been greatly corrupted by modern times. Ideally, leadership is the responsibility of the whole community and the families. Family is also extended by the practice of adoption or inclusion of other people, both blood and non-blood relations and is still a common practice today. Parents and children are encouraged to view their immediate and extended family as a resource and protection, addressing extended family as grandparent, auntie, uncle, niece, and nephew. Most participants spoke about how leadership begins with the child, and reaches back to when their mother and father were children. Therefore, children were not only perceived as the future leaders but actually the fore-bearers of the future leaders or two generations back.

Although Indigenous leadership development approaches have adapted to these modern methods of leadership development, it is still foreign to many. Most of the interviewees were involved in some form of youth development through sports, groups, circles, youth councils, cross-cultural exchanges, and cultural activities like dancing, drumming, and singing.

The comments below provide insight into early Indigenous leadership development:

- “Most of the tribal leadership has always been in place. It has never been forgotten. It isn’t about Nations or tribes. Mostly it’s about families, large families. That’s where the whole concept of leadership comes from. It comes from a house.”
- “Education of leaders is culturally extremely different and starts in the early age, and would-be considered unsafe by today’s mainstream standards.” As in this example, this Elder

related a story about his grandmother who schooled him in the medicine ways and taught him to never fear anything in the natural world. He recalls at a very young age, being left to commune with nature for several hours and then find his way home.

- “Leadership starts with the mothers.”
- “In retrospect, my early life laid the foundations [for leadership today].”
- “When I was born they [the community] did a three-day pipe ceremony and they knew I would be a leader. My uncles took me on [as a] son. . . . These things make me unique.”

Impact of residential schools.

Most of the participants I interviewed experienced Indian residential school firsthand, although not all spoke negatively about their experience, it was indeed life altering. Consequently, their early childhood perceptions have given way to mature perspectives. Several participants raised a concern that leaders need to take responsibility for healing their issues; otherwise, they may not influence people in the direction of unity.

The interviewees share these considerations about residential school:

- “Wounded from residential schools, the tendency is to generalize and objectify.”
- “Our young people need to understand that they are a product of the old inter-generational [school] product [and this] comes into play. They need to understand their parents. . . . There is this opportunity to connect this healing journey.”

Left unresolved, early childhood trauma can affect leaders and their people, for example:

- “The acculturation aspect, like the residential schools, [was a] really deadly and very violent way. Taking the children away is extreme violence. I went from an extremely safe place for a child to an extremely unsafe place.”

- “You see how the residential schools . . . indoctrinated them? Not only indoctrinated, but physically and sexually abused them throughout their life.”

A few participants caution that universities must prepare themselves to deal with these issues and “the buttons to be pushed” citing that a simple thing like staying in residency style dormitory can trigger serious conscious and unconscious anxiety.

Cross-cultural education.

Cross-cultural educational settings hold both great promise and challenge in managing diversity both within and amongst native and non-native peoples. It is a complex issue, however the majority of the participants advocate for more sharing between cultures while retaining his or her cultural identity. As examples, “cross-cultural education counters the racism and the stereotypes” and “the education of non-natives is equally important.”

Indigenous presence.

Developing an atmosphere of Indigenous presence is important. This presence extends to all people in their life, work, and school settings. These comments highlight what one might expect to experience when being amongst Indigenous people:

- Bridging – “I think that what’s important to say is that we rely on developing the foundations for our understanding from Elders who don’t have degrees, they have their own degrees. So how do we marry the two systems together? That’s the bridge building.”
- Diversity – Indigenous peoples are a diverse group spanning many faiths and spiritual practices. They also range from possessing no knowledge to a great deal of knowledge of their respective nations, e.g., culture, customs, protocols, principles, language, and history.
- Elders and Ceremony – The inclusion of prayer, requests for support and spiritual guidance, expressions of gratitude and honouring of the Creator and Creation are fully interwoven. “To

me the key is the Elders. They are the keepers and they are the ones that are going to raise the children. We lost a lot of our ceremonies, ceremonies I don't even remember. We lost them all. I noticed now that more and more ceremonies are starting and being revived."

- Hospitality – Food, feasting, and hospitality are strong values in forming unity.
- Laughter and Humour – "Laughter is one of the cultures." Also, "the number one thing is a sense of humour. I love humor and love to use it when I can."
- Sanctuary – Some strongly believe that Indigenous people have a role in "creating a sanctuary." A place to retreat to simpler values, commune with nature, and is open to all people in need. A place where everyone and everything is seen, heard and held as sacred. As one Elders states, "In my view if our leaders were truly grounded in the cultural heritage, we would be transforming our communities and role modeling where the world can go."
- Storytelling – "It's the stories that connect people here." In addition, the use of "symbols" and "metaphors" are essential to communication.

This analysis could easily be expanded on; however, I hope that these highlights have provided you the reader, with a perspective from an Indigenous point of view on what leadership means, the challenges, and the leadership training approaches.

Study Conclusions

All of the participants clearly embodied the essence of Indigenous leadership. Their concerns about the current state of world and the difficult conditions they are working in are only second to their persistent desire to build a better future. When attempting to identify what guides and fuels these leaders overall, I discovered these extraordinary traits: A deep spiritual connection, an outstanding ability to focus and commit, and a driving love and vision for the people.

The remainder of the study conclusions is organized under these five themes. Please note that some conclusions were elaborated on; while others are simply stated, thereby substantiated throughout the findings, conclusions, and recommendations in Chapter 5:

- *Theme 1: The Development of Indigenous Leadership at Royal Roads University*
- *Theme 2: Program Development – Areas to Watch For*
- *Theme 3: Course Design*
- *Theme 4: Communication Styles and Factors*
- *Theme 5: Course Competencies*

For a summary of the conclusions, (see Appendix L).

Theme 1: The Development of Indigenous Leadership at Royal Roads University

Conclusion 1: Indigenous programs and clientele will present RRU with new challenges.

Indigenous people possess distinct cultural and social issues, not shared or appreciated by many Canadians, e.g., First Nations live under separate and demoralizing rules dictated by the Indian Act and cope with appalling conditions of poverty and inadequate infrastructures. The majority of educational providers in mainstream education settings, like RRU are far removed from these realities. To truly design and develop workable programs for Indigenous people, RRU must deepen their cultural and social awareness of Indigenous peoples and challenge themselves to help address these issues in a culturally appropriate manner. For example, “In academia, potential teachers need to become more educated about Indians, but this requires a change in the country's university system” (Mihsuah, 1996, p. 117, para. 1).

Despite these difficult conditions, many Indigenous people live extraordinary spiritual lives, possess outstanding compassion to share with others, and cooperate on solutions to

improve everyone's quality of life. The very existence of Indigenous people speaks volumes to their resilience.

Conclusion 2: It is imperative that RRU involve a cross section of Indigenous people and other expertise to consult on the development of culturally relevant programs.

Consultation with Indigenous peoples is crucial in the development as is, the inclusion of a cross section of people representing cultural and racial diversity. Mercredi and Turpel (1993) echoes the sentiments of the participants stating, "Genuine First Nations approaches and perspectives must be at the heart of any Canadian initiative to address the problems" (p. 5).

Conclusion 3: Support for the leadership program can be achieved through community involvement.

Conclusion 4: RRU must assess their suitability and their commitment as the host.

Overall, the participants supported RRU in this initiative, provided the program is created in consultation with Indigenous peoples and the impact on Indigenous peoples is examined and weighted evenly between the benefits to them and to RRU.

Theme 2: Program Development – Areas to Watch For

Conclusion 5: Indigenous people want universities to consult with them, get to know them, and become knowledgeable about their culture so that they can participate in the process.

These words echo this conclusion:

Special consideration should be given to the impact of any development project on First Nations peoples and lifestyles, and decisions to proceed with development should be reached only with the free consent of the First Nations affected. (Mercredi & Turpel, 1993, pp. 239-240)

Conclusion 6: Affordability of the program is an imperative.

With the exception of a few wealthier bands, “Indigenous peoples are commonly among the poorest segments of a population” (Hughes, 2003, p. 16, para. 2). Affordability is imperative as is sustainability of the program. Emphasis on post-graduation employment initiatives, may offset concerns about investing in programs that do not guarantee employment.

Conclusion 7: Accessibility of the program is an imperative.

Accessibility issues can be overlooked and elude program providers after learners are successfully in place. The most common factor affecting accessibility is financial. In RRU’s case, technological connectivity and computer proficiency also factor into it. It would be worthwhile exploring accessibility factors from an Indigenous perspective, e.g., lack of familiarity with post-secondary settings, computer literacy, on-line learning suitability, and language issues.

Conclusion 8: Indigenous people place a great deal of importance on the words and labels used to describe Indigenous-ness and related programs.

Indigenous leaders choose their words carefully and for good reason. Hughes (2003) offers this insight into the fear of being confined to literary stereotypes and treatment,

Today, whether indigenous peoples are still living in the old ways or not . . . old labels stick to new bottles, keeping indigenous peoples sidelined and ‘justifying’ bad treatment by governments, organizations and individuals. (p. 43, para. 2)

For this reason, RRU’s attention toward this aspect is crucial to the development.

Conclusion 9: The labels attached to Indigenous groups create structure, i.e., the terms defining native identity. Sensitivity and awareness of these issues is important.

The terms used to name something can restrict or open the net of possibilities. In this case, using the terms First Nations is restrictive to Status Indians versus Indigenous opens it to

the world. Defining the terms of reference to be used is worthy of much exploration. Therefore, RRU must clearly define what they are offering and name the course accordingly.

Conclusion 10: The values of modesty and selfless service demonstrated by Indigenous peoples and culture will have a leveling effect on the program and other motivations will have to be identified beyond money and prestigious titles to attract these potential leaders and teachers.

When observing the selfless service, modesty, and the uneasiness of some Indigenous leaders to self-identify as a leader, I wondered how this might deter a certain portion of Indigenous people from enrolling in a *leadership-training* program, especially without outside encouragement from family and community. If for example, the title of the program is perceived as too boastful, it may be a deterrent to a number of applicants, although accepted by mainstream standards. This issue is not likely to affect people who are already in well-established positions of leadership. It will more likely affect those people who are not in recognized positions. Justa Monk encapsulates this attitude, describing his Indigenous leadership training and motives:

There had been so many times in my life when, if I had been told that someday I would be chosen to lead my people, I would have replied, ‘Get out of here! Don’t give me that bull!’ And yet it happened.

When I was a little boy . . . it never occurred to me that one day I might lead my people, or even that such people as leaders existed . . . and yet [I was] trained up by my parents and the community in the potlatch spirit to love, respect, and share, and to cherish the land. (Moran, 1994, p. 10)

Conclusion 11: Native university student’s success rates are lower than mainstream averages and interventions will need to be considered.

Reports vary, however some state that twice as many native students dropout their first year university versus non-natives, which sends a clear signal to universities that more intervention is needed. This topic requires extensive research spanning early-childhood, primary, secondary, and university education. However, research efforts at universities are complicated by the fact that Indigenous student enrollment and outcomes are not tracked, e.g., RRU, UBC, and McGill. Regardless, I believe willing self-identifying Indigenous MALT students (past and present) would volunteer rich feedback in the development of an Indigenous leadership program.

Conclusion 12: There is a caution around being surveyed and analyzed, especially by non-natives because of a history of misuse, misrepresentation, and abandonment.

Mihesuah (1996) states, “Because of the lack of sensitivity many scholars have demonstrated while studying Indians and their cultures, various tribes are regulating the type of research permitted on their people and culture” (p.73). Mihesuah also adds, that “researchers should not take offense if the answer is ‘no’” (p.73).

Theme 3: Course Design

Conclusion 13: It will be imperative to create an atmosphere of respect for all cultures and races. Therefore, the program must model and promote two-way cultural exchange.

Several participants made a case for equality amongst all races. This understanding and commitment most often emerged through the teachings of Elders or through a personal healing experience. Everyone deserves a respectful and safe learning environment.

Conclusion 14: It is crucial that the diversity of Indigenous groups be acknowledged and that cross-culturalism be promoted.

For leadership development, it is crucial to retain cultural identity and honour the differences and commonalities of all peoples. I think it is essential that this program be committed to promoting diversity. This quote speaks to the diversity:

Indians are indeed multifaceted peoples. Each tribe or nation has a complex past and present, and it is a mistake to generalize Indians, just as it is incorrect to generalize Europeans, Africans, Hispanics, or Asians. Because of the differences between tribes and diversity of the individual tribal members, discussing Indians is not easy. Indians as well as their cultures and traditions change over time, in response to the conditions around them. They are not static. New ideas meld with old ones. Indians are individuals and within each tribe are people who might be labeled traditional, progressive, mixed-blood, or fullblood. Members of the same tribe do not have the same adherence to traditional culture. . . some know little about their culture because of disinterest or because they have not been raised in their tribal environment. In some cases, Indians are just like non-Indians in both appearance and cultural adherence. (Mihsuah, 1996, p. 16)

Conclusion 15: The program must include Indigenous presence and Indigenous staff.

Conclusion 16: Indigenous spiritual values and principles are vital to the planning and delivery of Indigenous leadership training.

Indigenous education must be founded on the broad philosophical, spiritual principles, and values of the culture. “The only way we can survive is to recover our strength, our wisdom, and our solidarity by honoring and revitalizing the core of our traditional teachings” (Alfred, 1999, p. xii). These traditions include the spiritual, symbolic, and metaphoric constructs of Indigenous culture. Hughes (2003) observes,

Indigenous peoples have many admirable qualities that are sorely needed in today's world-including spirituality, egalitarianism, a sense of being grounded or centered, a lack of neurosis, wisdom, strength, usually a great sense of humor and perspective, too. (p. 8, para. 3)

As clarification, there is a distinction between spiritual principles and spiritual practices. Indigenous people have expanded into many different spiritual practices. Many Elders and Indigenous people have married both religious and spiritual practices successfully.

Conclusion 17: The incorporation of Elders and culturally learned people is vital to the success of the training. They must be given the latitude to teach and evaluate in their own way.

Elders bring an awareness and perspective on leadership that is the product of a lifetime of achievement (mistakes included) and spiritual training. In addition, many Elders will rarely come with prepared speeches. Rather, they tune into their own heart and the spirit of the moment. This requires a high level of personal trust, emotional intelligence, and skill.

Conclusion 18: Indigenous Elders incorporate helpers to help organize the delivery. This approach provides leadership and mentoring opportunities for the helpers.

Elders rarely work alone and are often accompanied by one or more helpers. Many of the Elders or respected people are in fact elderly, although it is not always the case. Helpers are usually family members and trainees. The duties may include set-up, caring for the Elders, translating, and singing songs. This is *not only* essential support, but emphasizes the leader's role to mentor new leaders. As a result, when inviting an Elder, expect to host the helpers as well.

Conclusion 19: There is definite resistance to acculturation. It is a clearly stated requisite that this program not be used to further assimilate and acculturate Indigenous peoples.

“Native peoples *will* not be assimilated, and their fierce wish to retain their own culture is intensifying as industry, technology and communications forge a larger and larger mass culture, extruding diversity” (Berger, 1991, p. 161, para. 1). Indigenous people, especially First Nations’ view their land and themselves as occupied people abiding within curtailed liberties that differ from other Canadians. For their expropriated land and resources, Indigenous people receive few returns in comparison to the massively diminished resources and minimal regard for Indigenous ways of life, land rights, language, and protocols. Although some despair to the point of suicide and alcoholism, others resist the cultural decline. Berger (1991) suggests,

They feel the tremendous pull exerted by the mass culture of North America. But searching for their own identity, they continue to resist assimilation. . . . This tension between the claims made on them by two worlds lies at the root of the disorders which afflict them. (pp. 37 – 38)

Conclusion 20: There is a need to educate both native and non-native people on the effects of assimilation and acculturation to guard against inculcation of this social conditioning.

Assimilation *requires agreement* and it affects native and non-native people alike. The issue of assimilation and acculturation into western society by way of educational institutions is a pivotal and highly sensitive issue. Consequently, RRU staff and administrators must become aware, understand, and then resist the assimilative conditioning that both mainstream and Indigenous people are subjected to. For instance, resist the popularized integrationist jargon, because language creates structure and when we change the language, the structure will naturally follow. Rather, an emphasis needs to be on promoting and preserving cultural diversity. Be aware that not all Indigenous people are aware of these complex issues. However, with a commitment to increase the awareness of acculturation and these kinds of attitudes, it will bring

about the emergence of informed future leaders who possess a greater appreciation for the issues and barriers. These leaders are then better equipped to facilitate positive change for Indigenous and Canadian people alike.

Conclusion 21: Discrimination, inequality, racism, and stereotypes (DIRS) continue to be strong and elusive barriers for Indigenous people and are the source of much pain and despair.

These powerful and debilitating forces bring about tragic results. The counter balance to eradicate DIRS comes through mutual appreciation and education. Mihesuah (1996) urges,

It is important for all of us to recognize and to combat stereotypes. All peoples deserve to have their histories and cultures properly placed in the scheme of things. Anything less does us all a disservice. (p. 17)

Conclusion 22: Sensitivity to residential school impact is crucial in interacting with any Indigenous leadership learners and staff.

“Long-standing policies of the assimilation and diminution of First Nations spirituality and values –through such vehicles as the residential school system-have undermined First Nations individuals and weakened communities” (Mercredi & Turpel, 1993, p. 4, para. 1). Consequently, sensitivity to residential school impact is crucial in interacting with any Indigenous learners and can be a definite learning barrier because of the extreme violence and oppression that many, but not all, First Nations’ people experienced then and experience now. The affects of separation and trauma of all kinds is having an inter-generational effect because of the breakdowns in personal autonomy, the family, and community. Although the harsh legacy has been hard to forgive by some, others work diligently to heal their issues. “Indigenous people today are seeking to transcend the history of pain and loss that began with the coming of Europeans into our world” (Alfred, 1999, p. xi). A deeper awareness of the issues and possible

triggers is crucial in identifying and supporting learners through possible dysfunction, illness, or stress-induced occurrences. This awareness is crucial when developing the program support.

Theme 4: Communication Styles and Factors

Conclusion 23: An understanding of language and communication styles is key to understanding the factors that influence communication with many Indigenous peoples.

Communication is core to any human interaction, especially in a teaching and learning environment. Human communications is always a translation even in the same language group. Communication consists of complex systems of verbal and non-verbal exchanges. Non-verbal body language presents 60% of the message. Factors like environmental settings, styles, customs, and languages influence communication. Indigenous communication styles can give insight into Indigenous people for example,

One thing most people realize almost instantly about First Nations leaders is that they are superb orators, especially when speaking in their own languages. These skills come naturally to First Nations peoples and we have many great speakers and leaders.

(Mercredi & Turpel, 1993, p. 11)

Conclusion 24: Strong distinctions exist between Indigenous communication and predominant mainstream communication styles, especially in educational contexts.

Communication and the language embody social, value, and mental structures. For example, the dialogical (discussion-based) and lecturing styles so prevalent in mainstream education settings inculcate certain values and mental models. These approaches are fact-based, argumentative in nature, promoting critical thinking. However, many Indigenous leaders believe it also builds a dependency on external sources, moving one away from one's inner resources. Differing values such as these can create conflict for Indigenous peoples, making academic

environments unduly challenging. For example, the strong emphasis on critical thinking, although important at times, is over-emphasized in study and tends to undermine the natural tendencies of trust, spontaneity, and acceptance.

Conclusion 25: Indigenous non-verbal language can differ greatly from the mainstream.

Reading the signals of non-verbal communication is strongly connected to human survival. Those who read these messages with accuracy are considered highly attuned communicators. However, consider what might happen when one is not familiar or comfortable in the context of a new body language. Can one assume anger or a lack of receptiveness on the part of an Indigenous person with closed body postures and stone-faced expressions? The short answer is no, however, it can be challenging to enter the world of unfamiliar body language.

Conclusion 26: Indigenous language issues and perspectives are vital to understanding Indigenous people. Understanding the impact of language, its use, and the translation limitations of English can provide invaluable insight into Indigenous culture.

Rapid Indigenous cultural erosion is evident today. Indigenous people believe strongly that part of this erosion can be attributed to loss of language and the deficiencies in translating Indigenous concepts into English. Language carries not only a message but also carries the imprint of the very culture itself. The loss of language is a great concern because once the language is lost; a way of life is lost as well. This is particularly acute for endangered languages on the West Coast. Although English is fast becoming the universal language, its deficiencies erode the structure of other cultures. Keeping in mind that Indigenous languages do not share their origin or roots with European languages it was thereby devoid of European structure, e.g., values and mental models. There are many leadership concepts that are difficult to translate into English and vice-versa. This concept of language may not be fully appreciated by unilinguals.

Conclusion 27: Indigenous communicators cultivate strong listening, self-reflection skills and wholistic formats.

Indigenous communicators are often storytellers, drawing from the antics of the human and natural worlds. This stems from the Indigenous principles that all things have a spirit and all things are inter-related. Although this principle may not be as strongly held by all Indigenous people, it is considered a fundamental and prevalent truth, as native and non-native people are discovering, e.g., Systems, Quantum, and Chaos research. An Indigenous teacher's use of story, metaphor, symbolism, and language, is designed to create deep learning moments at conscious and unconscious levels. These stories often reveal many teachings and carry more grit and real-life application. This demands a depth of thinking and listening skills that goes beyond being spoon-fed facts or portrayals of objective truths. It is perceptive rather than prescriptive.

Conclusion 28: Humour is a key element of Indigenous communication and teaching.

Humour enhances, energy, bonding, participation, and perspective. Humour and laughter espouse many health benefits, e.g., releases endorphins. Indigenous humour is also quite often more gritty in a comical way. Indigenous humour is likely to stretch the boundaries of conservatism. Nevertheless, humour is an essential communication, e.g., teasing is a form of endearment and a sign of trust. It has a leveling effect, breaking down barriers of status and ego.

Theme 5: Course Competencies

Conclusion 29: There is a need to expose and build strategies for Indigenous leaders who administer the Indian Act, a great barrier to Indigenous leadership.

Indigenous leaders lead their communities under tremendous pressures to satisfy difficult, racist, and complex systems, especially under of the Indian Act.

The Indian Act, which has its roots in 1876 and is still in force today, governing the lives of Indian people. The Act has undermined the practice of self-government of all First Nations, and has caused great grief and injustice. (Mercredi & Turpel, 1993, p. 3, para. 2)

Indigenous leaders need the support of not only their people, but the understanding of their issues by the larger society to affect the change they are seeking in the world today. A rebalancing of the power and control is needed to create an environment of inclusion, equity, and justice. For example, the oppositional or competitive electoral selection of Indigenous leaders, imposed by the Indian Act, is a widespread concern for all First Nations participants. The leadership challenges facing First Nations' leaders who must deal with these and other regulatory legislation are so complex that it is obvious it is not designed to work effectively but rather become a leader's preoccupation, draining precious resources away from the needs of the people. Despite protests, the federal government continues to create a parallel system that is not only ineffective, but fuels racist and discriminatory attitudes towards all Indigenous peoples. However, perhaps with education, awareness, and support from native and non-native people, the injustices and peaceful strategies will continue to emerge.

Conclusion 30: The subject of stress, stressors, and stress management is a major concern and the cause of illness and sometimes failure to begin or succeed in leadership.

The 24/7 schedule that most First Nations Chiefs and other Indigenous leaders deal with is typical and extremely wearing on the person. Families and co-workers suffer as well from the influence of a stressed-out leader. The stresses of being a public figure, the loss of family privacy, and the persistent social issues of many communities can challenge the mental, emotional, spiritual, and physical health of leaders. Leaders must learn to manage these challenges. These stresses and pressures can also deter new up-starts.

Conclusion 31: Mentoring is a vital leadership skill to both learn and emulate.

Mentoring has long since been an important teaching style. Indigenous learners would benefit from opportunities to observe and model Indigenous mentorship.

Conclusion 32: Environmental impact is a great concern to Indigenous people and environmentally conscious corporate role models are needed to encourage this facet of leadership, like RRU.

Environmental factors directly impact the land, water, air and all of its inhabitants. Indigenous people “foresaw the global, social, and environmental crisis generations ago, and it’s about time the rest of us paid attention to their vision and example” (Hughes, 2003, p. 8). Indigenous leaders, especially those who have witnessed the dramatic changes and loss of natural resources and habitat are alarmed at the impact today and on the future generations. Loss of natural habitat has a direct correlation with loss of culture, food supply, and ceremonies. As modern life continues to encroach at a fast rate and pollution increases, many leaders are fearful of the consequences. Rapid acculturation and the dire need for economic development make Indigenous people very vulnerable in contributing to the decline of the environment. The lack of education about environmental impact is widespread among all people. Unfortunately, many native people are lacking the understanding and spiritual principles that could divert this negative impact. RRU is a good corporate role model to demonstrate environmental leadership.

Scope and Limitations of the Research

The following factors may limit the application of the research findings to other settings.

Firstly, all of the native participants are Status First Nations, resulting in an emphasis on First Nations’ issues. I did not meet my original intention to interview both First Nations and

Métis people, due to lack of their availability. Three of the participants however, spoke proudly of their former Métis backgrounds bringing into balance the exclusivity of First Nations people.

Secondly, I interviewed more male leaders than female leaders. Although unintentional, the findings may inadvertently under-represent Indigenous women's leadership challenges.

Thirdly, I conducted this research as an independent supporter of RRU's investigation into Indigenous leadership training. This arrangement allowed me the freedom to determine the scope of my project. On the other hand, I entered the project with minimal knowledge of RRU and their prior Indigenous initiatives. Therefore, these findings are not contingent on or connected to any of RRU's earlier initiatives and may have limited application in that regard.

CHAPTER FIVE – RESEARCH IMPLICATION

Study Recommendations

These recommendations link to the themes, findings, and conclusions in Chapter 4. To ease readability, I preceded each recommendation with its originating conclusion (see Appendix L). Several of the recommendations include suggestions for action. I concluded this section with recommendations from the participants. The recommendations to RRU are as follows:

Theme 1: The Development of Indigenous Leadership at Royal Roads University

Conclusion 1. Indigenous programs and clientele will present RRU with new challenges.

- Recommendation 1 a: RRU become familiar with the leadership challenges, cultural, and social issues of Indigenous people. The new directions that this inquiry may take will help guide the goals and objectives for the program, adding to its relevancy for Indigenous leaders and their communities. Suggestion: This research project could be expanded and deepened to gather additional insight.
- Recommendation 1 b: RRU create opportunities for ongoing evaluation and development to support the long-term development of the program. Suggestion: Consider further action research steps from this and other research projects.
- Recommendation 1 c: RRU explore the Indigenous leadership precepts that run parallel and contrary to the mainstream leadership models, thereby creating a truly Indigenous leadership program that harmonizes with workable leadership models, especially in the new sciences.
- Recommendation 1 d: RRU consider the naturally occurring transformative implications that come with involving Indigenous people, especially traditional Elders. Suggestion: Consider contracting an Indigenous coordinator to help build and maintain those relationships as a cultural liaison.

Conclusion 2: It is imperative that RRU involve a cross section of Indigenous people and other expertise to consult on the development of culturally relevant programs.

- Recommendation 2 a: Create an advisory board consisting of Indigenous leaders, business people, and RRU representatives to help in the development.
- Recommendation 2 b: Consult with Indigenous Elders and leaders on the pivotal spiritual principles and values that are fundamental to Indigenous leadership and training.

Conclusion 3. Support for the leadership program can be achieved through community involvement.

- Recommendation 3 a: Get to know and create allies in the Indigenous community. Listen to those who may seem resistant at first and learn from those insights as well.
- Recommendation 3 b: Consider the role and involvement of Indigenous and the wider community, e.g., Youth and Elders in the design and development of the program, as leadership is nurtured at a young age. Consider a community approach and ways of encompassing the family unit. Suggestions: - Host a feast or honouring ceremony for Indigenous people and the ancestors of this land, especially the Esquimalt Nation, whose land RRU is built upon. Indigenous family title to land is perennial and honouring these families builds good relations. - Consider the possibility of sponsoring or supporting ongoing Indigenous events, e.g., the upcoming Indigenous games or host an Indigenous Youth or Elders Leadership conference.

Conclusion 4. RRU must assess their suitability and their commitment as the host.

- Recommendation 4 a: Create opportunities for dialogue and assessment from within RRU to clarify their commitment and suitability for hosting Indigenous leadership initiatives.

Suggestion: Create strategies and tools to conduct an internal assessment of RRU, i.e., strengths, weaknesses, assets, liabilities, and attitudinal factors.

- Recommendation 4 b: Examine other national and international universities hosting Indigenous programs, especially leadership programs. Suggestion: Ask the question, "What can we learn from those experiences?"
- Recommendation 4 c: Investigate local Indigenous leadership programs offered in BC, especially that of Indigenous Governance Program at the University of Victoria. Assess the similarities, differences, and distinct aspects that RRU proposes to deliver. Suggestion: Ask the questions: Where does this program fit into the present program offerings? What will RRU offer that is unique, e.g., accessibility through online learning environment? How do Indigenous people feel about those programs and facilities?

Theme 2: Program Development - Areas to Watch For

Conclusion 5. Indigenous people want universities to consult with them, get to know them, and become knowledgeable about their culture so that they can participate in the process.

- Recommendation 5: Consider and implement ways to become involved in Indigenous community. Suggestion: Develop and implement a committed Indigenous advisory group.

Conclusion 6. Affordability of the program is an imperative.

- Recommendation 6: Although RRU will need to balance their financial gains, it must be affordable for it to be accessible to Indigenous peoples.

Conclusion 7. Accessibility of the program is an imperative.

- Recommendation 7: RRU will need to investigate accessibility issues, e.g., financial, technical and other barriers for Indigenous learners.

Conclusion 8. Indigenous people place a great deal of importance on the words and labels used to describe Indigenous-ness and related programs.

- Recommendation 8: Gather input from Indigenous people as to the naming of the program and program elements.

Conclusion 9. The labels attached to Indigenous groups create structure, i.e., the terms defining native identity. Sensitivity and awareness of these issues is important.

- Recommendation 9 a: RRU needs to define the scope of this program and whom it is designed to serve and in what settings.
- Recommendation 9 b: Be clear about the Indigenous terms and the resulting structures that are communicated when using and applying these terms, e.g., Indigenous, Status Indian, Métis, Inuit, and Non-Status Indian. Many Indigenous people are either not aware or are resistant to coming under any group labels. Many non-native people are also unaware or unsure of these terms and the implications.

Conclusion 10: The values of modesty and selfless service demonstrated by Indigenous peoples and culture will have a leveling effect on the program and other motivations will have to be identified beyond money and prestigious titles to attract these potential leaders and teachers.

- Recommendation 10: An examination of the issue of modesty will illuminate several leadership issues. Suggestion: Host a discussion group to look into this issue.

Conclusion 11. Native university student's success rates are lower than mainstream averages and interventions will need to be considered.

- Recommendation 11 a: Research current trends and success rates within RRU delivered programs.

- Recommendation 11 b: Conduct research into past and current RRU Indigenous learners, examining success and failure rates and factors. Suggestion: Consult with graduates and non-graduates on their reasons for success or failure.
- Recommendation 11 c: Strongly recommendation that RRU contract one or two full-time Elders to support both learners and staff throughout the residency programs and in the online course study.
- Recommendation 11 d: RRU consider tracking self-identifying Indigenous learners for future consultation.

Conclusion 12: There is a caution around being surveyed and analyzed, especially by non-natives because of a history of misuse, misrepresentation, and abandonment.

- Recommendation 12: RRU must develop a set of clear intentions and find ways to acknowledge Indigenous people's spiritual and informational contributions and efforts.

Theme 3: Course Design

Conclusion 13: It will be imperative to create an atmosphere of respect for all cultures and races. Therefore, the program must model and promote two-way cultural exchange.

- Recommendation 13: Review and consult Indigenous facilitators on the impact of current training and the dominant unidirectional approaches to cross-cultural training. Promote two-way directional cultural approaches and exchanges. Suggestions: Invite Indigenous and non-native people to speak to these issues, particularly those who are really clear about the damaging effects of unidirectional cultural awareness training and the merits of true two-way cultural exchanges. For instance, one-way cross-cultural awareness can serve to objectify Indigenous people and encourage complacency, e.g., viewing native people as "nice tourist

attractions.” Indigenous people and their issues need to be taken seriously and balanced with compassion, warmth, and wisdom.

Conclusion 14: It is crucial that the diversity of Indigenous groups be acknowledged and that cross-culturalism be promoted.

- Recommendation 14: Conduct and facilitate two-way cultural awareness raising sessions to raise the awareness of staff and the potential learners about the diversity of Indigenous and peoples and all races. Suggestions: Design exercises and components that nurture attitudes of respect for all races and creation.

Conclusion 15. The program must include Indigenous presence and Indigenous staff.

- Recommendation 15: Hire knowledgeable Indigenous instructors up to a minimum of 50% for the delivery of this program. All of the instructors must role-model excellent cross-cultural and inter-racial relations.

Conclusion 16. Indigenous spiritual values and principles are vital to the planning and delivery of Indigenous leadership training.

- Recommendation 16: Create components that address and develop awareness of these spiritual principles and values.

Conclusion 17. The incorporation of Elders and culturally learned people is vital to the success of the training. They must be given the latitude to teach and evaluate in their own way.

- Recommendation 17 a. Consult with Indigenous Elders on what they need to deliver a culturally appropriate program. The accommodation of these elements will require considerable forethought. For example, the use of smudges, fire, drums, and other spiritual tools need to be harmonized with building and grounds regulations.

- Recommendation 17 b: Awareness and sensitivity to the diversity within Indigenous groups is crucial, e.g., religious belief or allergies that may affect the participation of some learners. The cultural diversity needs to be harmonized. Suggestion: Enlist the support of Elders to strategize around these sensitive issues. Awareness, forethought, and sensitivity are crucial.

Conclusion 18. Indigenous Elders incorporate helpers to help organize the delivery. This approach provides leadership and mentoring opportunities for the helpers.

- Recommendation 18 a. Learn and incorporate the appropriate protocols to approach the Elders for support and teaching. Ensure that they have everything they need in advance to support them. Suggestion: Consider hiring a cultural liaison to help coordinate these efforts.
- Recommendation 18 b. Elders have a strong sense of hospitality. The sharing of food is central to Indigenous cultural settings. The cafeteria-style food service will not be an appropriate venue, for a feast. Therefore culturally appropriate settings must be made available, preferably alcohol free. Some Indigenous Elders are sensitive to the presence of alcohol, particularly when their sacred bundles are at hand.

Conclusion 19: There is definite resistance to acculturation. It is a clearly stated requisite that this program not be used to further assimilate and acculturate Indigenous peoples.

- Recommendation 19: Build awareness of the effects of assimilation and acculturation on Indigenous people. Suggestions: - Develop program course modules to help facilitate this awareness. - Deliver assimilation and acculturation awareness sessions for RRU staff, faculty, administration and learners. - Provide personal and student support systems when opening up this sensitive subject matter.

Conclusion 20. There is a need to educate both native and non-native people on the effects of assimilation and acculturation to guard against inculcation of this social conditioning.

- Recommendation 20: Develop strategies and components to the training that will help all people involved in the program to become aware of assimilation and acculturation cross-culturally.

Conclusion 21. Discrimination, inequality, racism, and stereotypes (DIRS) continue to be strong and elusive barriers for Indigenous people and is the source of much pain and despair.

- Recommendation 21 a: Develop course modules on the issues and strategies to deal effectively with DIRS. In addition, address the interpersonal, community, education, organizational and workplace manifestations. Suggestion: Look at the nature and roots of these manifestations.
- Recommendation 21 b: Develop personal and corporate strategies that will support Indigenous people to deal effectively with the personal and professional stress that accompanies discrimination, inequality, racism, and stereotyping.
- Recommendation 21 c: Special attention may need to be explored by staff and learners in relation to the images and the treatment of Indigenous women by natives and non-natives since European contact. Contact has resulted in the erosion and subjugation of Indigenous women, societies, and leadership roles by men and women, natives and non-natives alike. More research would be required to address complex Indigenous women's leadership issues.

Conclusion 22: Sensitivity to residential school impact is crucial in interacting with any Indigenous leadership learners and staff.

- Recommendation 22 a: RRU must prepare themselves to deal with the residual issues of residential school trauma and the inter-generational effects because "buttons can be pushed." These issues require training, knowledge, and sensitivity. Suggestion: Consider RRU's environment may act as triggers, e.g., living in residential dorms may trigger serious

conscious and unconscious anxiety. Consider offering cultural awareness and conflict resolution training to people in authority, i.e., teachers, staff, and security guards.

- Recommendation 22 b: Structure the program to address any signs of undue stress and dysfunctionality. Offer support so that these triggers do not become a barrier to the effectiveness or completion of the program. Suggestion: Be prepared with counselling support in times of crisis, as these should not become the sole responsibility of the learner community. Consider full-time Elder support during residency programs.

Theme 4: Communication Styles and Factors

Conclusion 23: An understanding of language and communication styles is key to understanding the factors that influence communication with many Indigenous peoples.

- Recommendation 23: Build awareness of the factors affecting communication and the influences of environmental settings, language, customs, etc. Suggestion: Provide training and exercises to enhance all forms of cross-cultural communication.

Conclusion 24. Strong distinctions exist between Indigenous communication and predominant mainstream communication styles, especially in educational contexts.

- Recommendation 24: The distinctions between Indigenous communication and wholistic learning styles would help prepare instructors for Indigenous teaching and learning styles. An understanding of these principles will enhance the learning experience, as well as design programs that support and embrace these distinctions.

Conclusion 25. Indigenous non-verbal language can differ greatly from the mainstream.

- Recommendation 25: Many Indigenous peoples' body language, facial expressions and features differ from mainstream expressions and will need to be learned. Suggestion: Have a dialogue with staff and learners about non-verbal cues. Become familiar with these

expressions and body language. Prepare staff in reading Indigenous non-verbal language and discuss the lack of non-verbal clues that are customary in mainstream conversation, e.g., not being given the comfort of instant signs of agreement or gratification, like nods or murmurs.

Conclusion 26. Indigenous language issues and perspectives are vital to understanding Indigenous people. Understanding the impact of language, its use, and the translation limitations of English can provide invaluable insight into Indigenous culture and leadership development.

- Recommendation 26 a: Recognition that there is a deficiency in the English language to communicate and translate many Indigenous concepts, especially the leadership concepts. Direct translation is not always achievable. Recognizing this fact and the frustration that this condition may cause in imparting knowledge is an important awareness.
- Recommendation 26 b: Incorporating some Indigenous language development no matter how small can be empowering to learners and staff alike, e.g., greetings.
- Recommendation 26 c: Develop an appreciation for languages and the role it plays in creating cultural identity and structure. Suggestion: Bring in an Indigenous specialist to address this issue.

Conclusion 27. Indigenous communicators cultivate strong listening, self-reflection skills and wholistic formats.

- Recommendation 27 a: Develop a component on Indigenous teaching and learning approaches, in particular the differences in communication styles. Suggestion: The implementation of talking circles will support the practice of learning through listening and sharing in turn, promoting the values of patience, respect, and self-reflection. These qualities are essential in developing future leaders.

- Recommendation 27 b: When considering training, appropriate time must be allotted to allow the speaker to speak and group sharing afterward. Suggestions: Circles.
- Recommendation 27 c: Generally speaking, Elders encourage participants to learn the skill of listening and may discourage note-taking during some sessions. Suggestions: Circles and 5-minute on the spot journals after class can help to retain the information and experience.

Conclusion 28. Humour is a key element of Indigenous communication and teaching.

- Recommendation 28: Understand and promote the benefits of humour and the role in Indigenous culture.

Theme 5: Course Competencies

Conclusion 29. There is a need to expose and build strategies for Indigenous leaders who administer the Indian Act, a great barrier to Indigenous leadership.

- Recommendation 29 a: Have discussions and modules designed to examine the administrative and leadership challenges resulting from administering the Indian Act policies.
- Recommendation 29 b. Create learning modules that discuss the over-arching societal and political systems that oppress Indigenous people and strategies to address these issues effectively, particularly First Nations groups.

Conclusion 30. The subject of stress, stressors, and stress management is a major concern and the cause of illness and sometimes failure to begin or succeed in leadership.

- Recommendation 30 a: A stress management component will be essential to the training, involving the mind, body, and spirit connections to not only include the learner, but the effects on the learner's family unit. A wholistic approach is most appropriate.

- Recommendation 30 b: Promote physical activity on and off campus to address stress as a defense against disease and anxiety, e.g., diabetes, alcohol use, and home-sickness.
- Recommendation 30 c: Create an Indigenous-based sanctuary where native and non-native people alike can retreat, whereby the spiritual practices are sanctioned in a location at RRU. This sanctuary must be designed in such a way that does not attract disapproval or interference from building-site managers and security personnel.

Conclusion 31. Mentoring is a vital leadership skill to both learn and emulate.

- Recommendation 31: Promote the values and opportunities for mentoring.

Conclusion 32. Environmental impact is a great concern to Indigenous people and environmentally conscious corporate role models are needed to encourage this facet of leadership, like RRU.

- Recommendation 32 a: Encourage education and cooperation amongst native and non-native people by developing natural and scientific alliances in addressing environmental issues and in promoting local leadership in these matters.
- Recommendation 32 b: Develop environmental consciousness, particularly as it relates to preserving land, life, and culture. Suggestion: Take the learner's on a tour of the RRU grounds and profile RRU's environmental initiatives.

Research Participant's Recommendations to RRU

To conclude the questioning and these recommendations I asked, "What insights and advice would you offer RRU about leadership training?" These are the participant's recommendations:

33. Affordability – "Because I look at all these training programs. All these things, I see consultant's business[es] charge a bunch of money at the end of the day [but there] is nothing

you need. I go to these workshops, I listened to them, [but they are] not really . . . teaching us anything. But they sold us on a lot of issues. Because you know the amount, you see? Banff Fine Arts programs are too expensive” (Anon 8, personal communications, December 17, 2004).

34. Affordability and Respect – This participant requests that RRU and other educational institutes “not use us then, dump us,” stating that First Nations consultations were started and then, “we never heard from them again.” This participant suggests that RRU “keep the programs affordable” for First Nations to attend, recognizing that many native people take student loans, can’t find employment, and are forced into bankruptcy. In a reference to a previous encounter with RRU, “The results were not good” and “RRU will have to rebuild the trust again” (Anon 2, personal communications, December 1, 2004).
35. Be prepared – “[Develop] an awareness of the complexity of the [aboriginal] environment that these people are struggling with. They [as in RRU] can’t do much about this [the past hurt and trauma], but it will help to know there is a lot of confusion. How they are going to deal with that?” (Eagle Bear, personal communications, December 4, 2004).
36. Consultation – “Definitely do focus groups with aboriginal groups to provide some of that feedback. Some of the groundwork has to be done within the institution culture, especially when you are breaking ground. I know they [RRU] have tried some things before” (N. Nelson, personal communications, November 24, 2004).
37. Develop an Advisory Board – “Maybe the Board [an Indigenous Leadership Development Advisory Board] should be made up of three [types of] people, white people, natives that have been in the white world and native traditionalists. [Choose] some people who have made it their life to talk about leadership like a [Nelson] Mandela.” Also, “this whole thing

that Royal Roads wants to do is very complex. It is not a thing that can be just whipped together. It has ramifications, social and political. It has cultural and spiritual ramifications. . . . [RRU] should take their time. . . . I think they need to seriously look at if they are really committed first . . . the undertaking is a complex thing. Just like it has incredible potential, it could also be like opening up a can of worms for them” (N. Economou, personal communications, Feb 12, 2005).

38. Develop Leaders – “A White University needs to examine its perspective on leadership, where people climb to a position and stay in that position. This is not really a community of leaders. They do not focus on training others to lead. This is not committed to the tribal sense [and] leadership is segregated from the people. [Universities should] not impose its perspective on leadership, especially in power and staying in power” (Eagle Bear, personal communications, December 4, 2004).
39. Encourage Culture and Spiritual Values – “Encourage leaders to talk and learn about the culture. Give people their identity. Learn about the values, like taking care of each other. You can’t ever live without the values. Use [them] everyday if you are a Elder, teacher, [or] parent. They don’t have to do traditional things like the sweatlodge and sweetgrass if they do not want to. But give them the values!” (C. Papequash, personal communications, January 15, 2004).
40. Incorporate the Elders – “I think that what’s important to say is that we rely on developing the foundations for our understanding from Elders who don’t have degrees. They have their own degrees. So how do we marry the two systems together? That’s the bridge building. Bring people together who want to experience the diversity of human nature” (W. Speck, personal communications, December 3, 2004).

41. Incorporate the Elders – “You can have all the leadership programs you want. You can have all these things, but if you don’t have your Elders--, so I’m saying let’s start with the Elders. They’ve gotta be stable” (V. Buffalo, personal communications, December 16, 2004).
42. Incorporate the Elders – RRU should “not go down this road without incorporating Elders and the cultural and spiritual aspects of the training. Don’t provide the program if there is no intention to integrate a spiritual component and Elders” (N. Economou, personal communication, February 11, 2005).
43. Worthy Program – “Overall, I think it is a worthy program [at RRU], because of the personal development that a lot of our leaders don’t get . . . and is more user-friendly than [unnamed university]. . . . The more we get involved in partnerships and become [a] liaison, that’s when we will get things done. . . . We can compliment each other” (Anon 1, personal communication, November 18, 2004).

Organizational Implementation

Because I am not part of the organizational community at RRU, I am not involved in the implementation of the above recommendations and suggestions. However, I am encouraged that this project will add to RRU’s ongoing investigation and perhaps confirm, argue, and reveal new perspectives.

I have no doubt that RRU will develop an outstanding program if they work in tandem with Indigenous people. This initiative will require a long-term and strong commitment to cooperation. However, it will meet with its challenges, e.g., incorporating the cultural precepts and needs of Indigenous people.

Nevertheless, I hope that I have presented the information in an honest and organized manner that contributes to furthering the dialogue within RRU and assessing the implications of

offering Indigenous leadership training. Although not the intention of the project, these recommendations may prove helpful in enhancing aspects of their current leadership trainings. This suggestion will require more review.

I believe that careful consideration and planning is crucial to the success of any program and its learners. Program success must also be measured by developing a well-balanced working environment for staff. Given this research, RRU can better assess their present resources and preparedness in providing culturally relevant Indigenous leadership courses, even if that means deepening the research, delaying or declining this initiative. Should RRU not implement any of the recommendations, this project remains a fruitful experience because the long-standing challenges facing Indigenous leaders have been exposed in their words, to a wider influential audience. Although these challenges are not about to diminish any time soon, the words of these leaders will stand for years to come. If even one recommendation were incorporated at RRU or elsewhere, I would consider this research a success that honours Indigenous and all peoples.

Implications for Future Research

I have embedded my suggestions for future research projects in the recommendations and suggestions. However, let it be said that only a fraction of the data was used to present these findings, conclusions, recommendations, and suggestions. There is room for deeper analysis of the data and dialogue with the participants, particularly after this thesis is published when more dialogue is stimulated. As previously mentioned, I have outlined additional research steps that would support the investigation of Indigenous leadership training at RRU (see Appendix A).

Mitakuye Oyasin – All My Relations

CHAPTER SIX – LESSONS LEARNED

Research Project Lessons Learned

Challenges of Action Research

This action research project was a journey into other people's worlds and into areas of my own mind and heart I scarcely knew existed. Action research is indeed about change because I see that it has changed me. It has broadened my mind and tested my will and spirit. It opened up other people involved in the research, to discover themselves in deeper ways as well.

I found action research to be challenging on many levels. One of the most challenging aspects was grappling with the volumes of data, realizing I would not be able to integrate most of it. Narrative data is such a gift, yet I found it difficult to be selective because of the bond that developed between the participants and me, as well as the heavy sense of responsibility that I felt to represent them accurately. When I consider how the participants opened their hearts and minds to me by sharing their experiences, especially painful ones, I am in humble awe.

I gathered and transcribed over 21 hours of interviews with 19 participants from 3 provinces. Although this was a painstaking process, it was worth every minute. I found that the best way to deconstruct the data was to have an electronic and hard copy version on hand. The next biggest challenge was deconstructing the interviews into useable data. I categorized over 700 quotes under 5 main themes, in 32 different sub-topics. Once I anchored myself into the role of a reporter or translator of sorts, I relaxed into the writing process.

Another challenge was to develop approaches to present the data and retain the original purity of the narratives. As a result, I quoted the participants and the literature extensively.

If I could rewind the clock, I would have read more Chapter 6s. Truthfully, I did not think of it as a way to manage my project until it was time to write this.

My Personal Learning Journey

As mentioned earlier, at times it was challenging to rise above the emotions that were evoked by the literature and heartfelt stories. Indigenous people have survived such tumultuous changes. At times, I took long breaks from the material to gather perspective and re-establish my direction. Suffice it to say that this journey has been about balancing emotion with action and love. The level of forgiveness and compassion I experienced from the leaders I interviewed is a testimony to true leadership.

I spoke to many Elders, one of which was on his deathbed and sadly, Pat Aynewash passed over on March 15th, the evening my project was approved. I realized during this process how fragile life is and how fragile our Elders are. Their time is precious and must be used wisely.

I set out to learn from my journey, not race through it. It has been so much richer than I imagined. It forced me to grow in ways I did not expect. I learned a great deal about my strengths and weaknesses. For a quick reference of things, I learned to avoid and to do (see Appendix M).

Although this part of the journey is closed, I look forward to integrating it and celebrating my new beginning with my family, friends, and new friends.

REFERENCES

- Agostino, J. (n.d.). *Outline of Narrative research*. Retrieved January 27, 2005, from <http://www.globalresearchbusiness.com/methods/narrativeresearch.php>
- Akwesasne Notes (1981). *Basic call to consciousness*. Summertown, TN: Native Voices a division of Book Publishing Co.
- Alfred, T. (1999). *Peace power righteousness*. Don Mills, ON: Oxford University Press Canada.
- American Psychological Association (APA) (2002). *Publication manual of the American psychological association* (5th ed.). Appendix C, 387-396. Washington, DC: American Psychological Association.
- Archibald, J. (1995). *Locally developed Native studies curriculum: An historical and philosophical rationale*. In M. Battiste & J. Barman (Eds.). *First Nations education in Canada: The circle unfolds*. (pp. 289-312). Vancouver, BC: UBC Press.
- Battiste, M. (2000). *Reclaiming indigenous voice and vision*. Vancouver, BC: UBC Press.
- Battiste, M. & Barman, J. (1995). *First Nations education in Canada: The circle unfolds*. Vancouver, BC: UBC Press.
- Baumann-Nelson, E. (1991). The mind of a scientist, the heart of a mystic. In S. McFadden (Ed.). *Profiles in wisdom: Native elders speak about the earth*. (pp. 65-82). Sante Fe, NM: Bear & Company.
- Bennis, W. & Nanus, B. (1997). *Leaders: Strategies for taking charge* (2nd ed.). New York: HarperBusiness.
- Berger, T. R. (1991). *A long and terrible shadow: White values, native rights in the Americas 1492-1992*. Vancouver, BC: Douglas & McIntyre Ltd.
- British Columbia Treaty Commission (2003). *The issues*. Retrieved January 24, 2005, from

http://www.bctreaty.net/files_2/theissues.html

Chartrand, P. L. (2002). *Who are Canada's aboriginal peoples? Recognition, definition, jurisdiction*. Saskatoon, SK: Purich Publishing.

Connelly & Clandinin (1990). *Writing @ CSU: Writing guide*. Retrieved January 18, 2005, from Colorado State University Website <http://writing.colostate.edu/references/research/observe/com3a2.cfm>

Cuthand, D. (1988, September). *National review of First Nations education* [Electronic Version] (p.24). Saskatchewan Indian. Retrieved January 18, 2005, from <http://www.sicc.sk.ca/saskindian/a88sep24.htm>

Daniels, H. W. (1998a). Congress of aboriginal peoples. *Bill C-31 – The abocide bill: The culmination of extermination policy* (A new Non-Status Indian population: The culmination of extermination policy section). Retrieved January 15, 2004, from <http://www.abo-peoples.org/programs/C-31/Abocide/Abocide-5.html>

Daniels, H. W. (1998b). *Speaking notes of Harry W. Daniels' presentation to the Native women's association of Canada*. Paper presented at the Unity Through Our Grandchildren Conference, March 23, 1998. Retrieved February 2, 2004, from <http://www.abo-peoples.org/programs/C-31/spknts.html>

Denny, S. (2004). *What are the main types of stories and narratives?* Retrieved January 27, 2005, from http://www.stevedenning.com/Main_types_story.html

Dr. Jessie Saulteaux Resource Centre (n.d.). *Cross-cultural programs*. Retrieved January 18, 2005, from <http://www.mts.net/~drjessie/cross-culture.html>

Eastoe, Haire, & Rees (n.d.). *Narrative analysis: Introduction*. Retrieved January 27, 2005, from <http://www.globalresearchbusiness.com/methods/ntheory.php>

Flood, R. L. (1999). *Rethinking the fifth discipline: Learning within the unknowable*. New York: Routledge.

Government of British Columbia (2001). Aboriginal education. *Constraints on the research*.

Retrieved January 25, 2005, <http://www.bced.gov.bc.ca/abed/reports/33.html>

Government of Canada (2003). Human resources development Canada. *Innovation & learning for Canadians: The aboriginal human resources development strategy: Partnering for progress* [Brochure]. Government of Canada: Author.

Greenleaf Centre for Servant-Leadership (2002). *What is servant-leadership?* Retrieved

February 3, 2005, from <http://www.greenleaf.org/leadership/servant-leadership/What-is-Servant-Leadership.html>

Groves, R. K. & Morse, B. W. (2002). Métis and Non-status Indians and section 91 (24) of the constitution act, 1867. In P. L. Chartrand (Ed.). *Who are Canada's aboriginal peoples? Recognition, definition, jurisdiction*. (pp. 191-229). Saskatoon, SK: Purich Publishing.

Hammer, R. (1990). *The people: Native American thoughts and feelings*. Summertown, TN: Book Publishing Company.

Happynook, T. M. (2001, September 27). *Indigenous self-determination, accountability and liberal democracy*. Re-thinking indigenous self-determination. Paper presented at the International Conference on the Theory and Practice of Indigenous Self-Determination. Abstract retrieved January 18, 2005, from <http://www.turtleisland.org/news/news-happynook.htm>

Hughes, L. (2003). *The no-nonsense guide to indigenous peoples*. Toronto, ON: New Internationalist Publications.

- Indian and Northern Affairs Canada (INAC) (2004). Status – Most often asked questions. *What about aboriginal self-government?* Retrieved January 10, 2005, from http://www.ainc-inac.gc.ca/pr/pub/ywtk/index_e.html#sg
- Interrogating methods (2005). Retrieved February 6, 2004, from <http://www2.uiah.fi/projects/metodi/164.htm>
- Jensen D. & Brooks C. (1991). *In celebration of our survival: The First Nations of British Columbia*. Vancouver, BC: UBC Press.
- Joppe, M. (n.d.). *The research process*. Retrieved February 2, 2004, from <http://www.ryerson.ca/~mjoppe/rp.htm>
- Kirby, S. & McKenna, K. (1989). *Experience, research, social change: Experience from the margins*. Toronto, ON: Garamond Press.
- Knowles, R. N. (2002). *The leadership dance (3rd ed.)*. Niagara Falls, NY: The Center for Self-Organizing Leadership.
- Kouzes, J. M. & Posner, B. Z. (1995). *The leadership challenge: How to keep getting extraordinary things done in organizations (2nd ed.)*. San Francisco, CA: Jossey-Bass.
- Kouzes, J. M. & Posner, B. Z. (2003). Challenge is the Opportunity for Greatness. *Leader to Leader Institute*, 28, Spring 2003, 16-23. Retrieved January 25, 2005, <http://www.pfdf.org/leaderbooks/l2l/spring2003/kouzes.html>
- MacIvor, (1995). Redefining science education for aboriginal students. In M. Battiste & J. Barman (Eds.). *First Nations education in Canada: The circle unfolds*. (pp. 73-98). Vancouver, BC: UBC Press.
- MacKeracher, D. M. (1996). *Making sense of adult learning*. Toronto, ON: Culture Concepts.

- McGraw-Hill Online Learning Centre (2003). *Chapter 11: How do I plan a project-based curriculum?* Retrieved February 4, 2005, from http://highered.mcgraw-hill.com/sites/0072486740/student_view0/chapter11/glossary.html
- Mercredi O. & Turpel M. E. (1993). *In the rapids: navigating the future for First Nations*. Toronto, ON: Penguin Books.
- Métis National Council (2001). *Who are the Métis*. Retrieved February 1, 2005, from <http://www.metisnation.ca/MNC/home.html>
- Métis Provincial Council of British Columbia (2004a). Aboriginal employment partnership initiatives. *Key components*. Retrieved January 24, 2004, from <http://www.mpcbc.bc.ca/aepi/keyComponents.html>
- Métis Provincial Council of British Columbia (2004b). *Post-Powley*. Retrieved February 1, 2005, from http://www.mpcbc.bc.ca/postpowley/pp_case_bc.html
- Métis Provincial Council of British Columbia (2004c). *National Definition of Métis*. Retrieved February 1, 2005, from <http://www.mpcbc.bc.ca/citizenship/citizenship.html>
- Mihesuah, D. A. (1996). *American Indians: Stereotypes & realities*. Atlanta, GA: Clarity Press.
- Moran, B. (1994). *Justa: A First Nations leader Dakelhne Butsowhudilh'zulh'un*. Vancouver, BC: Arsenal Pulp Press.
- Napier, D. (2000, May). The sins of our fathers [Electronic Version]. *Anglican Journal, Article 3*. Retrieved January 18, 2005, from: <http://www.anglicanjournal.com/126/rs/rs03.html>
- O'Toole, J. (1995/1996). *Leading change: The argument for values-based leadership*. New York: Jossey-Bass.
- Palys, T. (1997). *Research decisions: Quantitative and qualitative perspectives*. Toronto, ON: Harcourt Canada.

Philips, S. (1983). *The invisible culture*. New York: Longman Press.

Rainer, H. T. (n.d.a). *Celebrating 500 years of Indian education: A new smoke signal*. Retrieved January 18, 2005, from Brigham Young University, Web site:
<http://ce.byu.edu/cw/cwnative/500yrs.htm>

Rainer, H. T. (n.d.b). *Vision: A powerful tool for the twenty-first century American Indian*. Retrieved January 18, 2005, from Brigham Young University, Web site:
<http://ce.byu.edu/cw/cwnative/vision.htm>

Royal Roads University (2004). *Royal Roads University – mission statement*. Retrieved January 17, 2005, from <http://www.royalroads.ca/Channels/about+rru/the+university/mission+statement/default.htm>

Royal Roads University (2000a). *Policy on integrity and misconduct in research and scholarship*. Retrieved January 19, 2005, from <http://www.royalroads.ca/channels/research/ethical+reviews/integrity+and+misconduct.htm#MisconductDefined>

Royal Roads University (2000b). *Ethics policy* [Electronic Version]. Retrieved January 19, 2005, from <http://www.royalroads.ca/channels/research/ethical+reviews/ethics+policy.htm>

Royal Roads University (n.d.). *Royal Roads University*. Retrieved January 18, 2005, from <http://www.bc-biz.com/royaluniversity/>

Schugurensky, D. (2002). *History of education: Selected moments of the 20th century*. Retrieved January 18, 2005, from University of Toronto (OISE/UT), The Ontario Institute for Studies in Education Web site: http://fcis.oise.utoronto.ca/%7Edaniel_schugurensky/assignment1/1972nib.html

Statistics Canada (2004). *Aboriginal identity population, 2001 counts, for Canada, provinces and territories - 20% sample data* [Electronic Version]. Retrieved January 12, 2005, from

<http://www12.statcan.ca/english/census01/products/highlight/Aboriginal/Page.cfm?Lang=E&Geo=PR&View=1a&Table=1&StartRec=1&Sort=2&B=Counts01&B2=Total>

- Stringer, E. T. (1999). *Action research* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Swisher, K. (1991). *American Indian/Alaskan Native learning styles: Research and practice*. Retrieved January 5, 2005, from ERIC Clearinghouse on Rural Education and Small Schools Charleston WV Website: <http://www.ericdigests.org/pre-9220/indian.htm>
- Webster's New World Dictionary College Edition (1966). Toronto, ON: The World Publishing Company.
- Wheatley, M. J. (1999). *Leadership and the new science: Discovering order in a chaotic world*. San Francisco, CA: Berrett-Koehler Publishers.
- Wheatley, M. J. (2002). *Turning to one another: Simple conversations to restore hope to the future*. San Francisco, CA: Berrett-Koehler Publishers.
- Yukl, G. (2002). *Leadership in organizations* (5th ed.). Upper Saddle River, NJ: Prentice Hall.

APPENDIX A

Potential Research Phases and Guiding Research Questions

Phase 1 Preparing for the Future, Today: The Leadership Challenges Facing Indigenous People

A. Verification of the Underlying Leadership Challenges

What are the perceived leadership challenges facing Indigenous people and their leaders with respect to intermingling with the dominant corporate culture, especially as it applies to balancing the preservation of their cultural worldview and securing their future? How do Indigenous people currently perceive their present capacity to meet these leadership challenges? What skills and training do Indigenous people deem as essential for their leaders to possess to meet these challenges?

B. Identification of the Skills

For example, what concerns do they have about negotiating and interfacing with the dominant corporate culture? What kind of leadership skills are Indigenous leaders identifying as critical to enhance his or her leadership capacity in order to respond to the challenges facing his or her communities?

Phase 2 Bridging the Gap – (My Original Research Question)

In relation to the present leadership challenges, what leadership competencies are Indigenous leaders looking for to bridge more successfully with the dominant corporate culture?

Phase 3 Royal Roads University Research

A. The Role of Royal Roads University

What role and responsibility might Royal Roads University adopt to assist in building the leadership capacity of Indigenous groups through current and/or new programs, on Vancouver Island?

B. RRU and Reaching a Higher Ground

How might academic establishments, like RRU better serve and incorporate Indigenous people into current and/or new leadership programs while acknowledging and contributing to his or her cultural and academic accomplishments.

Phase 4 Interest and Fit

A. Establishing Interest

What level of interest or need might there be in the development of a Masters of Arts Indigenous Leadership Program by RRU for Indigenous groups, especially those living on Vancouver Island?

B. A Fit with RRU?

How might the skills and needs, as identified by Indigenous people and their leaders, fit and not fit with the leadership competencies as currently outlined in the MALT program at RRU?

Phase 5 Values and Design

A. Shared Core Values

What are the shared core values and program design principles that Indigenous people largely agree upon, that support his or her highest learning?

B. Values and Program Design

How might these shared core values and program design principles be incorporated into current MA Leadership Program offerings or a new MA Indigenous Leadership Program?

C. Program Design and Methods (Original Research Sub-Question)

What program elements and methods might RRU design into a potential Indigenous leadership program or current leadership programs that are consistent with Indigenous core values, especially those living on Vancouver Island and BC areas?

Phase 6 Bridging Worldviews

A. Bridging with Corporations

How might Indigenous culture and values enhance and enrich established corporate settings, e.g., large corporations, post-secondary institutions?

B. Bridging with Corporations – Future Search

What might the impact be on corporate cultures in the next 20 years with the infusion of an increasing Indigenous work force and other establishments like, e.g., large corporations, post-secondary institutions?

APPENDIX B

Sample Questions for Narrative Inquiry Approach

Aboriginal peoples and their leaders often find themselves in the demanding position of walking with their feet in two canoes, that of their aboriginal culture and that of the predominant European-derived Canadian culture.

This action-based research project delves into how aboriginal people perceive their leadership challenges as they merge their respective aboriginal cultures with mainstream society and systems. Subsequently, I have explored the development of aboriginal leaders in these modern and turbulent times, punctuated by aboriginal Peoples' drive for social and economic parity while preserving their cultural identity.

The research participants consist primarily of aboriginal descendants (with a few knowledgeable exceptions). The data gathering approaches included narrative inquiry through story telling in circles and interviews, in formal and informal settings.

The results of this research outline the predominant perceived aboriginal leadership challenges and the corresponding educational recommendations, believed to best enhance aboriginal leadership development and mastery.

Sample Interview Questions

1. What can you tell me about a time when you were successful in balancing the demands on you as a leader?
 - a. Can you give me an example of how aboriginal people conduct business differently than the dominant European values-based businesses?
 - b. How do you see these two arenas working together or not?
 - c. Do have any experience in helping this process?
2. Can you tell me about a time when negotiating with mainstream culture, i.e., with a corporation and experienced concern or a clash of cultural approaches?
 - a. What were you feeling at the time?
 - b. What did you learn from that experience?
 - c. Would you do it any differently next time?
3. I am interested in exploring what kinds of leadership skills one must have when working between aboriginal culture and the mainstream culture, e.g., corporate cultures, contracts,
 - a. In the story you just told me, what kind of leadership skills come to mind when you think about this story that you used or wished you had more of at the time?
 - b. From your experience, what are the critical skills that you have drawn on to work with or within the corporate culture?
4. Can you tell me about a time or situation that really helped you to develop or enhance your leadership capacity?
5. Can you tell me about the leadership challenges you face on a typical day or week.
6. What is your strategy for taking care of yourself when responding to the challenges facing your communities?
 - a. Do your aboriginal cultural traditions play a part in your self-care? What traditions play the largest part for you?
 - b. Can you tell me about an experience that has taught you the self-care?
 - c. What do you think you need more of or less of to navigate more effectively in the business world as an aboriginal person?

APPENDIX C

Letter of Introduction and Invitation to Participate in a Research Project

The Leadership Challenges Facing Aboriginal People

I am writing you to confirm your interest in participating in this research project. To recap, my name is Marian Kotowich-Laval and I am a student of Royal Roads University in the Masters of Arts in Leadership and Training (MALT) program. This research project is part of the requirement of MALT. My credentials with Royal Roads University may be verified by telephoning Mr. Brian Mallory, Director of HROD Division.

This document constitutes your agreement to take part in a research project, the objective of which is to collect the stories and experiences of aboriginal people and their leaders about the perceived leadership challenges facing them. The intended outcome of the research is to identify the skills and training that might best enhance the success and capacity of aboriginal people, especially when working in collaboration within mainstream culture, e.g., large corporations. The results of the study will benefit others by providing insight into the leadership challenges facing aboriginal people and leaders and the essential leadership skills needed to advance their goals. Also, the results will be shared and may support Royal Roads University's present and future development in leadership training offerings, especially tailored to aboriginal learners and leaders.

The foreseen research questions will refer to the perceived leadership challenges facing aboriginal people and their leaders, with respect to preserving their cultural worldview while collaborating with the mainstream, e.g., large corporations. The research methods will consist of two modes: guided interviews (between 30 min – 1 hour) and talking circles (between 1 and 3 hours). Both modes are designed to gather the stories and personal experiences that relate to the issue of aboriginal leadership challenges.

If you are willing, I would like to arrange a time and process that is convenient for you, i.e., interview or sharing-circle. Alternatively, if your preference is to participate in a sharing-circle rather than an interview, and you are located in the Victoria, BC area, I will be happy to advise you of a later-determined time and location.

The research interview or circle will be recorded in two primary formats, either; digital tape recordings, hand-written notes or both, with your permission. *Please let me know if you would*

prefer to not be tape-recorded. The data will be summarized or quoted anonymously, in the body of the final report. At no time will any specific comments be attributed or connected to any individual, unless they have requested otherwise. The research recordings and notes will be kept secure and then destroyed upon final approval of the thesis, around March 2005. In the case of a sharing-circle, your anonymity **will be protected** in the report. However, it is not possible to guarantee the anonymity of your opinion or identity within or outside of a sharing-circle setting.

A copy of the final report or thesis will be electronically housed and accessible through Royal Roads University and will be publicly accessible, likely around January 2006. Therefore, please keep in mind that even though your anonymity is protected, your comments and my interpretation of them, become part of a publicly-available thesis. Should any participant, directly involved in the research, wish to receive an electronic copy of the final report, I will be happy to email you one upon final approval of the thesis, by August 2005.

Prospective research subjects are not compelled to take part in this research project. Additionally, even when an individual does elect to take part, she or he is free to withdraw at any time without prejudice or concern. Similarly, if employees or other individuals elect not to take part in this research project, this information will also be kept confidential. As a final note, as the researcher, I retain the right to use or not use a participant's contribution, based on its relevancy, thereby ensuring the quality and direction of the project.

Thank you very much for your anticipated participation. If you have any questions, wish to participate or withdraw your interest in participating, please contact me.

Sincerely,

Marian Kotowich-Laval

APPENDIX D

Consent Form

You may complete electronically through email, mail (address below), or give verbal consent on the phone.

Participation in a Research Project - Consent Form

By signing this consent form, I _____
(Please print or type-in your name)

give my free and informed consent to participate in this project in **writing** or **verbally** (Please circle one) on this day _____, Year _____. I understand that I may withdraw all or part of my participation at any time during the project without consequence.

Written Consent - Signature: _____

Verbal Consent – Signed by: _____ on behalf of the above participant.

Identity Disclosure

_____ Yes, I want my true identity disclosed in the report throughout the document. OR

_____ Yes, I want my name to appear in the acknowledgements section of the report as
having participated in the research project.

_____ No, I do not want my true identity to be disclosed in the report.

_____ I am willing for you to use my true identity at the researcher's discretion.

Signature: _____

Final Report Distribution

(Please check one or comment:)

_____ Yes, I want to receive an electronic version of the final project report once it has been finalized. You may send it to this email address: _____

_____ No, I do not want to receive an electronic version of the final project report.

_____ Other comments: _____

Signature: _____

Follow-up

_____ Yes, I am open to being contacted again following this interview or circle should the researcher have any further questions or clarifications.

_____ No, I do not want or am not available to be re-contacted for future questions or clarifications.

Signature: _____

APPENDIX E

Supplemental Guidelines for Free and Informed Consent

Participants must enter the research domain with free and informed consent. Participants must be given the basis from which to make an informed decision prior to giving his or her consent to participate. For example, prior to granting his or her consent, a participant must be well informed of the focus and long term implications of the research. Participants have the right to know how his or her stories will be used and interpreted for meaning. I will make a concerted effort to make the research processes and final analysis as transparent as possible.

Moreover, consent can be withdrawn at any time. Therefore, should a participant decide to discontinue his or her involvement in the project, they may do so without fear of any discomfort, ill will or negative repercussion. I honour the wisdom of each participant's right to change his or her mind. Interestingly, this ethical principle is very much aligned with aboriginal beliefs and values.

Finally, as I prepare the participants for the talking circles and interviews, I will preface our conversations with a self-protection statement like, *Please don't tell me anything that you do not want to be made public*. This is an essential acknowledgment of the possible repercussions, should he or she divulge information that eludes to harming themselves or others, in which case, I am legally bound to share that information with the police. However, I do not anticipate this to be an issue.

APPENDIX F

Sample Thank you Letter

Date

My Mailing Address:

P.O. Box 344

Malahat, BC

V0R 2L0

Participant Name

Mailing Street Address

City, Province

Postal Code

Hello Participant (First name):

Thank you again for the time, energy, and support you extended to me for my research project. I have copied the interview onto these two disks for your listening pleasure on any CD player or computer and as a memento. Should you listen to them and wish to add or retract anything, please do not hesitate to call me.

Also, I plan to host a 'Celebration of Support and Completion' in the Spring/Summer, around the time of my convocation to thank all of my participants and supporters. I will let you know when that will be and will hope that you and your family can make it down for that.

All the best to you and I will be in touch,

Marian Kotowich-Laval

Marian Kotowich-Laval

APPENDIX G

Detailed Account of Interviews and the Research Participants

- November n.d. Interview with Ray Lavallee a Cree Elder, of the Piapot Nation, SK., took place in a Victoria restaurant during a visit and lasted 42 minutes. Ray specializes in medicine and healing work. The session was planned and tape-recorded.
- November 19 Interview with Anon # 1 from Vancouver Island, took place at home and lasted 77 minutes. Anon # 1 is an academic who has years of accomplishment in community development of aboriginal programs. The session planned and tape-recorded.
- November 25 Interview with Nella Nelson, Victoria, BC took place at her workplace and lasted 68 minutes. Nella is an educator, program manager, and leader in the community. The session was planned and tape-recorded, resulting in 1 referral.
- November 26 Interview with Nicholas Economou of Victoria, BC took place at his home and lasted 75 minutes. Nicholas is Non-native and has worked as a consultant for many Indigenous communities. The session was planned and tape-recorded, resulting in 1 referral.
- November 26 Interview with Anon # 2 of Vancouver Island, at the workplace and lasted 30 minutes. Anon # 2 is a prominent First Nations leader who has many years of experience in community development and politics. The session was unplanned and tape-recorded.
- December 1 Interview with Earl Claxton of Vancouver Island took place at the workplace and a restaurant, lasting 191 minutes. Earl is a prominent First Nations leader who has many years of experience in community and cultural development. The session planned and tape-recorded, resulting in 1 referral.
- December 3 Interview with Wedledi Speck of Courtenay, BC took place in his workplace and lasted 90 minutes. Wedledi is an accomplished First Nations leader, consultant, and counselor who has many years of experience in community and cross-cultural development. The session planned and tape-recorded.
- December 3 Interview with Anon #4 of Vancouver Island took place in the home and lasted 93 minutes. Anon # 4 is a spiritual advisor, has many years of experience in community development and healing work, specializing in addictions and was a strong aboriginal political activist in the 1970s-1980s. The session planned and tape-recorded.
- December 4 Interview and support from Anon # 5 of Vancouver Island took place in the home and lasted 60 minutes. Anon # 5 is an Indigenous adoptee by an Annishanabe, an academic, with years of community development and healing work. The session unplanned and tape-recorded.
- December 7 Interview with Dr. Taiiaki Alfred took place in his workplace and lasted 45

minutes. Taiaiake is of the Mohawk nation and is an accomplished author and academic, Director of the Indigenous Governance Program at the University of Victoria. The session planned and tape-recorded.

- December 8 Interview with Tom Sampson took place in his home and lasted 90 minutes. Tom is a prominent First Nations leader who has many years of experience in community and cultural development. The session planned and tape-recorded.
- December 9 Interview with Alec Nelson, Victoria, BC took place in his workplace and lasted 73 minutes. Alec is a prominent First Nations leader who has many years of experience in community development, especially in the area of Indigenous youth and athleticism. The session planned and tape-recorded.
- December 16 Interview with Chief Victor Buffalo of the Samson Cree Nation, Hobbema, AB took place in the boardroom of the Peace Hills Trust Company in Edmonton and lasted 59 minutes. Chief Victor co-founded Peace Hills Trust Company and has a long and dedicated career in politics and administration. Victor is a strong believer in life-long learning and continues to take classes. The session planned and tape-recorded, resulted in 4 referrals.
- December 16 Interview with Anon # 7 of Hobbema, AB took place at the workplace and lasted 72 minutes. Anon # 7 is an academic and spiritual advisor who is well respected for his knowledge and character. The session unplanned and tape-recorded.
- December 16 Interview with Roy Louis of Samson Cree Nation, Hobbema, AB took place on route to Edmonton and lasted 62 minutes. Roy has an extensive political career and is prominent for establishing an award winning correctional facility in Hobbema, which combines aboriginal cultural education and counselling. The session unplanned and taped.
- December 17 Interview with Anon # 8 in Edmonton took place in the band office and lasted 30 minutes. Anon # 8 is an accomplished leader of his people, developing education and employment opportunities. The session planned and tape-recorded.
- December 17 Interview with Eileen Sasakamoose of Edmonton took place at the Alexis Nakota Sioux Nation office and on route lasting 30 minutes. Eileen is an accomplished academic, lawyer, and advisor to the Alexis Band. The session unplanned and tape-recorded.
- January 15 Telephone interview with Campbell Papequash of the Key Nation, Canora, SK took place on the phone and lasted 15 minutes. Campbell is Anishanabe and is a respected Elder, cross-cultural consultant and is formerly the Chief of Key Nation. The session unplanned and not tape-recorded.
- January 16 Interview with Patrick Aynewash of Courtenay, BC took place in a Victoria hospital and lasted 67 minutes. Patrick is Anishanabe and as a diabetic advocates for healthy living. Patrick serves as an Elder with a strong vision of inclusiveness of all races. The session unplanned and tape-recorded.

APPENDIX H

Refinements of the Research Questions

My research question has gone through many refinements. I have juxtaposed my original question (1.) with the question that emerged through the process (2.), as follows:

1. June 2004 Research Question

What are the perceived leadership challenges facing Aboriginal people and their leaders with respect to intermingling with the dominant corporate culture, especially as it applies to balancing the preservation of their cultural worldview and securing their future? How do Aboriginal people currently perceive their present capacity to meet these leadership challenges? What skills and training do Aboriginal people deem, as essential for their leaders to possess to meet these challenges?

2. November 2004 Research Question:

What does leadership mean to you? What leadership challenges do you see Indigenous people facing, particularly when it comes to preserving your cultural perspective in the mainstream? What insights and advice would you offer RRU about Indigenous leadership training?

Consequently, the second question is shorter and seeks to uncover the general notions of leadership and leadership training as held by Indigenous people. In addition, point to the underlying cultural precepts and worldviews of Indigenous leadership, i.e., the differences and similarities to mainstream thought. Finally, I explored the advisory role of Indigenous people in the development of Indigenous leadership program.

APPENDIX I

Statistical Research Information

The Research Participants

I interviewed 19 (100%) participants and all were of Indigenous ancestry with the exception of 2 (11 %) based on their years of experience. Out of 17 Indigenous participants, 16 (84 %) are Status Indians or First Nations and 1 Non-status. I had a prior rapport with 10 (53%) and none with 9 (47%) participants. I interviewed 16 (84 %) men and 3 (16 %) women.

Geographically, 12 (63%) out of 19 participants live on Vancouver Island and 7 out of those 12 (58%) are originally from Vancouver Island, BC. I interviewed 7 (39%) out-of-province participants consisting of 5 (29%) from Alberta and 2 (12%) from Saskatchewan.

The inquiry participants consisted of a variety of leadership roles, such as, spiritual Elders, and councilors, Chiefs, Chief advisor, lawyer, academics, consultants, program administrators, teachers, political advisors, athletes, Non-Status, and 2 Non-native persons (including 1 Non-native adoptee). Most of the participants occupied several roles. I interviewed 1 Indigenous MALT learner.

The selection of my research participants occurred in two ways, planned and unplanned. The naturally unfolding approach resulted in 7 (37%) secondary referrals. Out of 19 interviews, 10 (53%) were planned and 9 (48%) were unplanned and impromptu.

The Interviews

Out of the 19 participants, I conducted 18 face-to-face interviews and 1 telephone interview (see Appendix G). The interviews were held in both formal and informal settings, i.e., 9 (47 %) workplaces like boardrooms, offices and classrooms, 5 (26%) homes, 1.5 (8%) restaurants, 1.5 (8%) on route in vehicles, 1 (5%) in a hospital, and 1 (5%) on the phone.

The total actual interviewing time equals 1269 minutes or 21.15 hours. Out of 19 interviews, 17 (90%) were digitally tape-recorded and 2 (10%) were not taped and I took notes. This calculation does not include the time setting up the contact, travel time and casual contact before and after the interview. I also conducted research on most participants prior to meeting with them to familiarize myself with his or her organization. The longest interview lasted 191 minutes and the shortest lasted 15 minutes, the interviews averaged out to be 1.1 hours in length. Eleven (58%) participants wanted to reveal their identity 4 (21%) were anonymous but allowed their names to be acknowledged, and 4 (21%) requested total anonymity.

APPENDIX J

A Story of Despair and Tragedy

The Story Context

“You look at Alberta it is a very rich province. I just finished talking to an engineer, retired [who says there are,] 500,000 . . . shortage of workers. [The number of] unemployed . . . First Nation peoples, it's a lot! How can that be like that when we live in a very rich country? Nobody considers us, [we are] people on the outside. So, I think the basic training is, ‘How do we make those connections?’” (Anon 8, personal communications, December 17, 2004).

The Story

E. Sasakamoose, a lawyer and advisor to the Alexis Nakota Sioux Nation, tells this story: “I know in Alexis [Band] we went through the motions, [and] we had a very nice training program funded by the provincial government, on accessing oil-field work. And a lot of young men in Alexis really thought that that would be perfect for them. So they took this oil-field floor-hand training program. It was a very intensive project that included a wide range of training opportunities, H2S, and safety. It was all documented on video and you could tell that it was well managed. At the end of the day, they did have a very good training program. [The graduates] had all these papers and they went to *find* work in the oil-fields in Alberta, the home of oil-field (pause) whatever (chuckle).”

“Well, it didn't take very long for us to figure out that we were not going to be accessing very much employment, even though we had partners that had said, ‘Yes, we would employ [the graduates], if they got the training.’ It was very hard to get the partners to follow-through and actually buy [into] the training. So, when we spoke with the provincial government after[ward], we said, ‘There needs to be a better way of flowing this money. There has to be a way of holding these partners accountable for *the word* they give, so that we aren't just out there promoting employment and training, and then get the training but *no employment!* Those are little aspects of the challenges of First Nations' leadership. So in that particular case . . . we're still trying to find people [employment].”

“There was even an article in the newspaper about people, that certain . . . Alberta oil companies couldn't find people to work and they were looking for young 25 year old, and that is exactly the group we had! So, there is a typical example of how the race of the person bars them from certain types of work and . . . good high paying jobs. We are still really reeling from that.”

“We've lost two members of that training team, one to suicide, and the other one, probably suicide. Because you can't expect these young people not to be totally discouraged. In fact, the *one person* who got a job in the industry and was so well liked, actually ended up being in an accident and got hit on the highway. They tried to say he caused the accident, yet it was a truck that ran into him on his side of the road, not the other way around. And they are trying to say *he caused the accident*. He was the *one* young man that actually got a job in the industry and he got killed. He got killed! So [I am] starting to think, is it too fast? Is it too much too soon? My God, all we are trying to get is employment! . . . Yes, the basic right to work. . . . to put bread and butter on the table” (personal communication, December 17, 2004).

APPENDIX K

Study Finding Headings and Sub-topics

Heading 1: The Nature of a Leader

- Communication styles.
- Spirituality and language.
- Leadership support.
- What makes a good leader.
- What a leader is not.
- Leadership values.

Heading 2: Challenges of a Leader

- Stress and stress management.
- The natural environment.
- Assimilation and acculturation.
- Discrimination, inequality, racism, and stereotyping (DIRS).
- Selection of leaders.
- Government and corporate environments.
- Challenges within Indigenous communities.
- Cross-cultural challenges.
- Strategies and philosophies for bridging cultures.

Heading 3: The Education and Training of Aboriginal Leaders

- Differing approaches to leadership development.
- Use of language and terms.
- Impact of acculturation.
- Early education of leaders.
- Impact of residential schools.
- Cross-cultural education.
- Indigenous presence.

APPENDIX L

Summary of Conclusions

Theme 1: The Development of Indigenous Leadership at Royal Roads University

- Conclusion 1: Indigenous programs and clientele will present RRU with new challenges.
- Conclusion 2: It is imperative that RRU involve a cross section of Indigenous people and other expertise to consult on the development of culturally relevant programs.
- Conclusion 3: Support for the leadership program can be achieved through community involvement.
- Conclusion 4: RRU must assess their suitability and their commitment as the host.

Theme 2: Program Development - Areas to Watch For

- Conclusion 5: Indigenous people want universities to consult with them, get to know them, and become knowledgeable about their culture so that they can participate in the process.
- Conclusion 6: Affordability of the program is an imperative.
- Conclusion 7: Accessibility of the program is an imperative.
- Conclusion 8: Indigenous people place a great deal of importance on the words and labels used to describe Indigenous-ness and related programs.
- Conclusion 9: The labels attached to Indigenous groups create structure, i.e., the terms defining native identity. Sensitivity and awareness of these issues is important.
- Conclusion 10: The values of modesty and selfless service demonstrated by Indigenous peoples and culture will have a leveling effect on the program and other motivations will have to be identified beyond money and prestigious titles to attract these potential leaders and teachers.
- Conclusion 11: Native university student's success rates are lower than mainstream averages and interventions will need to be considered.
- Conclusion 12: There is a caution around being surveyed and analyzed, especially by non-natives because of a history of misuse, misrepresentation, and abandonment.

Theme 3: Course Design

- Conclusion 13: It will be imperative to create an atmosphere of respect for all cultures and races. Therefore, the program must model and promote two-way cultural exchange.
- Conclusion 14: It is crucial that the diversity of Indigenous groups be acknowledged and that cross-culturalism be promoted.
- Conclusion 15: The program must include Indigenous presence and Indigenous staff.
- Conclusion 16: Indigenous spiritual values and principles are vital to the planning and delivery of Indigenous leadership training.
- Conclusion 17: The incorporation of Elders and culturally learned people is vital to the success of the training. They must be given the latitude to teach and evaluate in their own way.

- Conclusion 18: Indigenous Elders incorporate helpers to help organize the delivery. This approach provides leadership and mentoring opportunities for the helpers.
- Conclusion 19: There is definite resistance to acculturation. It is a clearly stated requisite that this program not be used to further assimilate and acculturate Indigenous peoples.
- Conclusion 20: There is a need to educate both native and non-native people on the effects of assimilation and acculturation to guard against inculcation of this social conditioning.
- Conclusion 21: Discrimination, inequality, racism, and stereotypes (DIRS) continue to be strong and elusive barriers for Indigenous people and is the source of much pain and despair.
- Conclusion 22: Sensitivity to residential school impact is crucial in interacting with any Indigenous leadership learners and staff.

Theme 4: Communication Styles and Factors

- Conclusion 23: An understanding of language and communication styles is key to understanding the factors that influence communication with many Indigenous peoples.
- Conclusion 24: Strong distinctions exist between Indigenous communication and predominant mainstream communication styles, especially in educational contexts.
- Conclusion 25: Indigenous non-verbal language can differ greatly from the mainstream.
- Conclusion 26: Indigenous language issues and perspectives are vital to understanding Indigenous people. Understanding the impact of language, its use, and the translation limitations of English can provide invaluable insight into Indigenous culture.
- Conclusion 27: Indigenous communicators cultivate strong listening, self-reflection skills and wholistic formats.
- Conclusion 28: Humour is a key element of Indigenous communication and teaching.

Theme 5: Course Competencies

- Conclusion 29: There is a need to expose and build strategies for Indigenous leaders who administer the Indian Act, a great barrier to Indigenous leadership.
- Conclusion 30: The subject of stress, stressors, and stress management is a major concern and the cause of illness and sometimes failure to begin or succeed in leadership.
- Conclusion 31: Mentoring is a vital leadership skill to both learn and emulate.
- Conclusion 32: Environmental impact is a great concern to Indigenous people and environmentally conscious corporate role models are needed to encourage this facet of leadership, like RRU.

APPENDIX M

Quick Reference of Things to Avoid and To Do

Quick List of Things to Avoid

- Do not alienate your family. You may be busy, but they need you too.
- Do not discourage, this too shall pass.
- Do not do it alone. Gather an army of support around you to extend love and warm hugs.
- Do not spend all your time doing this. Sometimes not doing is equally important as doing.
- Do not think you can do this without transcribing your interviews.
- Do not wallow in resistance or complaining. Rather problem-solve, have a good cry, tell it like it is to someone and write something down when you are stuck, anything to start.

Quick List of Things to Do

- Find someone who is willing to help proof read your material.
- Get back into the project soon after second residency.
- Get one or two solid supporters besides your supervisors.
- Muster a big reward when you are done.
- Post a big reminder about why you jumped into this in the first place.
- Recognize signs of resistance and get some support.
- Recognize that this is a learning process and you do not know it all.
- Talk to other MALTies and action-researchers about their experiences and learn from them.
- Transcribe your interviews as early as possible.
- Trust yourself and trust in a divine plan and schedule.
- Visit with members of your cohort or do not be afraid to call them.