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LESSONS FROM OUR ANCESTORS: A LEGACY OF LEADERSHIP

By

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CHAPTER ONE – STUDY BACKGROUND

THE CHALLENGE

Faced with the devastation of the past and recognising the opportunities that a new millennium will bring, First Nations leaders must assist their youth to develop leadership skills. First Nations leaders have an opportunity to meet this challenge by providing youth with options based on an understanding of traditional and contemporary First Nations leadership beliefs. This project will seek to identify leadership frameworks, values, practices, skills and characteristics common to First Nations cultures.

The Assembly of First Nations (AFN) provides a national political voice for First Nations people. The AFN is an organisation used by the Chiefs in Canada to lobby various levels of government, to develop positions on issues of concern, and to demonstrate unity. The Assembly of First Nations exists to fulfil the goal of correcting past injustices and to enhance the rightful position of the First Nations Peoples in Canada's future (AFN: The Story, 1992). Given this mandate, the AFN has a major interest in the development of future First Nations leaders.

The goal of this project is to create a template for First Nations youth leadership seminars which can be used by future leaders who wish to explore and develop leadership frameworks. The AFN can use this template at a national level or make it available to interested First Nations or other groups. To be effective, the seminar template must be culturally relevant, and the process must be informed by First Nations elders and leaders. Finally, it must be developed with First Nations youth as key stakeholders.

SCOPE OF THE CHALLENGE

The Prophecy of the Eagle

The eagle is a sacred bird in many Indigenous cultures. Indigenous people believe that the eagle represents power, strength and loyalty. It is said that the eagle can fly very high and close to the sun from which it draws its strength.

Indigenous peoples in North and South America have passed the Prophecy of the Eagle from generation to generation since the time of first contact. The Hopi version of the prophecy states that "our people will come out of our midnight and come into our daylight when the eagle lands on the moon." (Hodgson, 1992, p.g. 102)

On July 20, 1969, the Apollo 11 Lunar Landing Mission announced that *"the Eagle has landed."* Indigenous peoples have interpreted this event to be the beginning of the end of oppression. This prophecy speaks to the power of the possibilities, but it also refers to "our midnight," a reference to 500 years of colonialism.

The History

First Nations people say they have lived in what is now known as Canada since time immemorial. A host of creation stories explain how they came to inhabit "Turtle Island" (North America). These creation stories are an example of the oral traditions used to document their history.

When non-Native immigrants came to the continent, they disregarded the oral traditions and the rich and vibrant culture and history of the first peoples. Since many history texts begin with first contact, non-Natives don't understand or appreciate the First Nations claim to the land. It is not surprising that the oral traditions, culture and history of the First Peoples were ignored. This is a part of colonialism, and colonialism plays a huge role in the shared history of the first peoples and the newcomers.

First Nations in Canada have experienced a long history of oppression as a result of policies of colonialism, genocide and assimilation. These policies include the banning of traditional ceremonies such as the potlatch, the imposition of successive versions of a paternalistic *Indian Act*, the forced placement of First Nations children in residential schools, and the appropriation of traditional territories. These policies have largely overshadowed any good relationships with First Nations from the time of first contact to present times.

The Red Power movement of the late 1960's and early 1970's in the United States was a response to the genocidal policies of the non-Native society. "The Red Power Movement was predominantly a struggle to secure redress for overwhelming conditions of political, cultural and economic disadvantage." (Johnson, Nagel & Champagne, 1997, p.g. 9) Interestingly enough, the timing of the movement also closely coincided with the historic lunar landing. The movement helped lead to the re-emergence and strengthening of First Nations cultures and raised consciousness about First Nations issues in the general public.

Some have argued that the tactics of the movement were unnecessarily violent. The reality is that the movement used largely peaceful demonstrations to achieve its goals. Nonetheless, according to Franz Fanon, because of the violent nature of colonialism, decolonisation is always a violent process (Presby, 1996). It would be unfair to dismiss the movement without understanding the actual tactics, the circumstances and the violence to which the movement members were responding.

The First Nations people in Canada were also caught up in the wave of Indian activism. In 1968, the National Indian Brotherhood (NIB) was created in order to lobby the federal government and monitor the actions of the government with respect to First Nations people. The NIB was an organisation composed of regional representatives who decided that a united voice would apply the most political pressure on the government. The strategy worked. Through extensive lobbying, the NIB defeated the White Paper successfully in 1969. (The White Paper set out Prime Minister Trudeau's policy to assimilate First Nations people). Although this particular piece of legislation was defeated, it is important to note that the White Paper and its stand on assimilation remains the unofficial policy of the Canadian government.

Despite the success of the NIB, it was criticised for not being truly representative of First Nations peoples because it had a regional focus. In 1982, the NIB became the AFN, an organisation of First Nations Chiefs who are accountable to the community members (AFN: The Story, 1992). The NIB and the AFN laid the groundwork for a future that will hopefully include a restoration of First Nations jurisdiction and responsibility.

The Reality

Colonialism and internalised oppression have taken a toll on First Nations people. The current state of affairs in many First Nations communities is deplorable and can be attributed directly to the distressed state of First Nations culture and languages, prejudice and discrimination, appropriation of traditional lands and means of subsistence, and neocolonialism. Colonialist policies have led to a vicious cycle of high levels of alcoholism and chemical dependency, increased and multigenerational dependency on welfare, increasing violence, and deteriorating health among First Nations peoples.

In 1989, the Department of Indian Affairs and Northern Development (DIAND) released a report on actual and projected data regarding the social conditions of the status Indian population in Canada. This report points to a grim reality for First Nations people. The findings indicate that suicide rates are over two times as high as in the non-Native population in Canada; infant mortality rates are double the Canadian norm; and violent deaths occur in the First Nations population three times as often as in the mainstream population

(Hagey, Larocque & McBride, 1989). The data indicates that the future could continue to be grim if steps are not taken to address these issues.

The First Nations population is exploding. Over fifty percent of that population is under the age of 25. DIAND indicated that between 1980 and 1990, the registered Indian population grew from 332,000 to 511,000. This population growth rate is almost five times that of the Canadian population (Nault, Chen, George & Norris, 1993). These demographics point to an urgent need for strong leadership and work with First Nations youth in order to shape a radically different future.

The Opportunity

As noted earlier, First Nations peoples in the 1960s, 1970s and 1980s set the stage for an end to colonialism and oppression. Today, the challenge for First Nations in Canada is to recognise the pitfalls of colonialism and continue the struggle towards self-determination through decolonisation.

First Nations in Canada have an unparalleled opportunity to achieve the restoration of jurisdictions. This is due, in part, to favourable court decisions, new relationships with governments, and the strength of existing leaders. Examples are the 1997 Supreme Court of Canada (SCC) landmark decision in Delgamuukw, the 1998 Nisga'a Agreement in Principle, and the federal Agenda for Action with First Nations people. (It is important to note that both of these historical events occurred through strong leadership, steeped in history and cultural evolution, whereby leadership is developed throughout youth. Leadership is a lifelong and multigenerational process.)

The SCC Delgamuukw decision is very significant for First Nations peoples and Canada. It sets out extremely important guidelines and principles for future land claims and resource development:

> "It includes the recognition that Aboriginal Title to land in Canada is Constitutionally recognized and must be upheld and protected. It also categorically states that First Nations' oral history and testimony are not only acceptable but are important as legal records of the past. It also says that federal and provincial governments must engage in meaningful discussions with First Nations, which lead to a mutually acceptable agreement, when it comes to development of lands and resources." (Fontaine, 1997)

The Nisga'a agreement was initialled on August 4, 1998. Once ratified, the Agreement will become the first modern-day treaty to be signed in Canada. When the Agreement is signed, the Nisga'a people will get approximately 2000 square kilometres on the Nass River valley in British Columbia, and they will receive a fiscal transfer of more than $200 million dollars over 15 years. The

Indian Act will be phased out, and the Nisga'a government will create its own laws in jurisdictions such as environmental assessment and protection, justice, education and taxation (The Nisga'a Final Treaty Agreement, 1998).

The Delgamuukw decision and the Nisga'a Agreement not only point to more First Nations control over lands and resources but also to the likelihood of a significant wealth transfer in the near future.

The Federal government has demonstrated some willingness to come to the table and work out a new relationship with Aboriginal People in Canada. In January, 1998, the government announced the Agenda for Action with First Nations peoples. In this document, the government sets out extremely progressive social, political, economic and fiscal promises. Key commitments in the Agenda for Action include the following: to recognise the Inherent Right to self-government, to create an independent claims commission, to allow independent justice initiatives, to enhance education systems, to foster economic self-sufficiency, and to revitalise culture and languages.

A Statement of Reconciliation was also announced in January, 1998. In the statement, the Federal government expressed regret for past injustices, most notably, the residential school experience. In addition to the apology, the government announced a $350 million dollar fund intended to assist in healing First Nations communities.

The AFN is now considering various options for structural renewal following the recommendations of the Royal Commission on Aboriginal Peoples (1996). First Nations across Canada are now engaging in dialogue regarding rebuilding of nations, redefining treaty relationships and developing institutions based on traditions and input from elders.

All of the above-noted events point to the possibility of a vastly different reality for First Nations peoples. First Nations have an opportunity to heal from the damage wrought by colonialism, to revitalise their cultures, to change the current socio-economic conditions, to become self-determining peoples again. In short, they can fulfil the prophecy of the eagle and assume their rightful place.

SIGNIFICANCE OF THE CHALLENGE

On the brink of the 21st century, First Nations in Canada are facing a unique time in their shared history with non-Native Canadians. The opportunities described above can only be realised through strong leadership. These are opportunities not to be wasted.

Canada is experiencing a shift to the political right. This shift is evidenced by the growing popularity of the Reform party and the continued

policies of neocolonialism. The political right has engaged in a public education campaign to discredit First Nations governments. The political right seeks "equal treatment" for all Canadians while steadfastly overlooking centuries of unequal treatment. Equal treatment will not address the fact that an uneven playing field still exists. The notion of *equality of result* is ignored (Fontaine, personal communication, 1998). Equality of result focuses on correcting historical imbalances and recognises that equal treatment is not possible if we are seeking to achieve true equality.

The agenda of the political right is to continue to attempt to discredit First Nations governments. First Nations must not simply stand by in the face of continued attacks. They must ensure that their struggles are understood and that their messages of responsibility and accountability reach the public ear. This is an imperative for First Nations leaders.

A year after the 1990 Oka crisis, an Angus Reid poll found that six percent of Canadians believed that native issues should be dealt with on an urgent basis. In July, 1997, the same polling organisation found that only one percent of Canadians felt that Native issues should be given priority on the public agenda (Angus Reid, 1997). It is ironic that First Nations people make up approximately one percent of the Canadian population, the same percentage that believes the problems are extremely serious.

The lack of an informed public debate has resulted in apathy in most Canadians. This allows governments to ignore the appalling statistics and intolerable situation in most First Nations communities.

The development of leadership seminars for youth is an important step in preparing for self-determination, but it is by no means the only necessary step. Recognising that colonialism affects all First Nations people, leaders today must be holistic in their efforts to work with a new generation of leaders. They must continue to work to reverse the harmful effects of colonialism including extremely poor socio-economic conditions and internalised oppression. Future First Nations leaders need hope for the future.

If First Nations leaders fail to be holistic in their work with youth, it is the contention of this researcher that the use of leadership seminars will simply model Senge's "Shifting the Burden" archetype. Senge (1990) notes that:

> "people shift the burden of their problem to other solutions...unfortunately, the easier 'solutions' only ameliorate the symptoms; they leave the underlying problem unaltered." (p.g. 104)

If leadership seminars are seen as the "solution" to the tough issues of colonialism and oppression, the seminars will become a quick fix to address the symptoms. They will ignore the real problems and exacerbate the situation (this problem is set out in a diagram in Appendix A). The bottom line is that a

five-day leadership seminar held once or twice a year for a few chosen youth is not the only answer to the challenges facing First Nations people. Work with youth must be comprehensive, inclusive and ongoing. Further, it must be culturally appropriate and well-versed in the causes and effects of oppression.

CHAPTER TWO - LITERATURE REVIEW

Four critical domains were explored to address the challenge of creating a template for First Nations Youth leadership seminars. The first three are colonialism, First Nations culture, and servant leadership. We must explore these domains in relation to First Nations people. And we must understand the linkages to traditional and contemporary First Nations leadership ideology. A fourth domain focuses on literature regarding youth leadership. Methodologies and concepts from this literature are relevant to the development of the template.

Of the above-noted domains, servant leadership and First Nations culture are the most relevant to the challenge of creating a template. The issue of colonialism is absolutely critical as a starting point. It will serve as a basis for understanding the current realities for First Nations, the factors affecting future leaders, and the issues they must address.

Colonialism

An important first step for those who would seek to overcome the bonds of oppression is a thorough understanding of colonialism, its effects on First Nations people, and its modern manifestations. First Nations people who seek to become leaders must understand that a predominant force in the lives of First Nations peoples remains the shadow of a history of colonialism, and the residual effects of that history. But it would be naïve to assume that colonialism is a thing of the past. It is important for young First Nations leaders to understand the modern, more sophisticated oppression (neocolonialism) that remains a central reality for First Nations today and which affects their ability to address horrible social conditions and achieve self-determination.

The colonial doctrine of Terra Nullius (or "vacant land") holds that the invasion of First Nations territories was perfectly justified, since the continent of North America was not "developed" and the Europeans did not recognise the native systems of land tenure. This doctrine remains a pervasive myth. It set the tone for future relationships between First Nations and the non-Native immigrants.

The Terra Nullius myth held that since the colonisers discovered the New World, it was free for the taking. This myth allowed them to overlook the fact that traditional territories existed. As Boyce Richardson notes in *The People of Terra Nullius*, the Europeans assumed that nomadic hunters could not possibly have sovereignty over their territories (Richardson, 1993).

The First Nations people in Canada have a special relationship with the land. The term "ownership" is foreign to their cultures. They see their relationship as one of responsibility for the land, of stewardship. They also see the land as something that is to be shared. First Nations people call the earth their "Mother", and they understood that one had a sacred obligation to protect that which gave and sustained life. The European immigrants did not understand this bond with the land. They considered it to be yet another example of the inferior, primitive culture of the savages, a rationale for their dispossession.

The Terra Nullius doctrine is also known as the right of first discovery. Menno Boldt discusses this phenomenon and the search for justice in his book *Surviving as Indians*. Boldt (1993) contends that:

> "European imperialists...promulgated a villainous doctrine that held that, by right of 'first discovery' a Christian nation was divinely mandated to...assert proprietary title to any 'unoccupied' lands." (p.g. 3)

This is an example of how European spirituality served the needs of empire-building which is central to colonisation.

The European immigrants believed that it was their divine right to take this land, and they also believed it was their responsibility to "civilise" the savages. In order to civilise them, the immigrants believed that it was necessary to replace their cultures, spirituality and social structures with European culture and values (Fanon, 1963). The Europeans believed that assimilation was the only option. They set out to destroy First Nations culture systematically.

The Europeans sought to replace traditional native spirituality with Christianity. An army of missionaries descended upon First Nations people to save their souls. The Europeans hoped that Christianity would ultimately help First Nations people overcome their inherent evil, therefore removing a threat to the newcomers (Schouls, Olthius, & Engelstad, 1992). The resulting cultural genocide was extremely effective, although it did not lead to total assimilation. Traditional Native spirituality was a way of life, intrinsically tied to culture and values. Therefore, altering First Nations spirituality had a devastating effect on the culture. Once again, the prevailing racist belief in European superiority provided a justification for the attempted destruction of a way of life.

The Europeans also believed that their religion and culture would allow them to control First Nations people. It was thought that if the savages understood the religion, they would see how superior European culture was and understand why Europeans were obligated to improve the land. It was also hoped that the linkages to the land would be severed once the traditional spirituality was replaced, as "the connections between land and people were governed by spiritual realities." (R. Vachon in Bear Nicholas, 1991, p.g. 32)

To reach the goal of assimilation, Europeans had to alter the social structures of the first peoples. The immigrants observed the matrilineal societies of many First Nations and were confused by the power of the women and lack of hierarchical relationships. The first peoples had to be taught to accept the rules of a paternalistic, imperialist culture. Men had power over women, Chiefs had power over men and non-Native peoples had power over the first peoples. These rules of social order had a tremendous impact on First Nations cultures, and the women who were once respected and revered found themselves at the bottom of the imposed hierarchy (RCAP, Vol.4, 1996).

The alteration of First Nations social structures continues in present times. The *Indian Act*, which still governs First Nations, perpetuates the paternalistic structures favoured by the early settlers. Until 1986, Indian status was linked only to men in the *Indian Act*. Indian women who married non-Natives immediately ceased to be Indians in the eyes of the Act. However, if a non-Native woman married an Indian man, she immediately became a status Indian (Richardson, 1993). This law served to keep women in their place, and it also replaced the traditional "keepers of the culture" with non-Native women, thereby helping to eradicate the culture.

This is one of many examples of sexism and injustice in the *Indian Act*. The Royal Commission on Aboriginal Peoples (RCAP) examined the issue of sexism in the *Indian Act*, and in Volume 4 (1996), concluded that:

> "The colonial and post-Confederation legislation applied to Aboriginal people finds its conceptual origins in Victorian ideas of race and patriarchy. Its effect has been increasingly to marginalize women in Aboriginal society and to diminish their social and political roles in community life." (p.g. 23)

Unfortunately, the attempted cultural genocide and assimilation did not stop at spirituality or social structures. It extended to education, language and the children. The most harmful attempt to assimilate First Nations people was the forced removal of the children from their communities and the placement of those children in residential schools. First Nations children suffered from sexual, physical, cultural, spiritual and mental abuse while at residential schools. First Nations people speak of the "lost generation," referring to the individuals who suffered this abuse (Boldt, 1993). However, the multi-generational effects of the residential school policy are equally devastating. The cycle of abuse continues, even though the residential schools are now closed.

The continuing cycle of abuse is only part of the legacy left by the residential schools policy. The harm done to the culture and the language is equally significant. First Nations children were not allowed to speak their languages and were punished if caught. As Andrea Bear Nicholas noted in her paper on colonialism and education:

> "This deliberate practice of...linguicism, and its effect on both indigenous culture and languages has been as genocidal as the colonial practice of scalp bounties and expropriating indigenous lands and resources." (A. Bear Nicholas, 1998)

Today, the governments and churches involved in the linguicide, as well as First Nations people, often lament the fact that languages have been "lost." This terminology has found its way into the modern vernacular surrounding residential schools and is taken as fact. In *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada*, Roland Chrisjohn and Sherri Young refute many of the myths surrounding the residential school experience. They argue that the use of such language is deliberately misleading, as it places blame on the First Nations People who were so careless to have misplaced or lost their language (Chrisjohn & Young, 1997). The use of this rhetoric by First Nations people points to the fact that the linguicism has had its desired effect and that the racism has been internalised.

Perpetrators of colonialism not only use misleading language, but they also use myths to deny responsibility or, at least, to rationalise atrocities and theft. The use of dehumanising myths in history texts, television and the like has served colonialism well to the extent that its victims tend to believe the myths and use the rhetoric themselves. A prime example would be the association of the practice of scalping with "Indians on the warpath." This myth is so pervasive that many don't realise that it was the English who started and institutionalised the practice of scalp bounties (Churchill, 1998) and, instead, attribute this barbarous act to the "heathen and uncivilised" Indians.

Internalised oppression (or internalised racism) is the almost unavoidable outcome of the colonial practices of assimilation and oppression. Internalised oppression occurs when the oppressed begin to imitate their oppressors or model their oppressive behaviour. It can be argued that internalised oppression is a survival mechanism, an attempt to appease the oppressor and thereby find relief from the oppression. It is also a sign that colonialism has succeeded in replacing traditional values and suppressing pride in First Nations heritage (RCAP, Vol.3, 1996).

Internalised oppression demonstrates that the oppressed people have accepted the prejudice, discrimination and racism of the oppressor. As noted earlier, the colonialists believed that the superiority of their culture justified the attempted genocide. As with other colonial policies, racism is alive and well today, just as internalised oppression remains a threat to the survival of First Nations cultures.

David Stannard examines the issue of racism in his book *American Holocaust: the Conquest of the New World.* He notes that there is an ongoing, bitter debate regarding policies which have been classified as racist and that

many scholars throughout the post-contact period have found rather eloquent arguments to counter the racist label. In 1988, George M. Frederickson argued that it was necessary to distinguish between 'ideological' racism and 'societal' racism. Societal racism, according to Frederickson, is found in true racist societies in which one racial group acts as if other racial groups are inferior. Ideological racism occurs in:

> "other inegalitarian societies where there may be manifestations of racial prejudice and discrimination but which nevertheless cannot be described as racist in their basic character...that society is not racist in the full sense of the word." (Stannard, 1992, p.g. 273)

This is a rather subtle distinction, but like the use of myths and misleading language, it allows guilty consciences to be eased.

As noted in the introduction to this subsection, leaders seeking to overcome colonialism must also understand its modern manifestations. The understanding that colonialism is alive and well in Canada today is of critical importance. In modern times, colonialism manifests itself largely in the form of neocolonialism and continued attempts at assimilation. Neocolonialism is defined as indirect domination or control of oppressed peoples through economic and political manipulation (Adams, 1995). In a neo-colonial state, the oppressors create the illusion of independence by using members of the oppressed society to continue to implement colonial policies. In Canada, this is accomplished in part through the Indian Act and its governance provisions. The Chief and Council of a community are elected according to this colonial legislation but their powers are limited. In fact, if a Chief and Council choose to enact a bylaw they must first consult the Act to see if they have powers in a particular field. Further, the bylaw is only valid when it is approved by the Minister of Indian Affairs.

Neocolonialism relies upon stereotyping and racism to continue to assist in the suppression of a people and to attract supporters for its policies. Michael Novick (1995) argues that the racist right appeals to individuals because it simplifies problems and offers scapegoats. He also believes that colonial structures continue to support racism even where a state expresses its desire to eliminate all forms of racism. In other words, the racism is structural and difficult to combat.

The most important thing to understand about colonialism and neocolonialism is that we are <u>all</u> participants in it. Not only are we are all participants in it, we are all oppressed by it. It is not a case of "them vs. us" it is "them *and* us". If we do not grasp this simple reality, we are doomed to perpetuate the behaviour and the suffering.

The doctrine of assimilation (or cultural genocide) is one of the most damaging colonial policies attempted by the Europeans. It remains a powerful tool for colonial governments. Attempts at assimilation continue to plague

indigenous peoples world wide, as the mentality still prevails that assimilation would be the best course of action. Unfortunately, even some well-meaning non-Natives don't understand the harm that can be caused by assimilation. In the United States in the 50's and 60's, liberals touted integration as the solution to segregation of the Black community. The progressive policy of integration "had the unforeseen consequence of destroying most of [the Black] independent economic and social institutions." (Novick, 1995, p.g. 6)

As recently as 1969, the Liberal government attempted to push through its version of assimilation policy. The White Paper proposed to eliminate special Indian status and preferred the benefits of equal rights under the law. The prologue to the White Paper announced that "Special treatment has made of the Indians a community disadvantaged and apart..." (Comeau and Santin, 1990, p.g.7). This characterisation demonstrates the convoluted thinking that it couldn't possibly be hundreds of years of colonialism and genocide that caused harm to First Nations, rather it was special treatment that did the damage. As noted earlier, the National Indian Brotherhood successfully defeated the White Paper. In doing so, the Brotherhood pointed out that hundreds of years of attempted assimilation was obviously not the answer to the problems faced by First Nations. After this political and historical lesson, Trudeau soon began to recognise publicly that:

> "Aboriginal peoples occupied a special place in history...this entitles them to special recognition in the constitution and to their own place in Canadian society." (Boldt, 1993, p.g. 24)

Despite the fact that this lesson was learned a mere thirty years ago, First Nations are still fighting the same rhetoric and government policies. In fact, in 1984, Deputy Prime Minister Eric Neilson proposed cutbacks in the budgets for Indian programs which would have had the effect of forced assimilation (Waldrum, 1994). The Reform party has stated its objective to eliminate "special status" and to treat all Canadians equally. The Reform Aboriginal platform and demands of equal treatment sound suspiciously similar to the White Paper policy.

Today, many non-Natives still believe that assimilation will solve the "Indian problem," even though politically correct Canadians wouldn't dream of using that particular language. The paternalistic *Indian Act* still exists. Racism, discrimination and misunderstanding are still the norm, and some First Nations people are still imitating their oppressors and perpetuating the colonialism.

First Nations Cultures

Decolonisation is the key to undoing hundreds of years of damage, and critical work must be done to deconstruct and replace colonial structures.

First Nations peoples need to restore traditional cultural values, philosophies and practices in order to resist the colonial values which have been imposed upon them. First Nations leaders need to rely upon First Nations cultures to guide them in their path to self-determination, and understand the importance of traditional values if First Nations are to become fully liberated.

Menno Boldt (1993) defines cultures as:

> "blueprints for survival and living...[they include] philosophies, principles and languages...[and]grow out of the imaginations and historical experiences of human communities freely interacting with their respective environments." (p.g. 216)

This understanding of culture is a reasonable starting point for an examination of First Nations cultures.

"First Nations" is a term that can be misleading in that it implies homogeneity and does not seem to recognise the diversity of the nations across what is now known as North America. As noted earlier, First Nations cultures are not homogeneous. There are many differences found from nation to nation. However, when compared to the dominant European culture, the similarities between First Nations cultures come into focus. Even when actual practices differ, the underlying values are often similar.

It is impossible to understand leadership concepts in First Nations communities in a cultural vacuum. First Nations cultural traditions include the concepts of holism and the interconnectedness of all things. Therefore, First Nations leadership concepts cannot be understood unless we also understand the culture and understand that they are impossible to separate from culture. While a number of cultural concepts have already been mentioned, including connection to the land, oral history traditions and the power of women, it would be worthwhile to examine the underlying values in some detail.

Traditional First Nations spirituality is the cornerstone of the culture. Spirituality carried the values of the culture and ensured that they were preserved and maintained. It holds that all things must be respected as they come from the same source and one should be humble in order to demonstrate respect. Spirituality affects all aspects of First Nations society and culture. According to Friesen (1997):

> "Each living thing, animal, human or plant, even inanimate objects, is perceived to have a spirit...This belief...extends to the arena of governance...Spirituality is the highest form of politics and spirituality is directly involved in governance." (p.g. 33)

Above all, leaders needed to exemplify spiritual values, and leadership in ceremonial practices was an important duty of leaders. They were expected to

ensure that ceremonies were carried out properly prior to moving on to other issues such as community discussions (Gkisedtanamoogk & Hancock, 1993) and to ensure that spiritual values were reflected in all aspects of governance. Leaders had responsibility for proper thanksgiving ceremonies, as human beings are the "communicators" and are expected to offer thanksgiving on behalf of all creatures (Deloria, 1997). Some individuals who were seen to have been given certain ceremonies or responsibilities from the Creator were often designated as leaders. In the end, it is important to note that leadership and spirituality were not mutually exclusive.

Individual responsibility is a value that is common to First Nations cultures. In fact, the emphasis on "responsibility" illustrates how completely antithetical traditional Native cultures are for Western culture in its emphasis on individual rights. In the Maliseet language, "there is no word...that means 'rights;' only words that imply one's obligations or responsibilities to others." (Bear Nicholas, 1993, p.g. 32) The fact that many First Nations people speak of "our" rights" indicates that colonialism has been effective in its goal of replacing traditional concepts with western beliefs.

Aboriginal cultures share other values such as kindness, truth, strength and sharing (Richardson, 1993). These values are closely related with each other and with the value of responsibility. The value of kindness speaks to respect for the earth and all living things and translates to respect for the role and value of men, women, children and elders alike, hence the power of women as the "givers of life" in contrast to Western cultures. According to Gkisedtanamoogk, a member of the Wampanoag nation, not only do we carry the responsibility for kindness, but "we have an obligation to encourage in all People Respect for all living beings." (Gkisedtanamookg & Hancock, 1993, p.g. 39)

Kindness or respect for the earth is the only way to treat that which creates and supports life. First Nations cultures not only believe that the earth is alive but also that individuals cannot "own" the earth. From this follows the belief that we do not have a right to exploit the earth for personal gain (Mander, 1991). The Mohawks do not even speak of the earth as something that can be owned, rather they speak of a connection to the land and their duty towards the earth (Vachon, 1992). This is in keeping with the First nations belief that all things hold great power and spirit. Exploitation of the earth for personal gain is made possible by the emphasis of Christianity on power and spirit existing only in the unitary god, above and outside of creation.

The value of strength refers to the spiritual and moral strength which is needed to respect all things and live up to personal responsibilities. In terms of leadership beliefs, this can be best demonstrated though the Iroquois Great Law. The Great Law is the constitution of the Six Nations (Mohawk, Onondaga, Tuscarora, Oneida, Cayuga, and the Seneca) which created a confederation prior to European contact to bring peace to their territories. The Great Law sets out relationships, roles and responsibilities of the member nations and

their representatives. The representatives to the Confederacy are known as "Royaneh." Two of the duties of the Royaneh are to demonstrate strength and to act as mentors for the people:

> "The thickness of their skin shall be seven spans – which is to say that they shall be proof against anger, offensive actions and criticism. Their hearts shall be full of peace and good will and their minds filled with a yearning for the welfare of the people...Neither anger nor fury shall find lodgement in their minds..."(Parker, 1916, p.g. 37).

Strength can also refer to the power of the collective versus the individual. The tradition of decision-making by consensus recognises that a decision is strong and valid only when all agree to it. The consensus process also reaffirms the value of kindness or respect for the opinions of all and the will of the people. The process recognises that all have a contribution to make. Even more importantly, the consensus process respects the principle of equality.

Chiefs did not exert control over the people. They acted as spokespersons. In some groups, an individual's ability to orate earned him or her the title of Chief. In other groups "any person called the 'head' of the tribe usually occupied a largely honorary position of respect rather than power." (Weatherford, 1988, p.g. 143) In the Cree culture, a political leader is referred to as a moderator, and although he or she may be the official leader in the eyes of the outside world, often another individual is the true leader behind the scenes (Darnell, 1985).

The value of truth refers to the shared body of knowledge or wisdom that is preserved through the oral tradition, the information that has been passed from generation to generation, which explains creation, the nature of the physical world and important historical events. In First Nations Communities, the elders are extremely important as they hold general knowledge. And they specialise in certain kinds of knowledge, much like scientists of the Western cultures (Deloria, 1997). Patricia Monture-Angus explains that truth is internal to the self, a gift of the Creator. It is discovered through personal knowledge and inspection. This contrasts with the Western concept of truth as external, something which can only be discovered through study (Monture-Angus, 1995). An individual's responsibilities form part of the truth. Given the holism inherent in First Nations cultures, to avoid responsibility would mean to deny all other parts of the culture, and harm an individual's chances of survival.

The value of sharing is closely related to the values of kindness and strength. Because First Nations people held each other and all things in such high regard, it followed that they would ensure the welfare of all and share resources and knowledge. Because First Nations people recognised the power of the collective, it was important to keep all components of the collective strong. In the Ojibway culture, to become a leader an individual had to

demonstrate responsibility for others (Chute, 1998), as this is the most fundamental personal responsibility. In fact, sharing is the most essential economic value of a traditional society.

In many cases, First Nations had to demonstrate flexibility in order to survive. This flexibility included changes in leadership based on the situation (RCAP, Vol. 1, 1996). Leaders were chosen according to their personal gifts in different circumstances. This meant that there could be different leaders in hunting, in times of war, in times of peace and so on. Leadership also emerged in different spheres based on those who best exemplified community values or teachings in each sphere.

Cultural values in one culture are perhaps best demonstrated when shown in contrast to values in other cultures. In his book, *In the Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations*, Jerry Mander sets out a "table of inherent differences" between Aboriginal and Western cultures. Of particular note is the section on politics and power, which describes Western leadership as hierarchical. Individuals in power make decisions on their own. This is in sharp contrast to non-hierarchical Aboriginal leadership and consensual decision-making. The centralisation of power in Western society is antithetical to Aboriginal society (Mander, 1991).

As noted in the subsection on colonialism, European immigrants either committed outright atrocities or sought to replace traditional First Nations culture and values with their own to facilitate colonisation of the new world in the interest of enriching themselves. To a large degree, Western culture has prevailed. Nevertheless, the strength of First Nations culture, traditions and underlying values continues. According to Claude Alvares, "due to stupendous and unrecognised inner strengths...the cultures were able to prevent themselves from being fully incorporated." (Alvares, 1992, p.g. 220).

Despite continued attempts at assimilation, First Nations cultures and traditions have survived including leadership traditions such as the foundations of democratic government, consensus and group decision-making and the use of a caucus to talk through issues and "make political decisions less divisive and combative." (Weatherford, 1988, p.g. 145) Perhaps the most important role of First Nations leadership lies in promoting these values as the most effective means of resisting the effects of colonialism.

Jack Forbes argues that colonialism is actually a disease which First Nations leaders must recognise in order to fight. He defines colonialism as the "wetiko" psychosis or cannibalism, and he believes it to be highly contagious. More specifically, it is the "disease of aggression against other living things and, more precisely, the disease of consuming other creatures' lives and possessions." (Forbes, 1992, p.g. 10) His concern is that oppressed people are extremely vulnerable to this disease. The only possible way to counteract the disease is through traditional First Nation spirituality and values. Patricia Monture-Angus recognises the same battle in her book, *Thunder in my Soul: A*

Mohawk Woman Speaks. She notes that many First Nations people continue to be oppressed. Unfortunately, viewing the world through the filter of oppression leads to continued oppression (Monture-Angus, 1995).

In fighting colonialism and attempting to revitalise First Nations culture and values, leaders must also deal with the damage inflicted upon First Nations languages. Language is absolutely essential to culture. It reflects the philosophies and values of culture. As noted by the Royal Commission on Aboriginal Peoples, Volume 4 (1996):

> "Language captures our perception of the world around us and how we relate to that world...language provides meaning. But meaning is derived not simply from words; it also comes from the structure of the language..." (p.g.123)

Because many First Nations languages are in danger of being lost completely, leaders must focus considerable resources in this area or face the possibility that despite our best intentions the essence of First Nations cultures could die with the disappearance of their languages. It is unlikely that discussion about traditional values and principles in the oppressor's language can convey those values as fully as is possible in the Native language.

Self-determination of a people depends on the liberation of their language. Liberation cannot be achieved using a foreign language or the language of the oppressor (Freire, 1989). According to Polson and Spielman:

> "The *liberation* – of Native languages in Canada today is the essential element in the development and growth of self-governing First Nations...agreeing is one thing and placing priority on decolonizing or liberating language is another, something *more* fundamental and, until recognized as foremost and foundational in our struggle for liberation, will only lead to more rhetoric and strengthening of the colonial bond." (Polson & Spielman, 1993)

Finally, the Royal Commission on Aboriginal Peoples advocates traditional Aboriginal values as the proper path for First Nations in their drive towards self-determination and as the basis for a new relationship with Western cultures in Canada. The four principles of mutual recognition, respect, sharing and responsibility largely echo the values noted above. The Commission believes the principles should be flexible and responsive (RCAP, Vol. 1, 1996). Not surprisingly, this is another traditional value.

Servant Leadership

Servant leadership is the contemporary leadership ideology that is most closely related to traditional First Nations leadership ideologies. The fit is not perfect, but the key concepts are similar.

It is generally accepted that servant leadership is a part of "values-based" leadership philosophy. Values-based leadership is based on trust, respect, honesty and integrity. These values are similar to the First Nations cultural values discussed earlier. Servant leadership was introduced in modern literature by Robert Greenleaf. Greenleaf defines servant leadership as that which is largely driven by the desire to serve. Those who are being led feel their needs are being met. They feel fulfilled, empowered and healthy (Greenleaf, 1977). In other words, the servant leader is concerned with the personal welfare of the people and displays this concern through words and actions.

Greenleaf also notes that authentic leaders are chosen by the people they seek to lead based on the interpersonal skills they demonstrate. Servant leadership begins with the self (Frick & Spears, 1996), which is to say that character and introspection play an important role in this leadership philosophy. These two concepts are very important to First Nation cultures and leadership concepts.

In his book, *Leadership is an Art*, Max Depree defines servant leadership as leadership where the leader becomes a servant by removing obstacles and liberating people. According to Depree, leaders should be concerned with values. They are responsible for developing future leaders, and they must be mature, responsible and rational (Depree, 1989). This is reminiscent of the Iroquois Great Law, as the ideal character traits of the Confederacy leaders and members were "temperance, limitedness and moderation through reason." (Bedford & Workman, 1997, p.g. 94)

Depree also speaks of the concept of participative management, which he believes to be of critical importance. Participative management occurs when managers believe in the ability of their employees and allow them to participate in decision-making processes. He also notes that individual employees have a responsibility to participate (Depree, 1989). The participative management that is discussed here provides individuals with an opportunity to influence outcomes. They do not actually participate in the decision-making. "Participative management is not democratic. Having a say is different from having a vote." (Depree, 1989, p.g. 25) This concept of personal responsibility is central to First Nations cultures.

Gary Yukl argues that there are many different levels of participative management including consultation, actual joint decision making and delegation. However, he cautions that "sometimes what appears as

participation is only pretense..." (Yukl, 1994, p.g.158). Pretense often occurs when other elements of values-based leadership are not present such as respect for and trust in employees and honesty on the part of the manager.

One could argue that values-based leadership is not only a management issue but also a way of life. Similarly in First Nations, values and leadership concepts cannot be separated. In his book, *The Stone People: Living Together in a Different World*, Joseph Schaeffer (1996) discusses community and communication. He suggests that "Qualities of Character," which include genuine interest, acknowledgement, empathy, altruism and mutual trust, are fundamental (p.g. 51). He argues that emphasis on these qualities is relatively new in Western societies, but the qualities themselves are not new in the history of humankind.

Like Greenleaf, Kouzes and Posner speak to the issue of empowerment. In a discussion of the concept of "power in service of others," they suggest that leaders have a choice to make between leadership for personal gain and leadership for the good of the organization. "Credible leaders can give [power] away in service of others and for a purpose larger than themselves," (Kouzes and Posner, 1995, p.g. 185). In other words, they can choose between selfishness and selflessness.

Joseph Jaworski builds on Greenleaf's work. In *Synchronicity: The Inner Path of Leadership*, he espouses a belief ingrained in him by his father: "when we are called, we must serve." (Jaworski, 1996, p.g. 18) He also believes that humans seek to escape from aloneness and that love and giving are the highest forms of human interaction. Synchronicity is the connection that occurs when we are open to all possibilities (thanks to self-awareness). It is necessary for high levels of achievement. An effective leader is able to harness the power of self-awareness in order to produce conditions conducive to synchronicity (Jaworski, 1996). In Aboriginal cultures, as noted earlier, truth is located inside the self, and self-awareness is critical to understanding one's responsibilities.

Instead of using the terms "servant leadership" or "values-based leadership," Stephen Covey refers to "principle-centered leadership." Despite the difference in terms, many of the concepts are similar. For example, Covey sets out eight traits of principle-centered leaders: they are continually learning, they are service oriented, they radiate positive energy, they believe in other people, they lead a balanced life, they see life as an adventure, they are synergistic, and they exercise for self-renewal (Covey, 1991, pp. 33-39). One can see the values of servant leadership in these traits. They can also be found in First Nations cultural values.

Servant leadership and First Nations traditional leadership part ways in a few notable areas. For example, servant leadership is concerned with profits. This is set out quite eloquently by Depree (1989): "...certainly leaders owe assets. Leaders owe their institutions vital financial health..." (p.g. 13). First

Nations cultures were not concerned with profits (but rather with sharing). And, therefore, First Nations leaders did not consider this issue in their leadership ideology. It is not surprising that this difference exists, as the concept of servant leadership is a product of Western culture, a culture which is based upon capitalism.

Another difference between First Nations leadership and Servant Leadership is evident in the example of participative management versus consensus decision-making. Depree argues that participative management means that individuals do not have a vote. In consensus decision-making, a decision is not made until all are in agreement.

Youth Leadership

Youth leadership literature was reviewed as a basis for developing a practical and useful template for First Nations youth leadership seminars. Although mainstream literature was included, particular attention was paid to literature that is culturally relevant to First Nations, that deals with similarly oppressed youth, or that focuses on values similar to those of First Nations.

Leisure-time groups appear to dominate the stage in youth leadership development. Groups such as Boy Scouts, Girl Guides, YMCA & YWCA and Katimavik serve as a primary source of youth leadership activities. Accordingly, much of the youth leadership literature is focused on work with such groups. Societal responsibilities for youth development are met through groups such as these. A community can demonstrate its concern for the well-being of its youth by providing a broad range of voluntary services for youth in these groups. With respect to the issue of leisure-time groups, Grace Coyle (1948) comments that:

> "the common characteristics of these...agencies are their concentration on the need of constructive activities for youth and their provision of a program combining recreation with some set of social values." (p.g. 10)

This work is based upon the understanding that programs that focus on leisure activities have a great deal of influence on the development of youth. Therefore, leisure-time groups can have a significant impact on leadership development.

The Katimavik movement is an example of a leisure-time group which helped youth develop leadership skills. Katimavik was launched in 1977. It was designed so that youth could work with less advantaged communities, share their concern about the environment, travel and experience group living (Hébert, 1979).

Rotary Clubs around the world are also concerned with youth leadership development. The Rotary Youth Leadership Award is given to youth who demonstrate outstanding leadership. Rotary Clubs have created a leadership camp for the award winners. The purpose is to further enrich the young leaders by providing them with an opportunity to practice leadership skills by organising workshops for other campers, develop communication skills and "discuss current issues and leadership styles with knowledgeable local and regional leaders." (Rotary Club International, 1998)

Youth Leadership Camps Canada also seek to provide youth with progressive leadership training. They provide three levels of training which are designed to be comprehensive and ongoing. The first level concentrates on learning about leadership skills. Level two involves experiential, team-based learning. The final level offers special instruction for "counsellors in training" who then work with campers at the first and second levels (Youth Leadership Camps Canada, 1999).

Beyond leisure-time groups and youth camps, one could argue that developmental activities for youth leadership must begin at home and continue through educational and other institutions. William Damon (1995) notes that parents can help their children learn to succeed by practising "respective engagement." This activity involves building bridges between generations so that children can observe, participate in and practice leadership activities with proper supervision. Traditionally, in First Nation communities, young leaders learned about leadership by observing elders and leaders in action and by receiving advice and guidance from the elders and leaders.

In their book about youth leadership development, van Linden and Fertman (1998) speak about three stages of leadership development in youth: awareness, interaction and mastery. Within each stage, youth learn about five dimensions: leadership information, leadership attitude, communication, decision-making and stress-management. The authors provide a number of activities that parents and communities can use to develop leadership in youth throughout the three stages and their dimensions. They stress that leadership development in youth relies upon all sectors of society including parents, schools, organisations and communities.

Strater Crowfoot, who was Chief of the Siksika Nation in Alberta, confirms the importance of societal responsibility and writes that his philosophy of leadership was influenced by his family, school and spirituality (Crowfoot, 1997). One can never underestimate the importance of family and environment on youth leadership development. Given this reality, a goal of First Nations leaders must be to create healthy communities and environments for all First Nations people.

A healthy environment and societal support are extremely important in the development of young leaders. We all have the potential to be leaders and circumstances can sometimes thrust people into the forefront. Therefore, all

youth must be cherished and nurtured in a society as the potential leaders they are.

Writers who emphasise the domain of servant leadership are concerned with the development of youth as leaders. Both Greenleaf and Depree discuss the responsibility of leaders for identifying and nurturing future leaders. Greenleaf tied the responsibility to institutional structures such as the church, educational institutions and governments. He believed that all institutions had a role in "offering exceptional, able young people the support needed to develop into servant-leaders." (Frick and Spears, 1996, p.g. 3) There are many levels of responsibility for youth leadership development in a society. Greenleaf moves the discussion of responsibility to a higher level, to that of institutional responsibility.

In his article, "The Leaders of the Future," Richard Beckhard talks about the issues that leaders of the twenty-first century will have to incorporate into their leadership frameworks. These issues include responsibility for the environment, creating a just society, and spirituality (Beckhard, 1996). George Weber agrees with these issues. He goes further by noting that current leaders have a responsibility to role model core values so that children and students have an example to follow (Weber, 1996). First Nations people can use this concept, but they must be careful that the core values are not those of the oppressor.

Albert Vicere and Robert Fulmer talk about the paradigm shift that is required in society in order to develop future leaders. They set out the traditional paradigm, which emphasises "executive development" and "age" as valid indicators of an individual's state of development. (Vicere & Fulmer , 1996, p.g. 18) They discuss the need for a new paradigm in which age does not determine the ability to lead. They also refer to necessary leadership development activities such as ongoing education, learning assignments, and coaching and mentoring.

Strater Crowfoot also emphasises leadership development activities. He created the position of "youth chief" in his community to allow youth to "gain first-hand exposure to what it is like to be Chief." (Crowfoot, 1997, p.g. 305) This activity is similar to job shadowing. It should be noted that the roots of this activity are also found in First Nations cultures. In First Nations that used hereditary Chief systems, leadership skills were developed in hereditary leaders from a very young age. The Plains Cree also constantly observed the abilities of the young hereditary Chief to ensure that appropriate qualities of character were present (McFarlane, 1996).

Michael Novick sets out a number of solutions to combat the colonialism, oppression and racism mentioned earlier. First Nations youth who seek to be leaders can make use of these tools in the fight for decolonization. The tools include self-esteem, self-determination, solidarity, spirituality, struggle, self-defence, self-criticism and socialism (Novick, 1995). It is important to note that

self-esteem is not possible unless a healthy collective identity is formed through being with one's own people and values throughout the formative period. At this time, traditional values are instilled naturally and not objectified.

Self-esteem is defined as the love of oneself gained through self-knowledge and knowledge of one's collective identity. It requires an understanding of the oppression that seeks to create self-loathing. Self-determination exists when people define themselves in their own words without succumbing to definitions and stereotypes created by the oppressor. Solidarity requires alliances among oppressed people, as they disrupt and replace the values of colonial systems. Spirituality focuses on respect for all life and the earth. In his definition of self-defence, Novick emphasises the right of human beings to protect themselves from oppression. A struggle is the only way that the powerful will concede power, although a struggle may not necessarily mean violence. People tend to model the behaviour of their oppressors. Oppressed people need to be able to question their own behaviour and be critical if necessary to avoid abuse of power. Finally, socialism is necessary to protect the earth and environment from the harmful effects of capitalism and profit-motivated development (Novick, 1995).

Howard Adams (1995) also writes about ways to combat colonialism. His tool of choice is a political awareness program. In such programs, he suggests we can fight efforts designed to direct young Aboriginal people "away from politics and deactivate those with activist leanings." (p.g. 166) Education has been used to destroy activism. True control over education is critical to end this process. In the 1960's, the National Indian Youth Council in the United States and the Canadian Indian Youth Council focused on education as a tool of colonialism and worked to instil traditional values in young leaders.

Young First Nations leaders must recognise that true liberation is never possible in a colonial system, nor can one use colonial tools to achieve liberation. Earlier, Polson and Speilman noted that the liberation of language is essential in the struggle for self-determination. Freire agrees with the concept that a colonial language cannot be used in this struggle and further, he notes that colonial methods cannot be used:

> "When [people] are already dehumanized, due to the oppression they suffer, the process of their liberation must not employ the methods of dehumanization." (Freire, 1970, p.g. 53)

This is a lesson that is relevant to all First Nations people, whether young or old. Political awareness programs can help to increase the awareness of future First Nations leaders about the dangers of colonialism and neocolonialism.

CHAPTER THREE – CONDUCT OF RESEARCH STUDY

RESEARCH METHODOLOGY

This project incorporated a variety of research methodologies ranging from traditional applied research, focused on a review and analysis of the literature, to action research, which Jan Barnsley and Diana Ellis describe as "...the systemic collection and analysis of information for the purpose of taking action and making change."(Barnsley and Ellis, 1992)

As noted in the Literature Review, the applied or quantitative research emphasised four critical domains: colonialism, First Nations culture, servant leadership and youth leadership. The information was analysed to determine challenges and issues in creating a healthy environment for leaders of the future, to understand common First Nations leadership ideologies, and to extract "tools" to assist youth in the development of leadership skills.

Action research or qualitative research was employed to accomplish two objectives:

1) gather stories and experiences which will provide information on the linkages between culture and leadership styles and ideologies; and
2) use this information to take action by creating a First Nations youth leadership seminar template that can assist future First Nations leaders to effect positive change, protect their cultures, and achieve self-determination.

Phase one of the action research was comprised of interviews of First Nations elders and leaders. This is in keeping with the oral traditions of First Nations people. Phase two of the action research was comprised of an open space session with First Nations youth.

Informed consent of the project participants is a critical ethical issue in research. Barnsley and Ellis note that informed consent involves making sure that the potential participants understand what the research is about, how the information is used, and how their confidentiality will be protected (Palys, 1997).

In order to ensure informed consent, the researcher provided this information when potential interviewees were contacted regarding their participation. Once they had agreed to participate, they were provided with a more detailed summary of the goals of the project and a list of interview questions. Prior to commencing the interview, participants were informed about how their responses would be used, and that all responses would be kept confidential. Further, participants were informed that if the researcher felt it was necessary to use direct quotations which named the interviewee, they would be contacted first to seek permission and ensure that the quotation

was accurate. At that point the researcher asked if the interviewee had any questions. Finally, the interviewee was asked if they wished to continue with the interview. In every case, permission was given to use the information in the specified manner. The researcher considered the use of permission forms, but it was decided that oral permission would sufficiently meet the informed consent requirements in the oral traditions of First Nations people.

DATA GATHERING TOOLS

Interviews

Given the strong oral traditions of First Nations cultures, the most effective and culturally appealing method of qualitative research is the interview. Elders were interviewed to gain an understanding of leadership, culture, and traditions. Contemporary First Nations chiefs were interviewed to gain an understanding of contemporary political leadership ideologies. Other First Nations people who have demonstrated leadership in diverse areas such as language, culture, administration, healing and community development were interviewed to determine how they developed their leadership ideologies and what role have their cultures played in the development.

Elders, chiefs and other leaders from a cross-section of First Nations across Canada were interviewed to get a broad perspective and to test earlier statements regarding similarities of values across First Nations cultures.

A large emphasis was placed on interviewing women, as they play an integral role in the transmission of First Nations culture.

Youth Workshop

For youth leadership seminars to be effective, they must be relevant to the participants. "Working with adolescents to develop their leadership potential and abilities obliges adults to enter the world where youths live." (van Linden & Fertman, 1998, p.g. 115). In other words, adults who seek to help must understand youth - their development and motivations. Including youth in the development of the seminar template is absolutely critical to provide the proper perspective. It was determined at the outset of the Major Project that a youth workshop would be an effective tool in gaining that perspective.

Rather than using an interview format, a group discussion seemed most appropriate to deliberate the pros and cons of options raised by interviewees and participants alike. The workshop provided the participants with a forum in which they could discuss their needs and determine their priorities in a

group of peers. This format also allows youth to feel that they are in a safe and familiar environment.

The purpose of the workshop was to share the results of the research, review portions of the interviews, have the participants discuss their understanding of leadership and share some of their cultural experiences. The participants were also asked to make recommendations about the most appropriate elements of the youth leadership seminar template.

STUDY CONDUCT

The project was discussed with Art Dedam, Director of Social Development for the Assembly of First Nations, who agreed to act as project sponsor. Part of Mr. Dedam's role at the AFN is responsibility for youth policy. Mr. Dedam was provided with a copy of the Major Project Proposal.

Interviews

Twelve Leaders were selected from the following groups:

1) Elders
2) Chiefs or Political Leaders
3) Community or other Leaders

It was important to choose leaders from diverse territories and First Nations to get a broad national perspective. The leaders were contacted and informed of the purpose of the major project and asked if they would be interested in sharing their knowledge on this important subject. Adjustments had to be made to the original list as some individuals were not available at designated times. In the end, and based on advice by the Faculty Project Supervisor, the researcher chose to interview ten leaders in great depth. This allowed the researcher to spend more time with each interviewee. Of the ten interviewees, seven were women.

A list of twenty interview questions were originally developed. However, the questions were modified as "asking too many questions makes people divide up their experience." (Barnsley and Ellis, 1992, p.g. 17) It was felt that it was better to keep the questions simple and open-ended. A copy of the interview questions is attached as Appendix B.

Each interview was conducted in private. The interview opened with a more in-depth explanation of the Major Project and the goals and objectives of the study. Each interviewee was informed about how the information they were providing was going to be used and that their responses would be kept completely confidential. They were also informed that if the researcher felt it

was necessary to quote them personally, they would be contacted for explicit permission to use a quotation and to ensure that the quotation was correct. All participants stated they understood and agreed to continue with the interview.

Participants were also provided with a definition of servant leadership, based on the work of Greenleaf and Depree, to prepare them to respond to questions regarding the linkages (or lack thereof) between traditional First Nations leadership concepts and Servant Leadership.

In general, the interviews were extremely rewarding from the perspective of the researcher. They not only provided an opportunity to do research but also to check research assumptions and gain valuable knowledge and insight into the challenges for First Nations leaders.

Originally, the researcher planned to spend a maximum of an hour with each interviewee. However, the average interview actually lasted much longer, up to a maximum of five hours. It is also interesting to note that in the course of answering an interview question, many of the interviewees also provided responses for other interview questions. In one case, the researcher only asked one question. This led to a story which answered all questions.

Youth Workshop

Twenty youth from First Nations across Canada were invited to participate in a half-day workshop. The group of invitees included two representatives from each region in the AFN structure. The participants were informed of the goals of the project, and the purpose of the workshop. They were also informed that participation in the workshop was entirely voluntary and confidential.

During the session, the youth were provided with a definition of servant leadership and informed of the results of the literature review and interviews. They also had an opportunity to discuss their concept of leadership and their cultural traditions and to debate the effectiveness of various activities to be included in a youth leadership seminar template. Finally, they made general recommendations to the AFN with respect to youth policy.

The youth workshop proved to be extremely rewarding. The youth who participated were intelligent and articulate. Their comments were motivational. They had faced hardships but managed to accomplish a great deal in a short time.

CHAPTER FOUR – RESEARCH STUDY RESULTS

STUDY FINDINGS

Interviews

The first two questions in the interview were intended to put the interviewees at ease and set the stage for the main body of the interview which dealt with such topics as traditional leadership qualities, the importance of culture and tradition for personal leadership style and advice for future leaders.

Question three asked the interviewee to relate his or her understanding of traditional leadership qualities. In almost every case, the interviewee brought up the issue of spirituality. However, one interviewee noted that it is important not to confuse spirituality with religion (Interviewee #3, Personal Communication, 1998). Interviewees indicated that traditionally, a leader must have knowledge of, and respect for, spirituality and medicine. Medicine can refer to personal power and the power of the spirit world. For example, an interviewee noted that one should be careful not to send negative medicine (to keep thoughts clean and respectful), as negative medicine will come back to you or to future generations (Interviewee #1, Personal Communication, 1998).

Another key theme in traditional leadership that was raised by participants is consensus building. This requires trust and patience, belief in the power of the collective, mediation skills, transparency and sensitivity. Further, a traditional leader exemplified the value of sharing. This entailed treating people well, taking care of the elders and less fortunate community members and generally being kind. Sharing demonstrated a leader's knowledge of survival skills and traditional economies as well as personal responsibility. A leader also shared knowledge and acted as a teacher or mentor.

Other responses included exemplifying balance, demonstrating an ability to see the big picture, and strength of mind and character. Traditional leadership qualities are encompassed by the fundamental values of the Longhouse which are peace, honour and respect (Interviewee # 10, Personal Communication, 1999).

Question four asked interviewees whether they considered their culture and traditions to be important to their leadership style. In every case, the interviewees responded that their culture and traditions were extremely important to their personal leadership style. One participant stated that anyone trying to make a difference cannot do it in a vacuum (Interviewee #5, Personal Communication, 1999). One needs fundamental tools which are

provided by the culture. Another participant noted that cultural values are important and that one must embrace those cultural values that allow First Nations to function effectively in today's environment (Interviewee # 4, Personal Communication, 1999). These values should not be based on profits. Rather, the values that should be embraced are generosity, kindness and consensus-building.

Interviewee # 2 (1998) noted that culture and traditions are very important, yet we do little to provide the youth with this information. This is a result of reliance upon outside training and literature. First Nations need to develop their own material about culture and leadership and cultural awareness in general.

Question five asked participants to provide examples of how they use their culture and traditions in day-to-day leadership activities. Some responses include practising humility, sharing, treating people equally and not passing judgement. Interviewees noted that it is important to try and implement cultural values and activities at a policy level, for example opening meetings with a smudge ceremony in order to provide balance and an opportunity for participants to approach the work with an open mind and clean thoughts.

Interviewee #9 (1999) indicated that she modelled her leadership behaviour after an individual who demonstrated traditional cultural values and qualities. This role model provided unconditional support and gave full credit for a job well done. She also learned that in our cultures, leaders do not confront individuals in a public way as this can harm the spirit. This is a trait that is extremely prevalent amongst First Nations leaders and people, and which is often misinterpreted by non-Natives. Non-Natives may assume that if no one speaks out publicly against a proposal, all are in agreement. The reality usually is that to do so would be culturally inappropriate as one must always demonstrate respect for others. This misunderstanding appears to be based upon the Western concept of silence as consent.

Question six asked interviewees to provide their opinion about the most important values, practices, skills or characteristics of First Nations cultures as they relate to leadership. Most interviewees responded that the most critical practice was being as inclusive as possible including achieving consensus to make decisions. Participants also affirmed the importance of values such as respect, humility and spirituality.

Question seven focussed on whether First Nations people have a unique style of leadership, and if so, whether it is similar to the concept of Servant Leadership. All interviewees agreed that First Nations people have a unique style of leadership. Some participants cautioned that leaders who do not practice this unique style of traditional leadership often imitate harmful Western behaviours. Such behaviour includes lack of respect for the earth and all creatures, and decision-making which ignores the will of the people. This

type of behaviour is particularly common in oppressed peoples who suffer from internalised racism (Interviewee #7, Personal Communication, 1998). Colonialism has taken its toll on First Nation traditions, including those related to leadership. In many cases, First Nations leaders must relearn cultural leadership concepts.

Interviewees indicated that First Nations leadership is unique because of our history, circumstances and connection to the environment (which is not driven by profit). However, one interviewee noted that it is very important to recognise the genius in other societies and honour other leadership traditions (Interviewee # 4, Personal Communication, 1998).

All interviewees agreed that similar constructs appeared in Servant Leadership and traditional First Nations leadership. However, many participants objected to the use of language in the Servant Leadership definition. Participants reacted negatively to the use of the term "followers." One participant suggested that a more respectful term should be found to replace "followers" as it infers a hierarchical relationship (Interviewee #6, Personal Communication, 1999).

Question eight asked interviewees to relate any stories or experiences that demonstrate the unique style of First Nations leadership. Interviewee # 9 (1999) told a story about the traditional qualities displayed by her mentor. She indicated that the respect and commitment that he demonstrated so motivated her co-workers that when the money for the project ran out, one employee hitchhiked from community to community in order to complete their important work.

Another participant responded that she is working with youth in order to develop future leaders. She sees this as part of her personal responsibility and also as an opportunity to share her skills and abilities with her community (Interviewee # 8, Personal Communication, 1999). Interviewee #2 (1998) noted that in her leadership role she often performed a social work function, even though her job was managerial in nature. She worked with elders, people with marital problems and individuals who were threatening suicide, at all hours of the day and night. She also believed that her personal responsibility to the well-being of the community required this type of commitment.

Question nine asked the interviewees to provide their opinion regarding the most pressing issue for current leaders. Among the responses were access to land and resources and the eradication of mass poverty. Other responses included understanding diversity and ensuring a healthy environment for future generations.

Interviewee #9 (1999) indicated that First Nations need to deal with oppression and passive-aggressive behaviour. This type of behaviour is very good for survival in a trauma situation, however it becomes problematic when used in a safe situation. The prevalence of passive-aggressive behaviour is a

major issue for First Nations as people can learn to react to all situations in the same passive-aggressive manner. This can result in dysfunctional relationships at work, at home and in the community as a whole.

Colonialism and neocolonialism are closely related to the issue of passive-aggressive behaviour and oppression. First Nations people must recognise the causes of oppression before it can be fought (Interviewee #7, Personal Communication, 1999). Further, it must be fought using the proper tools, and First Nations must recognise that different situations require different kinds of leadership. Interviewee #10 (1999) noted that it is critical to engage youth in the struggle for survival. The needs of First Nations people are driven by their demographics, and governments and leaders must recognise this reality.

Question ten asked participants their opinion regarding the most pressing issue for future leaders. Some participants noted that leaders of the future will need positive reinforcement and healthy self-respect in order to overcome oppression. Interviewee #8 (1999) noted that it is going to be important to maintain and sustain the environment so it continues to provide for future generations. First Nations can get caught up in economic development and run the risk of separating themselves from the traditional things that have clear relevance today. First Nations must remember that the challenge is the same for non-Native leaders, and therefore future leaders have an opportunity to work towards common goals with non-Native people.

Future leaders must recognise that the current leaders are agents of change. Young people must continue that legacy and take this opportunity to learn from the First Nations leaders who managed to achieve significant gains for First Nations people (Interviewee #6, Personal Communication, 1999).

Question eleven provided the interviewees with an opportunity to offer advice to future leaders. Common answers included cultivating a sense of responsibility, sharing, volunteerism and passion for First Nations issues. Participants noted that it is critically important to understand traditional teachings, remain true to visions and prophesies and listen to the wisdom and knowledge of the elders.

Interviewee # 10 (1999) indicated that balance is essential. Future leaders must stay centred and focused. There is an incredible amount of distraction, and there can be many detractors. Public service is a very serious commitment and future leaders need to be ready (they need to acquire the necessary tools and skills). For this reason, future leaders need to accept and acknowledge their strengths and take advantage of the gains made in the area of education (Interviewee #2, Personal Communication, 1998). However, Interviewee #7 (1999) noted that First Nations people can become indoctrinated through traditional Western education, so First Nations people must be careful to use education as a tool of decolonisation.

Interviewee #1 (1998) indicated that future leaders must remember to remain humble and accountable, to always seek consensus and to have the courage to do what is right. Courage requires resilience and co-operation and will allow the leader to resist the pressures of capitalism. Dependency is the tool of control. Self-sufficiency becomes the tool for liberation.

Youth Workshop

The youth who participated in the workshop provided a number of ideas about appropriate activities to be included as elements of the First Nations youth leadership seminar template.

In general, the youth believe that First Nations youth leadership seminars should be provided in a multimedia format. That is, they would prefer to learn through different media such as presentations, workshops, videos, literature and technology. They also indicated that a variety of activities would more likely hold their interest. A variety of activities could include an ability to hear about leadership, see leadership in action, and actually practice leadership skills.

The youth felt that presentations from Elders would be very helpful in providing an historical perspective. It was felt that historical content is necessary, as one must understand the past in order to plan for the future. They also agreed that a trip into a traditional bush camp would set the stage for a better understanding of the traditional First Nations connection to the land. Such an experience is truly spiritual and can have a profound impact on seminar participants.

In addition to historical content, the youth voiced a desire to include traditional cultural content. They noted that it would be appropriate to include traditional ceremonies such as smudging and a pipe ceremony. Other cultural activities they believed would be helpful to include are: information sessions regarding traditional decision-making, a mini Pow-wow or round dance, a feast, and optional traditional arts and crafts workshops.

The youth expressed an interest in learning about contemporary First Nations leadership activities and structures. They agreed that it would be beneficial to hear presentations from First Nations leaders. They indicated that job shadowing and mentoring should be included in the seminar format as these activities would provide an opportunity to see leaders in action and provide youth with direction and assistance when practising leadership skills. They expressed a particular interest in learning about the use of resolutions at the AFN, budgets, fundraising and financial management. In particular, they want to know how decisions related to these issues are made.

The participants want to learn about Canadian governance systems, including Parliament and the Senate. They explained that their interest lies in understanding how to relate to another government and being knowledgeable about the internal workings of the foreign system they would be negotiating with.

The participants noted that the concept of holism is very important. Therefore, they believe that the template should include activities related to career development and personal development. Topics they would like to see included are lifestyle choices, time management, drug and alcohol use and abuse, health, and stress management. They also indicated that a holistic approach includes social functions balanced with free time.

The youth participants were eager to learn more about possible sessions and indicated that orientation packages with information and literature sources should be provided to the seminar participants prior to the session. Further, participants noted that follow-up packages should be offered to those participants interested in continuing to develop their skills in the topics discussed. The youth indicated that they considered communications to be extremely important and that the AFN should strive to ensure that the material is appealing and readable.

The youth provided a number of recommendations concerning logistical issues. The youth believe there should be at least four youth leadership seminars held on a quarterly basis, and the AFN should hold seminars for two different age groups (14- 17 and 18-26). The seminars should be held in different traditional territories throughout Canada. This would help to reduce costs. Additionally, if youth in the 14-17 category attend a seminar that is close to home, the AFN would not have to worry about providing chaperones.

The youth offered a number of suggestions concerning the selection of appropriate participants. The AFN could use a nomination process or an essay contest. In either case, the nominee should have supporting reference letters, and be chosen according to the territory he or she lives in and the territory in which the seminar is being held. In order to ensure the widest possible participation, the AFN should canvas Band Offices, First Nation education counsellors, schools, Chiefs and Vice-Chiefs. Further, the AFN should advertise through its web site and Aboriginal media.

In addition to recommendations regarding the template, the youth participants also made a number of general recommendations to the AFN. The recommendations concern communications and structural changes.

The youth believe that it would be extremely helpful if the AFN created a formal program for motivational speeches by AFN staff and political leaders. Such speeches could be held in communities and schools and also form part of the youth leadership seminar. The youth believe that the AFN should provide

appropriate communications material in order to keep youth informed about a program for motivational speeches, AFN activities and new developments.

The youth believe that the AFN should incorporate structural changes which would provide the youth with an effective voice in the organisation. The youth indicated that one opportunity to do this would be the creation of a permanent National Youth body within the AFN which would mirror the AFN structure. It would have community representatives and an Executive Committee. It would meet on a similar schedule to the AFN in order to seek solutions, gather ideas, and follow up on commitments made. They believe that a youth representative from the National Youth body should sit as a member of the Executive Committee of the Assembly of First Nations.

STUDY CONCLUSIONS

Based on the literature review, the personal interviews and the youth workshop, the researcher has arrived at a number of conclusions. The conclusions are related to colonialism and neocolonialism and their implications for First Nations youth leadership seminars.

Colonialism and neocolonialism are at the heart of the situation in which First Nations people in Canada find themselves. If First Nations do not understand the source of their oppression it is less likely that they can overcome it effectively. Many believe that colonialism is a relic of the past. However, internalised racism and cultural genocide are alive and well as manifestations of colonialism. First Nations people participate in them as they are indoctrinated into accepting the prejudice, discrimination and racism of the oppressor.

Neocolonialism can be extremely dangerous. At times, members of the oppressed society become the perpetuators of colonial policies. When this happens, colonialism becomes less recognisable and more difficult to combat. Even where it is recognised, the cultural tradition of non-confrontation hinders effective action.

First Nations must recognise colonialism and neocolonialism in order to deconstruct and replace colonial structures in their path to self-determination. This process of deconstruction and replacement is known as decolonisation. In a decolonisation period, First Nations peoples must restore traditional cultural values, philosophies and practices in order to become fully liberated. First Nations spirituality and language carry the values and philosophies of the culture. Therefore, they are absolutely critical to a decolonisation effort.

All are oppressed by participation in colonialism, it is not something that is simply "done to" First Nations people. All participate as the oppressors or

the oppressed, or as a combination of the two. This recognition can be the most liberating and unifying concept in the struggle to overcome oppression.

First Nations youth must understand these concepts and be prepared for leadership roles in the different situations likely to present themselves in the struggle for self-determination. One kind of leadership will be needed to bring First Nations to the point of demanding decolonisation, another kind to lead through the decolonisation period itself, and yet another kind in the era of true self-determination.

Culturally appropriate leadership seminars for First Nations youth are an important step in preparing for the challenges noted above. Leadership seminars must focus on deconstructing colonialism, oppression and assimilation, and provide future leaders with pride and hope. Leadership seminars must be designed as political awareness programs with a focus on self-sufficiency as the tool for liberation.

Leadership seminars must focus upon traditional First Nation leadership values, practices, skills and characteristics as true tools of liberation. These are the lessons from our ancestors.

STUDY RECOMMENDATIONS

It is clear that the AFN must demonstrate its commitment to youth. This commitment must include culturally appropriate youth leadership development, a voice for youth in the organisation, better communications vehicles and more interaction with future leaders. In doing so, the AFN would also demonstrate its commitment to traditional First Nations values such as holism, inclusion, consensus decision-making and respect for future generations.

Youth participants recommended four seminars per year. However, given certain financial realities, it is recommended that the AFN Executive Committee consider holding at least two, six-day leadership seminars per year. One seminar could focus on 14-17 year-olds and another could focus on 18-26 year-olds. These age groups were determined by consensus among youth participants in the workshop and make a great deal of sense when we consider the need for chaperones for the 14-17 age group. The number of seminars could increase based on the availability of funding and level of interest in such seminars. The AFN could look into possible partnerships with interested First Nations, Tribal Councils or Provincial/Territorial Organisations.

The AFN should consider using the attached template for First Nations Youth Leadership seminars (Appendix C) as a guide when designing the program. The intent of the researcher was to create a flexible guide which could be adapted to meet the needs of various regions, First Nation cultures

and age groups. It is recommended that the AFN involve youth in the development of each seminar. Further, it is recommended that the AFN use the seminars to develop political awareness and promote traditional First Nations values. Considerable attention should be paid to the issue of colonialism. The AFN should consider devoting resources towards preparing seminar material on this issue and developing information packages about the seminar for youth.

A mechanism for determining participation at the seminars should be developed in consultation with the Executive Committee members. The youth have provided two options for their consideration, an essay contest and a nomination process (by Chief and Council, Vice-Chief or other community member). If the AFN is only able to hold national seminars (due to cost or other factors), the AFN should consider including at least one youth per region.

The principles of inclusion and holism are important to the survival of First Nations cultures. For this reason, it is recommended that the AFN Executive Committee and the Chiefs in Assembly consider altering the decision-making structure to ensure that youth participate in the work of the AFN. Although structural renewal is a long and complicated process, it would seem logical to consider youth issues in these deliberations. It is recommended that the AFN Executive and Chiefs in Assembly consider implementing the youth recommendations with respect to the creation of a national youth body within the AFN. As noted earlier, it is recommended that the national youth body should mirror the AFN structure and meeting schedule and participate on the Executive Committee.

A national youth body could mange the youth leadership seminar process, provide advice on youth-related issues, and participate in the decision-making process. The AFN would have to be careful to avoid tokenism and ensure that the youth participation is meaningful. This structure would have the added benefit of providing a leadership forum for youth on an ongoing basis.

Other recommendations relate to better communications vehicles and more interaction between current and future leaders. Youth have indicated that the current AFN communications material is not geared towards youth. It is recommended that appropriate materials be created and that a concerted effort be made to inform the youth about AFN activities and key initiatives. It is recommended that youth be involved in the strategies to achieve these goals as their perspective is important, indeed necessary.

The AFN should consider demonstrating a greater interest in interacting with youth. This interaction could be partially accomplished through the youth leadership seminars and the creation of a national youth body. Other possible activities include job-shadowing and a formal program of motivational speeches by AFN staff and political leaders. The youth involved in the workshop

indicated that these activities would be warmly received and would generate great interest.

CHAPTER FIVE – RESEARCH IMPLICATIONS

ORGANISATION IMPLEMENTATION

It is important to set the stage for a discussion regarding organisation implementation. One must understand that the AFN is a not-for-profit organisation with an inadequate budget. Its managers face a constant struggle to meet the priorities of the communities, regions and the Executive Committee. The current AFN Secretariat employees are committed and dedicated even though they face overwhelming workloads. First Nations are among the most disadvantaged people in the country and the demands on staff are huge.

One of the key recommendations to the AFN is to demonstrate its commitment to youth and to culturally appropriate youth leadership development. This commitment can be demonstrated through the implementation of the recommendation regarding youth leadership seminars. The AFN can also send out a strong message by making changes in the decision-making structure to give the youth a voice. This can be accomplished through the structural renewal exercise which will seek to make the AFN more inclusive in terms of all sectors of First Nations society (elders, women, youth, off-reserve members). Other recommendations include job-shadowing, the development of a formal program of motivational speeches by AFN staff and political leaders so they can talk to youth in communities and schools, and distribution of information to keep First Nations youth informed about AFN activities.

This Major Project does not provide all of the answers. Rather, it is hoped that the conclusions and recommendations reached here will serve to engage others in a discussion about opportunities to provide leadership training for First Nations youth and create an environment that is conducive to such a discussion.

In the AFN structure (see Appendix D), the regional Vice-Chiefs who make up the Executive Committee receive guidance from a number of sources including the Assembly of Chiefs who are members, the Confederacy of Nations, the regions and the communities. They, in turn, provide political direction to the AFN secretariat which carries out policy and political work. Within this structure, the Executive Committee members have identified portfolios or areas of focus. This does not mean that the Executive Committee members have the luxury of working exclusively on issues related to their portfolios. Demands on their time are extensive and overwhelming.

Notwithstanding these pressures, the Executive Committee has agreed that one member will focus on the education portfolio and another will focus on human resource development (HRD). The responsibility for youth falls within

these portfolios. Therefore, implementation of policy recommendations regarding youth will have to be determined in conjunction with the Vice-Chiefs who hold these portfolios.

With regard to structural recommendations (including youth in the decision-making process), the implementation process becomes more complex. The AFN should discuss recommendations with a larger group of interested youth to arrive at a consensus. Once the youth have arrived at a consensus, the responsible program managers would have to work with the Vice-Chiefs who hold the education and HRD portfolios. The next step would be to bring forward a resolution to a Confederacy of Nations or Annual General Assembly for further discussion with Chiefs and Provincial/Territorial Organisations. The AFN should seek consensus at this level as well.

An overarching concern has to do with securing resources (both financial and human) to implement the framework. This is a concern whether the changes focus on policy or structure. This responsibility for funding falls upon the responsible program manager along with the Vice-Chiefs who hold the education and HRD portfolios, the Chief Executive Officer and the Chief Financial Officer of the AFN.

Notwithstanding the challenges faced by the AFN, the political leaders have voiced their support for this important work. The work will affect future generations for many years to come. It will have an impact on the drive for self-determination.

FUTURE RESEARCH

A great deal of literature regarding mainstream leisure time groups and youth camps exists. However, in the experience of this researcher, it was extremely difficult to find literature that deals exclusively with First Nations or Indigenous youth. While there is a great deal of useful information in mainstream literature, First Nations youth encounter different challenges which relate to colonialism, oppression and culture. Further, this paper argues that assimilation is not the answer to the challenges faced by First Nations peoples. Therefore, it would be counterproductive to suggest that mainstream literature alone could be effective in leadership development for First Nations youth.

The result is that much work remains to be done in this area. Given the uphill battle against colonialism and the fact that the survival of First Nations people is at stake, this is an area of critical concern.

In particular, it will be important to further explore the effects of colonialism and oppression on First Nations leadership development so young leaders may recognise and avoid harmful practices and paradigms. First

Nations youth leadership literature should ensure that future leaders recognise the complexity of the colonialism issue. Youth seeking to meet the challenges faced by First Nations people must understand that we are all participants in colonialism. It is not simply something that is done to First Nations people.

First Nations youth leadership literature should focus on identifying the phenomenon of internalised oppression (or internalised racism) and seek methods of overcoming its harmful effects. Given that oppressed people often suffer from internalised oppression, the literature should focus on pride in culture and heritage. Further, there are many studies in the linguistic field concerning the linkages between learning one's language and developing a healthy self-respect and succeeding in school. This work should be consolidated and included as an important component of First Nations youth leadership literature.

Mainstream literature contains helpful information for First Nations youth. Similarly, any work done in the field of First Nations youth leadership will be beneficial to other communities seeking to assist in youth leadership development. However, cultural appropriation should be avoided. Western culture can benefit from First Nations cultural traditions such as holism and respect for the earth. Cultural Appreciation could be the added benefit for non-Native people who use materials developed for First Nations youth.

CHAPTER SIX – LESSONS LEARNED

RESEARCH PROJECT LESSONS LEARNED

The main research project lesson learned is that the scope of the project was so large that it became unwieldy. Important messages can get lost in the bigger picture if a researcher is not careful. Any area of this particular Major Project could have been examined in closer detail, for example the effect of colonialism and neocolonialism on traditional First Nations leadership frameworks, values and practices. It also may have been more appropriate to focus on leadership traditions in one First Nations culture rather than to try to find common ground across First Nations cultures. First Nations cultures are not homogeneous.

It would have been helpful to focus on achieving consensus regarding the definition of youth at the outset of the Major Project. There are many contradictory definitions including the United Nations definition which, according to a member if the International Youth Council, includes all individuals below the age of thirty (Squires, Personal Communication, 1999). Other definitions include all individuals between fourteen and thirty, twelve and twenty, and so on. This issue came to light in the youth workshop. The participants indicated that different types of seminars would be appropriate for different age levels. The AFN would have to consider the use of chaperones for individuals below a certain age.

It would have been helpful to involve youth at an earlier stage in the Major Project. Their advice proved to be invaluable. They may have been helpful in keeping the researcher focussed on the ultimate goal of the Major Project, the development of a generic template. It would have been appropriate to have youth advisors built into the structure of the Major Project to provide continuous advice and feedback. Finally, in keeping with the idea of involving the youth earlier, the structure should have provided for interviews with First Nations youth leaders.

The questions in the interview could have been modified further to take into account the oral traditions of First Nations people and the tendency for First Nations people to tell stories to illustrate a point. Interviewees always provided examples without prompting from the researcher. Modifications required to meet this tendency would have resulted in fewer interview questions. Finally, longer appointments would have been helpful. There was a lot of information to share.

PROGRAM LESSONS LEARNED

Successful completion of the Master of Arts in Leadership and Training program at Royal Roads University is based upon the ability to demonstrate competencies in seven key areas. The seven key areas are Leadership, Systems, Organizations, Learning, Research, Technology and Communications. A number of competencies have been identified in each key area. Of these, the five core competencies which are assessed through the completion of the Major Project are as follows:

1c) Provide leadership
2b) Apply systems theories to the solution of leadership and learning problems
5a) Identify, locate, and evaluate research findings
5b) Utilise research methods to solve problems
7b) Communicate with others through writing

In addition to the five core competencies, MALT Candidates must choose five additional competencies to address through the major project. The following competencies were also addressed:

1a) Describe leadership styles and theories
1d) Evaluate and enhance leadership style
1e) Recognise ethical considerations
4e) Help others learn
7a) Interpret oral communication

Provide Leadership

Leaders often have to take chances in order to do the right thing. Leaders often have to confront difficult and sensitive issues. Internalized oppression, colonialism and neocolonialism are examples of difficult and sensitive issues. A Major Project that deals with these problems gives one an opportunity to provide leadership in a difficult subject area. The project required political sensitivity. The researcher works within a political structure, and the research was being done on behalf of a political organisation.

Apply Systems Theories to the Solution of Leadership and Learning Problems

The researcher had to recognise and evaluate systems of colonialism and their effects on First Nations people. Further, the vicious cycle of neocolonialism and continued oppression had to be clarified as a basis for the development of recommendations for leadership training for youth. This raises

the point that leadership qualities may be different in those societies resisting colonialism and those not having to contend with external oppression (i.e., resistance requires revolution and revolution requires a specific form of leadership).

The researcher also had to consider systems theories to test the effectiveness of the recommendations. As noted in Chapter One, First Nations leaders have to be holistic in their work with the youth. If current leaders choose to rely upon quick fixes to assist youth in leadership development, the real problems will not be addressed.

An understanding of the truth of colonialism and neocolonialism as part of a system of oppression that exists today is liberating in and of itself. It includes the realisation that we all participate in it because we have all been indoctrinated to accept it and participate in it either as oppressors or oppressed or as a combination of the two.

Identify, Locate, and Evaluate Research Findings

The researcher had to identify appropriate literature review domains and sources and determine appropriate action research activities in the development of the Major Project. The researcher had to review and analyse an enormous amount of written material to complete the Major Project. Given the relative lack of information about First Nations youth leadership, the researcher had to be resourceful in uncovering sources of literature. Further, once located, the researcher had to evaluate the usefulness of the general literature on youth leadership to the specific task at hand.

Utilise Research Methods to Solve Problems

The researcher chose to use a variety of research methods to address the challenge of creating culturally appropriate First Nations youth leadership seminars. The researcher also faced a challenge in terms of the dichotomy between Western cultures and First Nations cultures, particularly as it relates to the term "scientific." In the end, the researcher determined that the research methods used (personal interviews, youth workshop) were more culturally appropriate, although likely less "scientific" than other research methods, such as written surveys and questionnaires. Other research methods may have produced numerical data which could have been displayed through the use of charts and graphs. These things are less important than personal communication in First Nations cultures.

Communicate With Others Through Writing

Given some of the sensitive issues raised through the Major Project, the researcher had to phrase the written material carefully. Given the scope of issues discussed and the amount of material available, it was challenging to keep the project report focused in scope and length. It was tempting to further expand the section on colonialism as the subject is so rich and full of examples to support the researcher's assumptions and assertions.

Describe Leadership Styles and Theories

The researcher had to identify the most appropriate contemporary body of work regarding leadership styles and theories and compare it to traditional First Nations leadership styles and theories. The researcher had to do research on and describe servant leadership in writing and orally to interviewees and youth workshop participants. In addition, the researcher had to locate literature and seek oral information from interviewees to describe First Nations leadership styles.

Evaluate and Enhance Leadership Style

The literature review, interviews and youth workshop provided the researcher with a great deal of information about traditional and contemporary leadership styles. This allowed the researcher to reflect upon leadership styles and to evaluate and enhance leadership style. The examples provided by the interviewees gave the researcher an opportunity to consider personal courses of action in the same situations and provided options for consideration.

For example, interviewees spoke a great deal about balance. The researcher recognises that balance is an important issue but often does not achieve it. Techniques used by interviewees to achieve balance provided important options for the researcher. Interviewees also spoke about clean and respectful thoughts and their relationship to bad medicine. In order to follow a traditional path the researcher must seek to be respectful of all people.

Recognise Ethical Considerations

A researcher must recognise ethical considerations while doing research with human subjects. In this case, the researcher believed that it would be appropriate to put the interviewees at ease while discussing a sensitive subject. Further, the interviewees had to be assured that they could speak candidly without fear of retribution. For these reasons, the researcher designed a

confidential interview. The researcher referred to the interviewees by number rather than by name. The researcher had to balance ethical considerations with the risk of dehumanising the interviewees by referring to them simply by number.

Help Others Learn

In the opinion of the researcher, learning can occur through a process of sharing information and discussing and debating that information. When one sets out to do research with human subjects, there is always an opportunity to share. In the course of the Major Project, the researcher had an opportunity to share information about the topic of servant leadership. The researcher also provided information gleaned from the literature review regarding colonisation with the interviewees and youth workshop participants. Also, the youth workshop was held after the interviews and the researcher was able to share observations provided by the interviewees with the youth.

Finally, it is the hope of this researcher that this Major Project will help others learn about critical issues that have shaped the relationship between First Nations and Canadians. It is also hoped that this Major Project will help to dispel some myths and deconstruct certain assumptions about the relationship and about First Nations culture. These assumptions include: colonialism as something that is done to First Nations people (rather than something all participate in); spirituality simply as a religion (rather than a way of life); and assimilation as the key to First Nations survival (rather than decolonisation).

Interpret Oral Communication

Oral communication proved to be an important component of the Major Project given the inclusion of action research in the form of interviews and the youth workshop. The researcher had to understand, clarify and carefully document the remarks made during the course of the interviews and the workshop. It was also important to recognise First Nations oral traditions and the storytelling method. Rather than insisting on carefully compartmentalising the interview questions, the researcher had to modify approaches to interviews to respect oral traditions.

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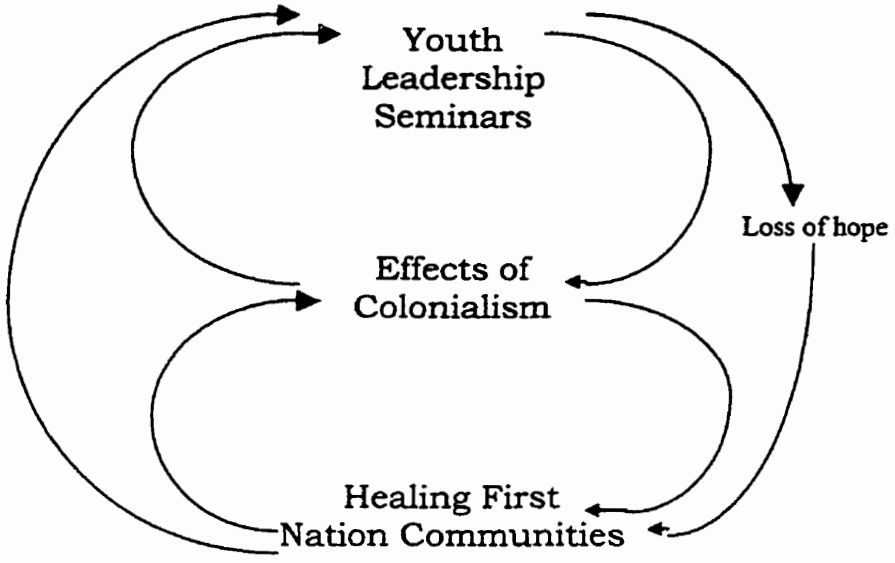
APPENDIX A



This model is a modification of Senge's "Shifting the Burden" archetype, as another feedback loop has been added. The additional feedback loop points to the fact that youth leadership is part of the healing process. The model demonstrates that if youth leadership is not viewed as an integral part of the healing that needs to be done in First Nations communities, it will reinforce the problem.

APPENDIX B

Major Project Interview Questions

1) Please share a little of your background.

2) Please share a little about your culture.

3) What is your understanding of traditional leadership qualities in your culture?

4) Do you consider your culture and traditions to be important to your leadership style?

5) How do you use your culture and traditions in your day-to-day leadership activities?

6) In your opinion, what values, practices skills or characteristics of your culture are most important to leadership?

7) Do you believe that First Nations people have a unique style of leadership? If so, would you agree that it is similar to the concept of servant leadership?

8) Can you relate any stories/experiences that demonstrate this (your) unique style of leadership?

9) What do you think is the most pressing issue for current leaders?

10) Assuming that current issues are resolved, what do you think might be the most pressing issue for future leaders?

11) If you could offer any advice to the leaders of the future, what would that advice be?

12) Any other comments?

APPENDIX C

TEMPLATE FOR FIRST NATIONS YOUTH LEADERSHIP SEMINARS

Proposed Program

A six-day leadership seminar for First Nations youth should include three days in a traditional bush camp and three days in an urban setting. This template will use the examples of a traditional hunting camp in the Pointe-Bleue Montagnais community near Roberval, Quebec and Ottawa, Ontario as the urban setting. It should be noted that the activities could be adapted depending on the region and urban area chosen.

These locations were determined to be good examples for the template for the following reasons:

- Pointe-Bleue is approximately 2 hours from Ottawa by plane.
- The hunting camp, owned by Bernard Moar, is equipped to deal with large groups, and includes accommodation (surprisingly comfortable canvas tents) and traditional foods and is open year round.
- It provides First Nation businesses with an opportunity (ie. Aboriginal-owned airlines operating out of Quebec City, and an Aboriginal-owned hunting camp).
- The Montagnais people are very traditional (many "live on the land" on traplines), and they are extremely well organised with respect to land management planning, traditional ecological knowledge, resource management and governance.
- Ottawa is a central location, with good airline connections.
- The main office of the AFN is in Ottawa.
- The seat of the government of Canada is in Ottawa.

Proposed Agenda

The first three days should provide youth with an historical/traditional perspective regarding leadership. There would also be an opportunity for youth to learn about contemporary community issues and governance. The final three days should provide youth with an opportunity to learn about the AFN including resolutions and budget management. During this time, youth could be paired up with AFN employees for a job shadowing program, and youth could also learn more about Canadian government structures such as parliament.

Day One
Traditional Perspective
Montagnais Hunting Camp
Longhouse

8:00	Breakfast
9:00	Opening prayer and smudge ceremony
9:15-10:00	Introductions
10:00-10:30	Nutrition break
10:30- 11:30	Overview and expectations
11:30 -12:30	Lunch (traditional meal)
12:30-2:30	Discussion about the importance of ceremonies and spirituality
2:30-3:00	Nutrition Break
3:00-4:00	ceremonies and spirituality (continued)
4:00-6:00	Tour of trapline and hunting gounds
6:00	Dinner (traditional meal)
8:00	Optional Sweat Ceremony

Day One - Discussion

The agenda for day one purposefully avoids a specific discussion about leadership. It provides a solid understanding of traditional ceremonies and spirituality. During day one, participants will also learn about connections to the land and all its creatures. This experience will be enhanced by the tour of the trapline and hunting grounds. History, colonialism and leadership will be discussed on day two including linkages to spirituality, the land, and traditional values.

The traditional foods also provide important linkages to the land and the importance of respecting Mother Earth.

The evening sweat ceremony is optional for youth who wish to take part in the purifying experience.

Note: The AFN should provide information packages to the participants so they can become familiar with some of the concepts such as colonialism, oppression and leadership prior to the seminar.

Day Two
Historical Perspective
Montagnais Hunting Camp
Longhouse

8:00	Breakfast
9:00	Opening Prayer and Pipe Ceremony
9:15 – 10:00	Creation Story and discussion
10:00-10:30	Nutrition Break
10:30-12:00	Recognising Colonialism and Oppression (Small-group discussion)
12:00-1:00	Lunch (traditional meal)
1:00 – 2:30	Open-Space Session to discuss methods to overcome colonialism and oppression
2:30 – 3:00	Nutrition Break
3:00 – 5:00	Medicinal Plants Tour
6:00	Dinner
7:00 – 9:00	Leadership and Traditional Values discussion (to be organised by youth participants)

Day Two - Discussion

The Creation Story provides an important First Nations perspective regarding the creation of Mother Earth, how First Nations came to inhabit it, and the continuous relationship with it.

The Medicinal plants tour provides youth with an understanding that First Nations people are sophisticated scientists and botanists, and demonstrates their extensive knowledge of the natural world. The tour also demonstrates the importance of use and occupation of traditional lands.

The small-group discussion and open-space session regarding colonialism and oppression are meant to provide important information in varying formats to keep the interest of the youth. The Open Space format is very inclusive. Its purpose is twofold: to demonstrate the power of consensus, and teach youth a helpful group technique.

On day one, youth will be asked to volunteer to organise the evening session on leadership and traditional values. A number of resource people including elders should be included in the AFN team. The youth volunteers can then determine the best format for the discussion and choose the resource people they deem appropriate. The evening session from day two is meant to set the stage for day three.

Day 3
Traditional/Contemporary Leadership Perspective
Montagnais Hunting Camp/Pointe Bleue
Longhouse/Band Office

8:00	Breakfast
9:00-11:00	Aboriginal Governance structures and traditional decision-making
11:00-11:30	Nutrition Break
11:30-12:30	Enroute to Pointe Bleue – discussion about contemporary First Nations Leadership issues
12:30-2:00	Lunch with Chief and Council and community members
2:00 – 4:30	Community Tour
4:30	Enroute Ottawa

Day Three – Discussion

The morning of day three is spent in the hunting camp, and the afternoon and evening are spent in the community. The trip into the community helps to ease the transition from historical to contemporary issues and is also a symbol of the two realities faced by First Nations people. The shift to a discussion of more contemporary issues can happen while participants travel by bus from the hunting camp to the Pointe Bleue community.

The lunch with Chief and Council and community members will provide an opportunity for discussions of contemporary issues in a community setting and demonstrate the importance of community in First Nations culture.

The community tour (to be led by the Chief if possible) will help to demonstrate the effects of the federal government's residential school policy (old residential school, drug and alcohol rehabilitation centre and family violence centre) and the inadequate housing and infrastructure policies of the federal government as formulated in Ottawa. It will also provide examples of accomplishments of the leadership and the community (i.e., lumber mill, community sportsplex and tobacco factory).

Day Four
First Nations Organisation Perspective
Ottawa
AFN Offices

9:00-10:30	Tour of AFN offices
10:30-11:00	Nutrition Break
11:00-12:00	Meeting with National Chief and AFN Managers
12:00-5:00	Job-Shadowing
7:00	Feast and Social

Day Four - Discussion

During the meeting with the National Chief and AFN managers, the youth can ask questions and decide which manager they would like to be paired up with for the remainder of the day.

The youth would then accompany the chosen manager as he or she attends to daily business. This would provide youth with a first hand understanding of the challenges faced by the AFN and its employees. It would have the added bonus of providing AFN managers with a fresh perspective.

The feast and social could be held in co-operation with the local friendship centre. It would provide the youth with a reinforced understanding of the importance of community in an urban setting.

Day Five
Understanding the Federal Government
Ottawa
Indian and Northern Affairs Canada (INAC)/ Parliament Hill

9:00- 11:30	Tour of INAC Headquarters
11:30-1:30	Kumik – Traditions in a Contemporary Setting
2:00-5:00	Parliament and Senate Tour
7:00	Optional Workshops

Day Five - Discussion

Future First Nation leaders need to understand the systems of the Canadian government. The morning tour of INAC headquarters would provide an interesting contrast to the tour of the AFN offices on day four and the community tour on day three.

Lunch can be spent at the INAC Kumik (or Elder's Lodge) with the visiting elder and First Nations INAC employees. It is an ideal location for a discussion regarding traditional activities in a contemporary setting. It would provide youth with a First Nations perspective on the pros and cons of working within the Canadian government system.

The afternoon tour of Parliament and the Senate would provide a first-hand look at the legislative structures of the Canadian government. It would also help youth to understand the lengthy legislative process that occurs after First Nations leaders have negotiated agreements with the federal government.

In the evening, youth would have a choice of workshops depending upon consensus reached by the group. Choices could include personal development, time management, drug and alcohol use and abuse or traditional arts and crafts. Youth would be asked to determine their choice(s) on day one in order to provide adequate time for preparation.

Day Six
Contemporary Leaders
Ottawa
AFN Offices

9:00 – 12:00	AFN Executive Committee Meeting
12:00-2:00	Lunch - Leadership Panel Discussion & Youth Presentation
2:00-5:00	Communications

Day Six - Discussion

Youth can be observers at an AFN Executive Committee meeting. This will provide an important opportunity for them to witness the decision-making process within the AFN, see First Nations leaders at work, and gain an appreciation for the challenges and issues.

An informal lunch and panel discussion with First Nations leaders from various fields could provide inspiration and career options/advice for the youth. It is recommended that political leaders and other leaders (i.e., judges, architects, spiritual people, and other role models in fields such as sports and entertainment) be involved in this discussion.

The youth should decide on day one which aspect of communications they would be most interested in learning about or being involved in. Options could include technology, communications theory, leadership video recommendations/conceptualisation, AFN communications materials, or adding a link for youth leadership issues to the AFN web site.

Logistics

It is recommended that all youth arrive in Roberval, Quebec, on a Saturday. They can then spend Sunday and Monday at the hunting camp, Tuesday in the Pointe Bleue community, and Wednesday to Friday in Ottawa. The youth could return home the following Saturday.

APPENDIX D

The decision-making process within the Assembly of First Nations