

**The Relationship Between Leadership Identity Formation And
Motivation For Further Educational Pursuits As Seen Through A
First Nations Summer Leadership Institute**

*A Thesis Submitted to The Faculty of Graduate Studies and Research
in Partial Fulfillment of the Requirements for the
Degree of Master of Education in Curriculum and Instruction*

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by

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Dedication

Robert Glen Bird - April 8, 1954 - January 10, 1995



This thesis is dedicated in loving memory of Robert Glen Bird. Robert, you encouraged me; you believed in me; you held me up when I was down. You gave me faith; you gave me hope; and most of all you were my inspiration. You made this whole journey possible. I miss your smile; I miss your strong arms; I miss your words of encouragement; I miss you. However, I did it; and this one's for you Big Bird. This one is for you!

Abstract

The purpose of this study is to examine and describe the Wabnode Summer Leadership Institute for First Nations students. Participants in the summer Leadership Institute belonged to one of two groups. The first group consisted of Grade 10 and 11 students. The second group involved students who intended to enter post-secondary institutions in the fall.

First Nations leadership programs are often employed in attempts to lower First Nations drop out rates, and to motivate students to obtain higher levels of education. The Wabnode Institute hoped their program would succeed in giving its participants the study skills required for success in the educational system and the training that would prepare participants to assume leadership positions within their respective First Nations communities.

The people involved in the creation of the Summer Leadership Institute believed there is a relationship between leadership and student retention. Consequently, the study attempts to understand how the Institute may have contributed to participants' view of themselves as leaders and to their motivation to further their education. The study also attempts to see if there may have been a relationship between participants' perceptions of themselves as leaders and their motivation toward further education.

The study describes Wabnode's Summer Leadership Institute and its participants through descriptions and interpretations of the Institute. Data collection

instruments include observation, interviews, fieldnotes, and student journals. The data collection allowed for a broad view of how the leadership process unfolded during the course of the Summer Leadership Institute. The data contributed to the construction of two stories, the story of the adolescent students and the story of the adult students. First Nations themes were used to frame these stories.

This study demonstrated that the participants in Wabnode's Summer Leadership Institute believed themselves to be potential leaders. Participants also believed that education was to be an essential component of their success as future leaders.

An interesting unanticipated result occurred during the course of the study. Participants found they had developed a stronger sense of identification with their First Nations cultures and identities as a result of attending the Wabnode Summer Leadership Institute. This probably occurred because there was a strong cultural basis to Wabnode's program that allowed the participants to gain insight into themselves through First Nations themes and worldviews.

This study may be of use to the future development of leadership programs. It may be of interest to those who want to understand how they can contribute to the retention of First Nations students in their classrooms and school systems, as well. The verbal introduction of this study to participants clearly stated this principle.

It is always useful to look at the things that occur in new programs so that all people involved in designing and taking part in these programs can benefit in the future. That is why I chose to look at the leadership building and educational motivation aspects of the Summer Leadership Institute. I hope that my research will benefit all people interested in my particular area of study (Deranger, 1997, p. 106).

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Introduction and Background

The challenge of Indian education is to prepare our young people by equipping them with the knowledge, skills, the abilities and self-confidence that will serve them well in the next century. Young people need strong role models to develop their leadership potential. We must continue to believe in the importance of education. We must be hopeful if we are going to impart the same spirit of hope to young people. (Jules, 1988, p. 3)

Education is of great concern to Canadian First Nations communities. The First Nations dropout rate in schools across Canada is very high. MacKay, Ronald and Myles (1989) reported a 95% dropout rate of Native students in Saskatchewan schools. The National Indian Brotherhood – Assembly of First Nations published a three part document in 1988 titled Indian Control of Indian Education. It addressed the dropout problems facing First Nations people across the country. Cardinal (cited in Vallerand & Menard, 1985) states:

To say that traditional educational systems have failed with native people would be an understatement.... Your own statistics show that on the average 95% of Indian people fail to reach grade 12. This is a situation that needs to be remedied. It is a well-known fact that the drop-out rate displayed by natives is extremely high at both the elementary and high school levels. (Vallerand & Menard, 1985, p. 242)

Native access programs, First Nations communities and organizations, and other educational institutions have looked to a variety of initiatives to address this problem.

Our society has a long way to go before justice can be served in its institutions. Creative and bold initiatives must be taken. Members of

minority groups must have a say in the process and the product of their education.... (Wilson, 1992, pp. 46–53)

First Nations people and communities pay an especially high price when their youth dropout of school. Silverman and Demmert (1986) stresses the importance of education for First Nations people:

The importance of training, advanced educational opportunities and academic success to members of the Native communities cannot be over stressed. The success of their corporations, their survival as a people, and their ability to influence their own destinies directly are tied to success in these areas. (Silverman & Demmert, 1986, p. 1)

The First Nations community in Sudbury, Ontario identified the problem of dropping out as a significant one in their region. The Wabnode Institute, and its steering committee composed of people from the Sudbury and surrounding First Nations communities and educational institutions, developed and delivered a Summer Leadership Institute for First Nations students. Wabnode had the cooperation of secondary schools, band educational counsellors, and other agencies concerned with the educational retention and success of First Nations students.

It is the intention of the Anishinabbe Affairs Committee that students who enroll in the Summer Leadership Institute will receive training which will prepare them to assume leadership positions as First Nations communities move toward self government. As well, the programme will most certainly be successful in increasing participation and retention rates of Aboriginal students in college and university programs. Participants will gain confidence and social skills, as well as getting a much better idea of the opportunities available to them and the learning study skills required for success. (Anishinabbe Affairs, 1994, p. 49)

This leadership institute was based on the idea that belief in oneself as a leader and staying in school were related. The connection between seeing oneself as a leader and staying in school can be seen in the American literature on this topic. Hornette (1989), Erwin & Marcus-Mendoza (1988), Morris (1992), and Pantleo (1992) are among those who believe that leadership qualities lead to a higher success rate among students. Stogdill (cited in Karnes & Merriweather, 1989) concluded that leadership experience at a young age is more highly correlated with adult leadership than is academic achievement. Hampton (1993) stresses the importance of adequate support, including familiarity with institutions, academic skills, and community resources, for the retention of First Nations students at universities. He does not refer to leadership, nor does Pelletier (1993) who studied the motivation of a group of First Nations students to stay in school. Clearly the proposed connection between belief in oneself as a leader and staying in school deserves further study.

Purpose

The purpose of this study was to examine and describe the Wabnode Institute Summer Leadership Institute for First Nations students. It attempts to understand how the Institute may have contributed to the participants' views of themselves as leaders and to their motivation to further their education. At the same time it attempts to find out if there was a relationship between participants' perceptions of themselves as leaders and their motivation toward further education.

Significance of the Study

Educators and researchers alike have studied and discussed the number of First Nations students who dropout and the need for student retention. "Many small pieces of the research picture have already been put together, but we still await the creation of a coherent and cohesive whole to guide us in our efforts to reduce the incidence of dropping out in the American Indian/Alaska Native community" (Swisher & Hoisch, 1992, p. 21). This study will contribute to the continued effort of filling in some of the larger research picture. It is important to understand what does aid in retention of First Nations students:

Researchers in the past have laid the groundwork to add to our understanding of the educational experience of AI/AN [American Indian/Alaska Native] students. What is needed now is an effort to standardize the practices and produce research that illustrates the educational outcomes of AI/AN students nationwide. This seems to be a key in creating an educational system that effectively serves AI/AN students. (Swisher & Hoisch, 1992, pp. 22–23)

The Problem

The problem of the study is to describe how a group of First Nations students formed a belief in themselves as leaders and became motivated for further education through participation in a Summer Leadership Institute. The study provides descriptions and interpretations of this leadership program that may be of use to future developers of such programs.

The study describes what occurred during Wabnode's Summer Leadership Institute. The description uses the researcher's recorded observations, recorded student

interviews, student journal entries, and interviews with the facilitators, administrators, and steering committee members. I used this material to construct two stories, the story of the adolescent students and the story of the adult students, and to elaborate the context of the stories.

Definition of Terms

First Nations

For the purpose of this study, the term 'First Nations' refers to all people classified or labelled as Status Indians, Treaty Indians, Non-status Indians, Indians, Metis, Indigenous, Aboriginal, or Native people in Canada.

Leader Identity Formation and Motivation

These are complex concepts to define. According to Hoare (1991),

Identity is constituted differently depending on the culture of origin. Identity both absorbs and reflects culture. Identity is dependent on one's social, educational, political, and environmental milieu. Identity is a self-knowledge of one's coherence and authenticity. In this coherence, the person must feel like an actively engaged "insider" in the vocational-social domain of his own choice, an engagement in which there is a commitment without pretence. (Hoare, 1991, p. 45)

Motivation

Motivation is culturally defined. Although there are a number of motivation theories, this study concerns itself with how persons may become motivated to learn.

Motivation to learn, according to Brophy (1977), is a particular kind of human motivation. It may be viewed as either a temporary state or a

permanent trait. Brophy explains the two types of motivations to learn as: Motivation as a Trait: An enduring disposition to value learning as a worthwhile and satisfying activity, a striving for knowledge and mastery in learning situations. Motivation as a State: A state of motivation guided by a goal or intention. (Grossnickle, 1989, p. 2)

Dropout

For the purpose of this study, dropout refers to any person who does not complete a formal grade twelve education in the school system supported by his or her community. It also refers to any person who enrolls in but does not complete a post secondary program.

Retention

Retention, for the purpose of this study refers to the success of the formal school system in maintaining a particular student's attendance through grade twelve or through the post-secondary program in which he or she is enrolled.

Scope of the Study

The study involved 23 First Nations students who participated in a two-week Summer Leadership Institute in Sudbury, Ontario. The study describes the experiences of 13 grade 10 and 11 students and 10 students who intended to enter post-secondary institutions following the Summer Leadership Institute.

The study took place for two weeks in an environment deliberately constructed to help students feel safe. The environment included familiar cultural symbols and practices, and support. The facilitators worked hard to ensure that students did not

feel inadequate. The Summer Leadership Institute was a new institution and this study was conducted during its initial program. This study is not longitudinal and does not follow students to determine the extent of the Summer Leadership Institute's effects on the participants. There did not seem to be any reference in the workshop to prior studies on First Nations leadership identity formation.

Overview

This study used observational and interview data to describe a program intended to use leadership training to motivate First Nations students to continue formal education. The data were organized into two stories set in an institutional context.

Conclusion

In summary, my study describes how the participants experienced leadership training in a specific program, the Summer Institute of the Wabnode Institute in Sudbury, Ontario, and concluded their experience with determination to continue formal education.

Chapter Two

Review of Literature

Introduction

The literature I could find for this study is organised into four categories: dropout/student retention, identity formation, motivation, leadership and leadership development programs. I examined both First Nations and Western European perspectives. I reviewed current literature from the 1980's to the present in these four areas. Earlier literature was used sparingly. My study is First Nations specific; however, there is a limited amount of research on First Nations leader identity formation and motivation theories. Consequently, I had to rely on non-First Nations literature in the areas of leadership identity formation and motivation. Americans seem to have done more research on First Nations education and educational programming than Canadians. Consequently, a greater amount of American literature appears in this review.

Dropout/Student Retention

Statistics on First Nations dropout/retention rates are contradictory. There are a variety of reasons for this. First Nations people are not always identifiable in public school systems. Many First Nations students are mistaken for other nationalities, some do not identify themselves as First Nations, and some are products of mixed

marriages. Also, "a data base does not exist at the provincial or national levels" (Pelletier, 1993, p. 18) that identifies which students are of First Nations ancestry. It is unclear why this data base does not exist, although it seems possible that researchers are cautious about asking questions that may have implications for human and civil rights legislation.

The Problem of 'Dropouts'

Swisher and Hoisch (1992) reports there is a lack of precise statistics on First Nations student dropouts in Alaska, and on the critical need for these statistics. Hammack (1986) conducted a study in several city schools in the United States and found that, "... there have been few efforts to explore in detail how school systems define dropouts and how they arrive at rates of completion" (p. 324). He also found that schools were reluctant to report minority dropout rates. Because dropouts come predominantly, though by no means entirely, from disadvantaged segments of the population, issues of equity are involved, and these, along with other issues, can lead to politicization of whole communities. Such politicization can lead to action on this neglected problem, but it can also lead to subversion in data reporting (Hammack, 1986, p. 335). Pelletier (1993), Swisher and Hoisch (1992), and Hammack (1986) point out that there is a lack of statistics on the First Nations dropout rate. Available studies indicate that the First Nations dropout rate is somewhere near 90% in North America (MacKay & Myles, 1989; Redhorse, 1986; Saskatchewan Education, 1983; Vallerand & Menard, 1985). Dropouts and society pay a high price. Dropping out can lead to poverty, crime, the need for social assistance, and high unemployment.

First Nations people pay the highest price. A lack of education closes many doors, doors that might not be open even under the best of circumstances. These closed doors and a lack of education lead to further problems for First Nations people. It is generally believed that First Nations dropout problems lead to the exclusion of First Nations people from society. This exclusion leads to the perpetuation of a state of dependency for First Nations people. The United States Senate Subcommittee on Labor and Welfare (1969) felt dismayed by statistics and by the ramifications of First Nations dropout statistics which they concluded were a national tragedy and disgrace (U.S. Senate Subcommittee on Indian Education (1969)). "Statistics demonstrate that the 'first American' has become the 'last American' in terms of an opportunity for employment, education, a decent income, and the chance for a full and rewarding life" (p. 7).

Swisher and Hoisch (1992), Eberhard (1989), Vallerand and Menard (1985), and Kleinfeld, McDiarmid, Williamson and Hagstrom (1989) all indicate there is a need for effective programs that will reduce the First Nations dropout rates and increase student retention. They believe that First Nations students need to feel self-confident, respected, and nurtured in order for them to remain in school.

First Nations post-secondary students exhibit a high dropout rate as well. Kirkness and Barnhardt (1991), Hornette (1989), Hampton (1993), Falk and Aitken (1984), and Jeanotte (1981) studied and reported on the dilemmas, concerns, and dropout/retention issues of First Nations post-secondary students. "Personal experience and considerable literature indicate that Indian students experience a high

dropout rate in College; specific estimates range from 75% to 93%" (Falk & Aitken, 1984, p. 24). These researchers believe that it is necessary to find solutions to the problem and to increase public awareness of the issue, "Awareness of any problem is the obvious first step toward finding a solution" (Hornette, 1989, p. 12). They also believe that it is important for post-secondary institutions to become sensitive to the needs of First Nations students. These studies indicate that post-secondary institutions need to employ more First Nations staff, use orientation programs, and increase First Nations cultural components in all subject areas if they want their First Nations students to succeed.

Student Retention

The literature on student retention explores a variety of solutions within a Western European framework. Pantleo (1992) examined and reported on a successful program geared to reduce failure rates of grade nine students in a Western city in the United States. One of this program's best components was its orientation of grade eight students to grade nine prior to entering high school. This program included a Shadow Day. Each grade eight student paired up with a grade nine student and attended and participated in the daily grade nine activities of the student she or he shadowed. The students attended activities such as an extracurricular fair, class selection, and a peer leader program. Pantleo also surveyed 220 grade nine students in the Western city school "to determine what they would need to be more successful in school" (Pantleo, 1992, p. 31). He surveyed these students at the end of the first nine-week grade period. Pantleo also interviewed four teachers in the students'

school, and a curriculum specialist in the school's district. Pantleo found that students involved in the program had a greater likelihood of succeeding in school.

Pelletier (1993) studied First Nations and Metis grade 12 students to identify the students' perceptions of what factors may have influenced them to complete high school. She interviewed 101 First Nations and Metis students who had graduated from or who were still attending grade 12 in the province of Saskatchewan. Twenty-six of these students had graduated and 75 were still enrolled in grade twelve. Pelletier found there were a number of factors that influenced First Nations and Metis students to stay in school. She found that most "successful students rated themselves as the most important factor in their success.... Family was rated second most important..." (Pelletier, 1993, p. i). Pelletier also found that the majority of students indicated that their friends were a source of some sort of support as were some members of school staffs. Finally, Pelletier found that the majority of students considered involvement in extra curricular activities as their most positive school experience.

When a First Nations student decides to remain in school, it is clear from the literature that this decision does not have an exclusive basis in actions taken by the school itself. Influences from the familial and community life of the student are important parts of the decision. Consequently, groups who wish to help students stay in education often look to community and family, as well as to the educational institution, for sources of interventions.

Identity Formation

Identity formation is a complex concept. I found some literature on identity formation, on ethnic identity formation, one article on Australian Aboriginal identity, and one on First Nations identity formation. According to Spicer (1983) identity comes from a person's belief in the symbols of his or her culture or environment. He argues that, "the essential feature of any identity system is an individual's belief in his personal affiliation with certain symbols, or, more accurately, with what certain symbols stand for" (p. 795). Adkins (1992) says that identity formation is a long process. She states, "Identity formation is the creation of an integrated sense of self and it is part of a long developmental process" (Adkins, 1992, p. 316). She contends that the questions "who am I, where am I going, what do I value, what do I want to be committed to?" (p. 316) provide answers to people about the "ways of organizing their lives—with values, goals, commitment and responsibility" (p. 316).

Identity Formation and Career Development

Blustein, Devenis, and Kidney (1989) conducted a study to examine the relationship between the identity formation process and career development. They explored a variety of theorists in order to examine and define identity formation and career development.

They relied on Marcia (1980) for their basic views on identity formation.

Marcia's view is as follows.

Individuals resolve [identity concerns] in four distinct ways, each of which results in a different ego identity status. The moratorium status

describes individuals who are currently exploring but have not yet committed themselves to the various dimensions of identity. Identity achievement refers to individuals who have gone through a period of exploration of commitment to their ego identity. The diffusion state is characterized by an absence of both exploration and commitment. The foreclosure status refers to individuals who have attained a firm level of commitment by uncritically adopting the attitudes of their parents without engaging in exploration (Blustein, Devenis, & Kidney, 1989, p. 196).

Marcia described the different identity statuses. The moratorium status entails a struggle with career choices. Identity achievement involves career choices of one's own making. The diffusion state entails a lack of career goals, even if one has learned to make decisions. Finally, the foreclosure status entails a choice of parent directed careers. Marcia derived this idea from his definition of identity and his beliefs about the constructs of identity. Marcia defines identity structure as follows:

Identity has been called a "sense," an "attitude," a "resolution," and so on. I would like to propose another way of construing identity: as a self-structure – an internal, self-constructed, dynamic organization of drives, abilities, beliefs, and individual history. The better developed this structure is, the more aware individuals appear to be of their own uniqueness and similarity to others and of their own strengths and weaknesses in making their way in the world. The less developed this structure is, the more confused individuals seem about their own distinctiveness from others and the more they have to rely on external sources to evaluate themselves.... (Marcia, 1980, p. 159).

Blustein, Devenis and Kidney (1989) also explored a variety of theorists on career development. These theorists generally believed that individuals need to explore themselves and their external environment before they can make commitments to career plans. The authors decided, "Little effort has been directed toward investigating the possibility that progress in resolving these career development tasks

may be related to the identity formation process in late adolescence" (Blustein, Devenis, & Kidney, 1989, p. 196). Consequently, the authors sought to discover a number of things.

With the overall objective of expanding our knowledge of the career development process, our investigation sought to assess (a) the nature and extent to which career exploration is related to other aspects of exploration in late adolescence and (b) the nature and extent to which the occupational commitment process is related to the establishment of a coherent personal or ego identity. (Blustein, Devenis, & Kidney, 1989, p. 196)

Blustein, Devenis, and Kidney studied 99 college students to explore whether career exploration and occupational commitment might be related to characteristic differences in the manner by which individuals explore and commit to their ego identity in late adolescence. They found that "individuals who are engaged in environmental and self-exploration also tend to be involved in a broader process of seeking out information relating the various dimensions of their identities" (Blustein, Devenis, & Kidney, 1989, p. 200).

Identity Formation and Worldview

Myers, Spreight, Highlen, Cox, Chikako, Reynolds, Adams, and Hanley (1991) feel that it is not easy to attain a positive identity in today's culture where there are so many "isms": racism, sexism, ageism, etc. They believe that identity development takes on a different form when someone faces oppression. The authors surmise that in order to overcome devaluation, one must gain a sense of self: "... identity development is a process of integrating and expanding one's sense of self" (p. 54).

Hoare(1991) reports that culture shapes identity.

The person is embedded in society that anchors and sponsors identity. Different societies and cultures forge within their citizens a unique way of shaping and sensing reality. Personal identity "grows up" from within a culturally determined, relativistically unique "cosmology." Therefore, identity both absorbs and reflects culture. In identity are housed preferences for familiar forms of cultural institutions and behavior. (Hoare, 1991, p. 45)

Kroger (1993) studied the impact of New Zealand's social and economic changes on the identity formation process of late adolescents during six years of New Zealand's economic reforms. She examined how history might affect the psychosocial components viewed as important in defining a person's sense of identity. She inquired into the modes one might use to address identity-defining roles and values. She used two groups of late adolescent university students for her study. One group of students was studied before government-initiated economic reforms began in New Zealand and the other group was studied near the end of the governmental economic restructuring. Both groups of students attended the same university courses. Kroger concluded "... that over a 6-year interval of major economic restructuring in which New Zealand moved from a partly socialized to a free market economy, the majority of late adolescents sampled continued to find occupation of primary importance to their self-definition" (p. 375).

Jordan (1986) looked into Australian Aboriginal identity, what it might be, and how the search for an Aboriginal identity affects the Aboriginal person. She says that the search for an Aboriginal as well as a personal identity for the Aboriginal person is quite complex:

The Aboriginal search for identity grows out of confusion and a need to come to grips not merely with the question of "identifying "as an Aboriginal person, but seeking to know, to understand, what can be the components of an Aboriginal identity, credible to individuals, which they can select out of the many Aboriginal identities offered them, and which they can build upon in order to attain a personal identity (p.272).

Jordan's work has relevance for Canada's First Nations people. Society, the media, and First Nations people themselves, offer varying and often times stereotypical pictures of First Nations person. Furthermore, classifications such as Metis, Status, Non-Status, Treaty, and Half Breed, may confuse First Nations people even more. In order for a First Nations person to form a personal identity she or he needs to sort through all of these labels and distinctions.

Farrell Racette and Racette (1995) discuss factors that affect the identity of First Nations youth. These young people face "three major issues on a daily basis: identity, cultural conflict, and forms of racism." They say that the confluence of "These three items have tremendous impact on middle years students of Indian and Metis ancestry whose primary goal is to 'try and fit in' and to be accepted by their peers" (p. 231).

Farrell Racette and Racette (1995) discuss the complexities of a First Nations identity. "[T]he identity of First Nations people in political and legal terms has been largely created by acts of government. Changes to these terms through subsequent legislation has created a complex, categorized identity that is hard to understand by everyone including the people directly affected." Farrell Racette and Racette also

point out that the identity of First Nations youth is shaped by the attitudes of the world around them.

A critical factor in the development of ethnicity is the attitudes that the rest of society hold towards your group. If your group is viewed positively by society, your identity will be enhanced. If your group is viewed in a racist or stereotypical manner, your identity will be diminished.... (Farrell Racette, & Racette, 1995, p. 323)

Finally, Farrell Racette and Racette argue that knowledge of one's culture and history can allow for a strong identity formation.

Knowledge of one's culture and history enhances identity and pride. Knowing that your people were a unique, worthwhile, and complex people, enhances self-esteem. Pride also arms Indian and Metis students for the continuing struggles of their people. In the words of an elder from British Columbia: "When I didn't know my culture, I was scared. I wouldn't do anything, I was too scared.... With pride, comes courage." (Saskatchewan Education, 1995, p. 328)

From the literature on identity formation, it seems reasonable to conclude that identity formation is cultural, developmental, societal, based on historical events and the perceptions people have of themselves and of their performance in society. Identity is formed within a culture. A person's identity depends on their place within that culture and on the events, past and present, that formed that culture, as well as on their daily experience of it.

Motivation

According to Erwin and Marcus-Mendoza (1988), "motivation is an elusive concept essential for greater understanding of student behavior" (p. 356). They

suggest that changes in overt behavior or attention may be sufficient to initiate a change in motivation. "The higher the expectancy of attaining a goal by a certain action, and the higher the perceived value of that goal, the higher the motivation tendency to perform that action" (p. 356).

Alschuler (1973) says the process of learning to achieve is like strengthening a weak muscle. It is a matter of training. People are motivated in different ways and at different levels of intensity:

Everyone is motivated, but not with the same intensity or toward the same goals. We each respond differently to the attempts of others to motivate us. Some individuals accept these attempts more readily than others. For each person, motivation, like bathing, is a daily process. (p. 2)

Grossnickle (1989) has an interest in helping students develop self-motivation and says that self-motivation and self-control are learned behaviours that are developed "with practice, experience, and guided training."

In a theoretical discussion of motivation, Parlett (1973) expresses an interesting view. He thinks that motivation is a catch word and is a dangerous and unmeasurable concept. He says:

It is worth remembering in passing that 'motivation' as a word, is of recent general usage: a psychological jargon word that has been absorbed into the fashionable language of the day. It's the living member of a long family line of equally unsatisfactory concepts, now mercifully dead. Ever since man first began to contemplate his universe, he has pondered the sources of his emotions and actions. The point I want to underline is that there is nothing sacred, absolute, or timeless about this particular term. (p. 6)

Terms such as 'motivation' raise all sorts of philosophical questions about cause. No one can really explain or describe what motivation is or does. Parlett (1973) says, "... it is a pseudo-explanation to say that a student works hard because he is motivated, or that why a student failed was due to insufficient motivation" (Parlett, 1973, p. 7). Instead of attempting to measure motivation one must look at the context or milieu surrounding the performance of students. This, Parlett says, can be done by studying the context. He believes that it is "often more fruitful and relevant to relate behaviour, attitudes, and study habits to motivation, than to individual psychological characteristics. Motivation is customarily thought of as an inside-the-head determinant of behaviour. The educational context is at least as significant a determinant. Attention to it pays off. We can do much by changing contexts" (Parlett, 1973, p. 13).

Motivation and First Nations Learners

LeBeau (1983) conducted a study to identify factors that motivated First Nations students who attended Cheyenne River Community College in Eagle Butte, South Dakota. The study included 84 out of 98 First Nations students who had completed two or more semesters of course work at Cheyenne River Community College. The students responded to three questionnaires: the first had to do with demographic information, the second with when the student first decided to go to college, and the third with the reasons the students selected Cheyenne River Community College. Both mail and personal interviews served as data collection methods. LeBeau found that the students were motivated to attend college in order to

feel good about themselves and to gain employment: "... the subjects felt that by attending college to learn a vocation and gain an employable skill they would acquire a strong sense of self-worth" (p. 1).

Falk and Aitken (1984) conducted a study of factors that were deemed to promote retention of First Nations college students in the U.S. One of the factors indicated that personal motivation is one of the most important factors in promoting First Nations student retention. The authors think that personal motivation is very important.

... despite institutional, family, and tribal efforts to increase retention, it is still necessary for each student to persevere through difficult times. Perhaps results indicating that students find college valuable in retrospect and that a large majority of students who have left would like to return will provide additional motivation to current students. (Falk & Aitken, 1984, p. 30)

Falk and Aitken also believe that First Nations student organizations and sensitive First Nations faculty and staff may successfully promote motivation among First Nations students.

The literature that addresses motivation of First Nations students within the educational system indicates that self worth is an important component. Feelings of positive self worth can lead to personal motivation, which is an essential factor in First Nations student success. Parlett says that this depends largely on context and environment. Each of these components is essential for success and could affect one's capacity for leadership.

Leadership

Leadership is a very broad concept. Despite the large quantity of literature on leadership there does not seem to be any consensus about what leadership really is. "Despite the thousands of publications about leadership that have been written by authors from a wide variety of disciplines and fields of practice, there is no agreement about what leadership is, why it occurs, how it is developed, or how it should be assessed" (Moss, 1988, p. 1). Little is known about how leaders become leaders, how they learn or how what they learn affects their behaviour.

Donaldson, Barnes, Marnick and Martin (1993) found out how little was known about leadership. They studied 66 teachers and administrators who developed Leadership Development Plans and carried out these plans in their work places. They evaluated progress and results. At the end of their study they still could not provide a concrete definition of leadership. They concluded that there is a need for further studies and programs in the area of leadership.

Stogdill (1974) conducted a survey in the 1900s of studies that attempted to determine the traits and characteristics of leaders. He surveyed studies that made use of observation of behaviour in group situations, voting and selection of persons occupying positions of leadership, and analysis of biographical and case history data. According to Stogdill's survey, leadership traits and characteristics include appearance, intelligence, scholarship, knowledge, judgment, decision, insight, originality, adaptability, initiative, persistence, ambition, responsibility, integrity, conviction, self-confidence, social skills, and cooperation.

Karnes and Merriweather (1989) surveyed students who attended a one week summer leadership residential program for students who had completed grades six (6) to eleven (11) on their views on essential leadership characteristics for the year 2000. “Characteristics cited as being important to the process of leadership were communication skills, decision making skills, self–confidence, intelligence, responsibility, enthusiasm, and creativity” (Karnes & Merriweather, 1989, p. 40).

Morris (1991) studied the views of 58 randomly selected adolescent and 58 randomly selected adult school leaders on leadership traits throughout the province of Saskatchewan. The adolescent sample was selected from members of Student Representative Councils. The adult sample was selected from Directors of Education, Superintendents, and Principals.

Each sample was administered the Leadership Traits Inventory, which lists nine leadership traits: Consistency, Flexibility, Creativity, Knowledge or Skills, Sense of Purpose, Compassion, Clear Priorities, Integrity, and Good Listening. The subjects were asked to rank order these traits according to a personal view of effective leadership behaviours.... (Morris, 1991, p. 724)

Morris found that both adolescents and adults highly valued some common leadership traits. His study determined, “no significant differences were found between the two samples on the traits of integrity, knowledge or skills, compassion, and clear priorities” (Morris, 1991, p. 725).

Both Karnes and Merriweather (1989) and Morris (1991) agree that communication skills, decision making skills, self–confidence, intelligence, responsibility, enthusiasm, creativity, empathy, assertiveness, knowledge, delivery,

integrity, positive self identity, openness, honesty, trustworthiness, consistency, and flexibility are essential components of leadership.

McGregor (1966) sees leadership as a relationship among four major variables:

- (1) the characteristics of the leader;
- (2) the attitudes, needs, and other personal characteristics of the followers;
- (3) the characteristics of the organizations, such as its purpose, its structure, the nature of the tasks to be performed; and
- (4) the social, economic, and political milieu. (McGregor, 1966, p. 73)

McGregor (1966) goes on to say, "the personal characteristics required for effective performance as a leader vary, depending on the other factors." He feels that this is an important finding and that, "it means that leadership is not a property of the individual, but a complex relationship among these variables" (p. 73).

Karnes and Merriweather (1989) did a major study of the leadership perceptions of those involved in gifted education. They questioned teacher trainers, parents, students, and teachers about their leadership perceptions. They concluded that leadership education is essential and that it is a responsibility of society as a whole to ensure that students receive this type of education:

These data, coupled with the current and impending need for leadership in the American society, indicate a critical need to give leadership education for youth a high priority. The school is an ideal environment for fostering effective leadership development. More systemic processes for integrating leadership concepts and skills in the school should be developed. University personnel, state departments of education, school administrators, regular classroom teachers, and teachers of gifted students must cooperatively work toward developing more effective leaders for the future. (Karnes & Merriweather, 1989, p. 52)

Atwater and Yammarino (1992) studied the behaviour of U.S. Naval Academy students to determine whether self-awareness of leadership potential and capabilities affected leadership performance of the students. They found that self-awareness did affect student leadership performance. "The primary implication of this study is that self-awareness should be considered in an attempt to predict leader behavior and performance" (p. 141).

Morris (1992) studied 281 "randomly selected student leaders (106 males, 175 females) from the province of Saskatchewan, Canada" (p. 175). Each of the 281 students identified as leaders were "a Student Representative Council member and held the position of either president, vice-president, or treasurer." Morris compared student leaders to "normal, at-risk, and early school leaver groups on a measure of irrational thinking" (Morris, 1992, p. 173). There were 90 students in what Morris classified as the normal group (47 males and 43 females), 40 in the at-risk group (22 males and 18 females), and 42 in the early school leaver group (22 males and 20 females). He compared the groups in order to determine the rational thinking, future beliefs, temporal perspectives and other correlates of student leaders. Morris found that student leaders were more future-focused, and it appeared that attending a university and attaining a career were a priority for most adolescent leaders.

First Nations Leadership

I found a limited amount of literature on First Nations leadership. The literature that I read was informative. It explained First Nations people's perceptions

about leadership, and discussed the differences in leadership perceptions of Western European and First Nations people.

First Nations views of leadership emphasize serving the people. Coyhis (1995) points out, "The Elders have said leadership is about service. They say we are really there to serve the people" (Saskatchewan Education, 1995, p. 731). He illustrates the values that are a part of service to the people in the following quotation.

From a Native point of view, when we return to the culture, and when we return to a spiritual way, then our intent starts to align; it comes into harmony with the system having principles, laws and values that the Creator put into place. When we start to do that, the results begin to change for us as leaders. (Coyhis, 1995, p. 732)

Jules (1988) wrote a comprehensive paper on leadership perceptions of First Nations people. Her paper was very informative and relevant to my study. "This paper examines relevant features of leadership in the Native Indian context, and applies a model of leadership to some of the valued qualities and behavior of Native Indian leaders as identified by a review of the literature and interviews with three Native Indian leaders" (Jules, 1988, p. 3). According to Jules, the extended family and Elders play an important role in shaping and choosing First Nations leaders. She also points out the importance of cooperation in First Nations communities where the good of the Nation is more important than individual needs. Therefore, Jules (1988) feels that a First Nations leader must be charismatic but at the same time she or he must have personal integrity, honesty, wisdom and respect – all First Nations values.

Malloy and Nilson (1991) conducted a study of the leadership behaviour preferences of First Nations and non-First Nations athletes. Malloy and Nilson studied 48 First Nations athletes and 38 non-First Nations athletes who participated in intermediate volleyball championships at the University of Regina. The results of the study indicated that there are differences between Indians and non-Indians in leadership preferences. Malloy and Nilson found that the First Nations participants favoured less autocratic behaviour by their coaches. They did not need as much social or personal support from their coach as their non-First Nations counterparts because they already had support from their communities and families. These findings stress that there are differences in leadership perceptions of First Nations and non-First Nations people, and that First Nations people and leaders have strong communal and kinship ties.

Silverman and Demmert (1986) conducted an interesting study of the characteristics of successful First Nations leaders in Southeast Alaska. This study was limited to 43 First Nations individuals with positions in a variety of professions such as business, regional First Nations corporations, state or federal government. These leaders identified a number of factors they felt led to their success as leaders: excelling in school; parental support; positive influence and encouragement from outside the home; positive learning experiences outside of the school setting; and the establishment of goals and objectives. Although this study had a limited scope, it illustrated some of the factors that shaped successful First Nations leaders.

A teaching among some First Nations people known as the Four Directions teachings also contains directions for leadership. Many Elders and others consider it inappropriate to openly discuss these teachings because understanding them is dependent on a constellation of experiences which the Elders and those learning to follow them undergo together. In order to honour this concern I will not describe them as I have learned them, but will use the way Bopp, Bopp, Brown and Lane (1988) describe them. Although their work is controversial within some First Nations communities, who consider them to have wrongly appropriated knowledge not theirs to write about, their work does give the non-First Nations reader a view, albeit flawed of these teachings. Bopp, Bopp, Brown and Lane (1988) explain that each one of the "four directions" has a teaching and each of these teachings comprises a wholeness that in turn develops a true leader. This is demonstrated as follows.

When we travel to the East, we will be tested with lessons that will teach us many things. There we will learn of warmth of spirit, purity, trust and hope. We will learn how to accept others without criticism. We will learn to love as a child loves: A love that does not question others and does not know itself. Here courage is born and truthfulness begins.... But one cannot truly lead the people until a journey is made to the other points of the wheel to learn other lessons. We must travel to the South (the place of the heart), to learn to sacrifice, to be sensitive to others' feelings, and to love and expect nothing in return. We must travel to the West to learn about our unique purpose, about how to use power correctly, and about what the Creator asks of us as leaders. We must travel to the North to learn how to serve and guide the people with wisdom. (Bopp, Bopp, Brown & Lane, 1988, pp. 44-45)

Another teaching, found among the Ojibway in Sudbury, Ontario, guides the way people live and lead. This teaching is called the "Gifts of the Seven Grandfathers" or the Seven Grandfathers teaching. Benton-Banai (1979) outlines the

teachings and explains that they include wisdom, love, respect, bravery, honesty, humility and truth. A brief outline of this perspective, as taught by the people of this area, is as follows.

1. **Nbwaakaawin:**
To cherish knowledge is to know Wisdom
2. **Zaagidwin:**
To know Love is to know peace.
3. **Mnaadendiwin:**
To honour all of the Creation is to have Respect.
4. **Aakde'win:**
Bravery is to face the foe with integrity.
5. **Gwekwaadziwin:**
Honesty in facing a situation is to be brave.
6. **Dbadendizwin:**
Humility us to know yourself as a sacred part of the creation.
7. **Debwewin:**
Truth is to know all of these things. (Benton–Banai, 1979, p. 64)

Leadership: A Contested Concept

Leadership is a concept whose definition is contested. Leadership is a complex concept because it is culturally defined. First Nations communities and people often see leadership differently from those influenced by Western European concepts. For example, in a First Nations community a leader gets his or her direction from the people, and in a non–First Nations community, a leader directs the people:

The difference between the Native Indian and non–Native Indian view of leadership can be shown by means of a triangle, in which the people form the base and the leader the top. In Native Indian cultures, the base is up and the people are supreme. In non–Native Indian cultures, the triangle is inverted. The base is on the bottom and so the people are beneath the leader. (Jules, 1988, p. 9)

Jules (1988) notes "traditionally, Native Indian leaders decided upon a course of action through decision-sharing and consensus of the whole group..." (p. 7). In a non-First Nations community leadership might be seen as the ability to guide the masses in a given situation. Gibb (1969) ably describes this.

People must be led. People perform best under leaders who are creative, imaginative and aggressive – under leaders who lead. It is the responsibility of the leader to marshal the forces of the organization, to stimulate effort, to capture the imagination, to inspire people, to coordinate efforts, and to serve as a model of sustained effort. (Gibb, 1969, p. 107)

Although First Nations and Western concepts of leadership are different, a First Nations person could exhibit leadership traits from either one of these concepts or both of them at the same time.

Leadership Development Programs

The literature that I found and read on leadership development programs centred on non-First Nations programs. Fear (1985) states, "Leadership development programs that help ensure an adequate supply of effective leaders is an important and continuing need in community development" (p. 109). Rohs and Langone (1993) report, "The number of leadership development programs have proliferated in the last decade." Because of the growth of these programs, Rohs and Langone thought it was important to conduct a study on the impact of a statewide twelve-week community leadership development program delivered by the Georgia Cooperative Extension Service. The goal of this leadership program as described by Cooper (1985) was the following.

Recently, the Georgia cooperative extension service has spearheaded efforts to train local community leaders and lay citizens to address critical issues facing their communities and the state. This educational effort was done by means of a community leadership program called "Community Leadership: A Country Perspective" (CLCP), and is designed to develop and stimulate citizen participation in leadership roles. Some specific objectives of the program include developing basic leadership skills, working with other local leaders, understanding local governmental functions, and identifying major issues and concerns affecting local communities. (Rohs & Langone, 1993, p. 109)

Rohs and Langone (1993) assessed the leadership and problem solving skills of participants in the program they studied. They also studied the impact of the program on the community. They used quantitative research methods. The data for this study came from "individuals in 15 rural counties located throughout the state" (p. 111). Only eight of the selected counties participated in the leadership program during the course of the study. Rohs and Langone further studied these individuals initiating a random assignment of a treatment group that consisted of those who participated in the leadership program, and a control group of those who did not participate. "Eight counties were assigned to the treatment group and 7 to the control group" (Rohs & Langone, 1993, p. 111). Two hundred and eighty-one individuals were member of the treatment group and 110 individuals were members of the control group. Each of these groups underwent a "paper/pencil" instrument during the first and last class sessions. Six months after the program ended, Rohs and Langone interviewed program participants "to identify community leadership activities in which program participants were involved" (Rohs & Langone, 1993, p. 111). Finally, Rohs and Langone sent "open-ended questionnaires designed to provide descriptive information relating to groups or individuals who participated in the program" (Rohs & Langone,

1993, p. 111) to local program coordinators. Rohs and Langone's study revealed that significant changes resulted from the program studied. Leadership development participants became further involved in such community concerns as land use, zoning, economic development, health care, agricultural, housing, and downtown revitalization issues of their communities after they attended the community leadership development program. Rohs and Langone's study was important because it documented the impact of community leadership programs. Rohs and Langone stress the importance of understanding the impact of leadership development programs. This is crucial to the survival of leadership programs. "Stakeholders, sponsors, and participants alike will have a better understanding and appreciation for the value of program activities thus producing the kind of accountability that will be necessary to preserve program support" (Rohs & Langone, 1993, p. 114).

Karnes and Merriweather (1989) reported on a five year study they conducted on the University of Southern Mississippi's Leadership Studies Program that took place between 1984–1989. Their study focused on "the development of a 'Plan for Leadership'" (Karnes & Merriweather, 1989, p. 215). Karnes and Merriweather felt this was the most essential component of this Leadership Studies Program.

A very important feature of the program is the development of a "Plan for Leadership." After completion of the training program each student is asked to select an important area of need for change in the school, community, or religious affiliation. The intent of the plan is twofold: to effect the behavior of other people and to cause or create a positive change. The plan should be well sequenced and comprehensive in nature, yet realistic and within the student's scope. Each student writes a detailed plan with a statement of the major goal, the specific objectives, activities to meet the objectives, resources, timelines, and

evaluation methods to determine progress in achievement of the original goal. The plans are then presented for peer review and suggestions for improvement prior to the final draft. (Karnes & Merriweather, 1989, p. 215)

Karnes and Merriweather conducted post project interviews and surveys "with the students and their parents to obtain information regarding the benefits of the project" (Karnes & Merriweather, 1989, p. 215). They found that students felt they continued to make use of the skills they learned during the program, and parents thought that their children had acquired many positive behaviours from the program. Furthermore, Karnes and Merriweather concluded "student and parental responses clearly indicate that careful formulation of plans for leadership development are very helpful to young students in achieving their leadership potential" (Karnes & Merriweather, 1989, p. 216).

Feldhusen and Kennedy (1988) studied gifted students enrolled in various leadership development seminars at Purdue University and stated the following.

The gifted Education Resource Institute at Purdue University operates a number of summer residential programs for gifted students, including Seminars for the Talented and Academically Ready (STAR), Purdue Academic Leadership Seminars (PALS), and the Purdue College Credit Program (PCCP) for high school students. In the school years preceding enrollment in the 2 week programs, STAR students were in 6th, 7th, or 8th grade; PALS in 9th, 10th, or 11th grades. Students were selected for these programs on the basis of SAT scores from administration in 6th, 7th, or 8th grade, grade point averages in academic courses, and teacher recommendations. STAR students are in the top 1% of the population; PALS in the top 5%; and PCCP students in the top 10%. Approximately 400 students enroll in the three programs. (Feldhusen & Kennedy, 1988. p. 4)

Feldhusen and Kennedy surveyed the gifted students' teachers and counsellors.

The teachers and counselors in these programs are high school teachers, college professors, and university graduate students. They are in an excellent position to observe leadership behavior in gifted students. They were asked to complete a survey consisting of nine open-ended questions. The responses from 21 teachers and counselors were tabulated and clustered. (Feldhusen & Kennedy, 1988, p. 5)

Most of the respondents said that leadership ability was developed and enhanced during their two week leadership program.

Shepard and Carson (1988) report on a leadership component of a program for gifted students at the University of Oregon. This program was an addition to a Summer Enrichment Program for Talented and Gifted Students. "Its goal is to give students who are already leaders among their peers an opportunity to practice and develop hands-on-leadership skills with younger students" (Shepard & Carson, 1988, p. 11). They found that "response to the 1988 Leadership Program from the administration, the counsellors, and the students has been overwhelmingly positive" (Shepard & Carson, 1988, p. 11).

Rosselli (1988) reports on a two week leadership program she and Dorothy Sisk operate at the University of South Florida "for approximately 40 high school students and 40 middle school students who demonstrate leadership potential through academic, community, and personal accomplishments" (Rosselli, 1988, p. 13). Rosselli feels that there are many positive factors that evolve from participation in her leadership program.

Leaders make decisions that have impact on others. The activities and ideas shared in this article have proven to be successful in helping students with leadership ability prepare for a journey during which their

ideas and actions will influence our lives as well as the lives of generations to come. As one student aptly commented in her closing remarks at the open house, "We hold the key to the future, and the fate of the world is in our hands." Fortunately for us, the future looks bright. (Rosselli, 1988, p. 17)

Hunter (1978) examined student attitudes in a leadership training program at Michigan State University's Education 200 program. He developed an "alternative evaluation instrument" called SALT (Student Attitudes towards Leadership Training) to analyze student response. Data collection occurred during two successive quarters. "During each quarter, the SALT inventory was administered three times: after the third week, after the sixth week, and after the ninth week (during the last week of the term)" (Hunter, 1978, p. 10). There were 865 students in ED 200. Hunter's study suggested that student attitudes were shaped by their like or dislike of the course and this was often dependent on "the global attitude toward instructional process" (Hunter, 1978, p. 15).

Leadership is clearly a complex, yet important part of the development of successful programs. Although there is little evidence to directly connect leadership knowledge and motivation to success in scholarship and in the community, the literature reviewed here makes it easy to see why the existence of this relationship is such a strong part of the belief systems that are the foundation of many 'stay in school' programs.

Conclusion

The literature review I conducted helped frame my study. Since my study involved the description of how students formed beliefs in themselves as leaders and became motivated to continue formal education, I needed to understand and examine identity, motivation, and leadership. I also needed to understand the dynamics of student dropout and retention, since there is often an expectation that motivation for further educational pursuits can potentially curtail dropping out and aid in student retention.

The literature review reinforced the idea that identity formation is a complex process and is culturally defined. It expanded the idea that how people perceive themselves affects identity formation and how they function within their everyday lives. The review clarified the idea of leadership as a broad concept. There is a lack of consensus about what this concept entails. This lack of consensus is further amplified by the effect of differences between cultures. The literature review shows differences in leadership perceptions between First Nations people and non-First Nations people. It also stresses the importance of leadership for First Nations people. First Nations leadership and success were linked together by several writers, as were First Nations leadership and motivation and the presence of a positive identity. Armed with knowledge, concepts, and definitions from my literature review, I could begin to explore the relationship between motivation for further educational pursuits and the formation of a view of oneself as a leader, through a group of students who attended a First Nations Summer Leadership Institute.

Chapter Three

Research Method

In this study I describe the organization and implementation of a Summer Leadership Institute for First Nations students intended to contribute to the formation of personal identity as leaders. It was hoped that this training would motivate the participants to continue their education.

Study Participants

The people involved in the study included the workshop participants; members of Wabnode's Summer Leadership Institute steering committee; administrators; and facilitators of a First Nations Summer Leadership Institute held in Sudbury, Ontario, in 1994. There were 21 participants in the Summer Leadership Institute, two facilitators of the program, two program administrators, and four members of the Native Advisory Board, one who was an Elder. Two of the program participants did not agree to participate in the study. The ages of the students who participated in the workshop ranged from 16 to 45.

The participants belonged to one of two groups. The first group of participants was in Grade 10 and 11. They were between 16 – 19 years of age. Eight of these participants were male and five were female. Four of these participants lived in non-reserve communities and/or spent most of their lives in these areas. The remaining

participants lived on a reserve or had spent most of their lives on a reserve. Most participants were still enrolled in high school, although one male had dropped out of school for a year.

The second group of participants consisted of students who intended to enter post-secondary institutions following the Summer Leadership Institute. They were between 20 – 45 years old. There were four males and six females in this group. Four of these participants lived on a reserve. Only one of these four was a male. The majority of these students had not graduated from high school.

The Setting

The Summer Leadership Institute took place at Cambrian College, home of the Wabnode Institute, in Sudbury, Ontario. The Institute consisted of a two week in residence program. The first group attended from June 26 – 30, 1994, and the second group attended from July 4 – 8, 1994. Institute activities started at 7:00 A.M. and ended at 10:30 P.M. During the course of the day the students discussed and learned about personal growth, leadership, First Nations tradition and culture, vision building, values clarification, and planning for the future. Students took part in recreational activities after supper. The agenda for the first week was as follows:

Sunday: Registration and Cambrian College Tour
 Ice Breakers
 Overview of the Program
 Code of Responsibility
 Historical Overview Session
 Contemporary Awareness Session

Supper at Sun Wah Restaurant
Presentation by Elder

- Monday:** Aids Awareness and Simulation Game
Vision Building and Collage Making
Personal Shield Exercise
Teachings of the Seven Grandfathers
Talking Circle
Supper at Harveys Restaurant
Recreation
- Tuesday:** Personal Shield Exercise Revisited
Leadership Qualities and Skills Exercise
Group planning of Wednesday Evenings Recreation
Leadership Discussion
Supper in the Lazarium
Evening at the Imax theatre
Talking Circle at the Residence
- Wednesday:** MCTV Tour (Local Television Station)
Further Planning of the Evening's activities
Career Information Workshop
Leadership Discussion
MCTV Tour Debriefing
Supper in the residence
Free Evening by group consensus
- Thursday:** Leadership Assignment for three Community College credits –
Presentation in pairs
Evaluations
Presentations
Celebration and Farewells.

The second week's agenda was similar. There was a stronger focus on study skills, writing skills, and presentation skills during the second week. A tour of Laurentian University and a more comprehensive tour of Cambrian College facilities took the place of the tour of MCTV during the second week. A cruise on Ramsey Lake before an evening at the Imax theatre was an addition to the week's activities. It helped to relax the students and to familiarize them with Sudbury.

The Institute's facilitators followed a life skills lesson format that included goals, stimulus, objective inquiry, skills practice, application, and evaluation. Facilitators thought a life skills lesson format combined with skill building activities would contribute to participant's "life-long learning" capabilities. The Summer Leadership Manual provides a rationale for this idea:

The degree of skill a learner has in a particular competency is examined in behavioral terms within a structured lesson plan and new skill is developed through a process of behavioral change. Acquisition of these individual skills are the necessary foundation for the development of those complex competencies: coping skills, problem-solving skills, communication skills, and critical thinking skills, which are the life-long learning skills each of us needs to possess in order to live successfully. (Wabnobe Institute, 1994, p. 4)

Institute sessions took place in two classrooms. One classroom served as home base and was more informal. It had a "homey" atmosphere. It was carpeted, furnished with armchairs, and decorated with blinds resembling tepees and with First Nations posters. The other classroom was a standard classroom with no windows, no posters, a teacher's desk at the front of the room, and desks neatly arranged for group work. The home base represented sharing and personal growth, and the other classroom represented academic knowledge and learning.

The majority of participants lived in the student residence during the course of the Institute. The students ate breakfast and dinner at the cafeteria, and suppers were a group affair both on and off campus. Students met in the First Nations student lounge, known as the Lazarium, during the initial orientation, before field trips, to plan

recreational activities, and for some suppers. This room had tables, couches, and arm chairs. It had a very relaxed atmosphere and represented a gathering place.

The Summer Leadership Institute employed two First Nations facilitators; one was male and one female. This created a balance for the students. This balance is a very important component of First Nations cultures. The male facilitator had strong ties to the reserve and the female facilitator had an urban background. This also added to the balance of the Institute and to meeting students' needs, since female students often need a female role model and confidant. Similarly male students often felt more comfortable reaching out to another male. Since life and lifestyles are different for people who live on and off reserve, students with ties to the reserve and those with ties to urban areas could speak comfortably with either one of the facilitators as well.

Procedures

I used a descriptive survey method in this study. I wanted to discover ideas, questions, and beliefs around leadership identity formation and its relationship to motivation for further educational pursuits for a group of First Nations students enrolled in a Summer Leadership Institute. Qualitative research methods seemed most likely to be the tools that would enable this discovery. "The aim of qualitative research is not verification of a predetermined idea, but discovery that leads to new

insights. Moreover, experience is to be taken and studied as a whole..." (Sherman, 1988, p. 5)

This descriptive survey is an in-depth study of a group as it operates within a normal context. Shimahara says "that human behavior – experience – is shaped in context and that events cannot be understood adequately if isolated from their contexts" (cited in Sherman, 1988, p. 5). There are a number of other advantages to qualitative data. Pelletier (1993) points out these advantages through a quotation from Miles and Huberman (1984):

They are (descriptive data) a source of well – grounded, rich descriptions and explanations of processes occurring in local contexts... Then, too, qualitative data are more likely to lead to serendipitous findings and to new theoretical integrations; they help researchers go beyond initial preconceptions and frameworks. Finally, the findings from qualitative studies have a quality of "undeniability," ... Words ... have a concrete, vivid, meaningful flavour that often proves far more convincing to the reader ... than pages of numbers. (p. 38)

As Sherman (1988) says: "Another way to make the point is that qualitative researchers want those who are studied to speak for themselves" (Sherman, 1988, p. 5).

Although qualitative researchers want to paint a picture of the people they study, it is important that qualitative research maintain validity and minimize bias. One way to do this is to triangulate data sources. This helps on drawing on multiple data sources that might overlap on meaningful theoretical components. I chose to use a number of data collection instruments such as participant observation, fieldnotes, interviews, and student journals, in order to ensure that my study was valid, the use of

multiple data collection methods makes it easier to minimise bias in qualitative research and education.

Before the study began, I met with the students to explain my study and its significance. I assured potential participants of confidentiality and had them sign consent forms. I gave all participants a copy of the signed consent forms (Appendix A). I attended the initial student registration and the Institute's orientation prior to my introduction of the study to the participants. It was helpful for me to take part in these activities. Participants seemed to feel more comfortable with and accepting of my presence. It also allowed me to familiarize myself with the students before beginning my study.

Fieldnotes

I kept fieldnotes during the course of the study. My fieldnotes included my perceptions, feelings, sights, sounds, interactions, and daily goings on of the Summer Leadership Institute. I was particularly interested in noting anything pertinent to students' leader identity formation and motivation towards further educational pursuits. I kept my notes in a journal format. These notes consisted of the recording of actual events and my interpretations of these events. I described activities of the participants as they occurred, and I made entries in parentheses next to these descriptions to explain my own reactions to, and perceptions of, these events. I tape recorded some institute proceedings and student activities in order to be able to ensure accuracy should the need arise, but I relied mainly on note taking. This was partially due to an interview I once conducted with an Elder who refused to be tape recorded and said

"The good Lord gave you hands now use them. Listen and write" (Daniels, 1993).

The Elder's voice guided me through this process and ensured that I took comprehensive notes. Sometimes when my 12 – 16 hour days ended, I did not have the energy to write any more nor follow the advice of my Elder. In order to debrief for the day I perused my notes and dictated my thoughts of the day into a tape recorder.

Interviews

Interviews were another important component of my study. I chose student interviewees carefully. I did not want to pick interviewees based on my own perceptions of who might be articulate or who might add to the study. I categorized students by gender, by those who were from a reserve, and by those who lived in urban areas. I placed the names of the students in these categories in a colourfully decorated bag. I chose to use a such a bag because I explained and carried out interview selections in front of the students. I wanted them to feel that I took special care and appreciated their assistance. I chose the names of four adolescents and four adults, two males and two females, two on-reserve and two off-reserve, for each of the adolescent and adult student groups by drawing them out of the bag. I interviewed students three times during the course of the Summer Leadership Institute (note Appendix B for copies of the interview questions): once prior to participation in the program, once midway through the program, and once upon completion of program participation. This process allowed me to examine changes in students' perceptions

over time. Albeit these interviews and students' changes occurred within a period of four days.

Student interviews took place individually and in a variety of places such as in the classroom or outside by a water fountain during "smoke" breaks, in the residence, in the cafeteria during lunch hour, or in the Lazarium during supper hour. This allowed for privacy and a sense of informality. I interviewed facilitators, Native Advisory Board members, and administrators as well. I interviewed each of these people only once. I used their responses and perceptions as a base or frame for the interpretation of participant data. They formed the context for interpretation of participant interviews. The questions I posed to these interviewees helped me decipher evidence of what I might identify as leadership identity formation. They also helped me describe how leadership identity formation and motivation for further educational pursuits might have occurred during the course of the Summer Leadership Institute.

Facilitator, committee member, and administrator interviews took place in a variety of places: offices, restaurants, and by phone. I did this to accommodate the busy schedules of the interviewees. The interviews also took place at the interviewees' convenience. I did not choose these people for the role each played in the creation and administration of the Summer Leadership Institute. Because my data collection occurred during the summer months, not all committee members were available for interviews. Consequently, I interviewed whoever was available in Sudbury during the summer.

Native Advisory Board member, administrator, and facilitator interview questions probed how each of these interviewees envisioned the leadership identity formation process and how they viewed this process as a means to retain First Nations students within the educational system. (Copies of the interview questions are in Appendix C.)

In order to create anonymity for the participants, I gave all interviewees pseudonyms.

Participant Observation

I used participant observation during my study. I observed the participants in a variety of situations. I observed the students during classroom time, during dinner, and supper hours, during outings, in residence, and during orientation and final ceremonies. I observed students for development of leadership characteristics based on my literature review, classroom interactions, and interview sessions. I looked at and noted participants' desire for placement in leadership positions, their interactions with one another and the group, and their recognition of themselves as leaders. I noted evidence of these things in my fieldnotes. To substantiate my observations I made use of sociograms and quotes.

Sometimes I observed what participants said as well as what they left unsaid. The unsaid is often observed in a person's body language, for example in body posture, facial expressions, and appearance. Body language can tell its own story and is an important component in any observation. To enhance my observations, I

attended meetings between Summer Leadership Institute administrators and facilitators. These meetings took place prior to the first week of the institute and upon completion of the institute. The meetings also included two university students employed at Cambrian College and Laurentian University for the summer. These two students helped administer the Summer Leadership Institute.

The meetings prior to the Institute were planning sessions. The meetings upon completion of the Institute were debriefing sessions. All of these meetings helped me to understand the objectives and perceptions of the Institute. I kept fieldnotes on all of these meetings as well.

Student Journals

The students were required to keep daily journals while they attended the Summer Leadership Institute. I read the students' journals each day in order to find evidence of participant growth. This helped me review the growth of all students rather than the growth of participant interviewees alone. I asked permission of the students to use insights from these journals as part of this study. I did not photocopy the journals because many of the journal entries were personal and private and because, as a late addition to the workshop methods, I had been unable to include them in my initial research proposals. Some wrote about troubled childhoods or personal dilemmas dealing with a variety of abuse issues. Journals also covered areas of personal relationships that were apart from the program. Consequently, I felt that it was best to keep careful notes only on journal entries that were pertinent to my study.

Data Organization

I recorded observer comments in my fieldnotes and separated these comments from actual observations. I collated all interview answers under each question and separated administrator and Native Advisory Board member, facilitator, and student interview responses. I kept all institute documents in a file and used them as a means of checking the reliability of my observations and interviews.

Data Analysis

Data analysis helps the researcher tell his or her story. Data analysis is the process of systematically searching and arranging the interview transcripts, fieldnotes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others. Analysis involves working with data, organizing them, breaking them into manageable units, synthesizing them, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others. (Bogdan & Biklen, 1992, p. 153)

I organized my data in a manner that was useful and meaningful to me. Bogdan and Biklen (1992) and Hampton (1993) were my guides for my analysis of the data. First, I looked at themes that emerged from observation and interview data. I then coded these themes in order to organize my thoughts, perceptions, and data. I coded the themes according to the things that stood out for me. Bogdan and Biklen (1992) explain this process quite well.

As you read through your data, certain words, phrases, patterns of behavior, subjects' way of thinking, and events repeat and stand out. Developing a coding system involves several steps: You search through

your data for regularities and patterns as well as for topics your data cover, and then you write down words and phrases to represent these topics and patterns. These words and phrases are coding categories. They are a means of sorting the descriptive data you have collected ... so that the material bearing on a given topic can be physically separated from other data. (p. 166)

A study conducted by Hampton (1993) guided me in the development and analysis of First Nations themes. Hampton (1993) developed a unique and culturally specific method/model for First Nations data analysis. His method was exciting and relevant for a number of reasons. As a First Nations academic I walk in two worlds. These two worlds are often contradictory. It can be frustrating to be a part of both worlds. It is difficult not to fall to one side or the other. The academic side is linear and filled with analysis, explanations, and immediate answers. The First Nations side involves a process of observation, listening, non-interference, and acceptance. Answers will come when a person is ready to accept them. One side is from the head and the other is from the heart. Consequently, it is important for First Nations academics to develop frameworks with which they and the generations to come may be comfortable. Research and education should be valid and amenable to people.

Hampton's study involved the use of the "six directions" (earth, sky, north, south, east, and west) as his guide to data organization. Hampton (1993) states, "So, I began to search for a model, a metaphor, or a pattern that would somehow organize the themes and serve both as a mnemonic and matrix for new ideas and actions" (p. 280). My study used a component of four of Hampton's six directions, one known as the Four Directions Teachings, and the Teachings of the Seven Grandfathers. During

the course of my study many informants made reference to the Teachings of the Seven Grandfathers and felt that these teachings were the identifiers and qualifiers of a true leader. The Seven Grandfathers teachings appeared to be the heart and soul of the Summer Leadership Institute. The facilitators used these teachings throughout the course, and administrators, facilitators, and students made reference to these teachings in the interview, observations, and journal process.

Wisdom, love, respect, bravery, honesty, humility, and truth are the gifts of the Seven Grandfathers. The facilitators modeled and taught these concepts and teachings throughout the course of Wabnode's Summer Leadership Institute. Furthermore, administrators, Native Advisory Board members, facilitators, and students felt that a true leader would follow the teachings of the Seven Grandfathers.

The teachings of the Four Directions exist within the philosophies of many First Nations. As Hampton (1994) states, "Each direction reminds me of a complex set of meanings, feelings, relationships, and movements" (p. 280). These meanings, feelings, relationships, and movements helped me examine the growth toward leadership of the students at the Summer Leadership Institute.

The Four Directions Teaching and the Seven Grandfathers Teaching served me well as I organized and coded my data. Chapter four will illustrate this process and further examine the findings of my study.

Chapter Four

Findings and Results

There's a journey we all take
Burdened down with slow mistakes
And each one takes us to a higher ground
And the time to take to make a choice
Will take you to the inner voice
You'll go alone and leave behind
A way of life, another time.... Susan Agluklark (1995)

The students who participated in Wabnode's Summer Leadership Institute participated in a journey of self discovery, of possible leadership identity formation, and renewed interest in education. I have chosen to view this journey in four stages that show how the student participants grew and changed; how they saw leadership, and how they saw themselves as leaders. My study hoped to shed light on whether this journey led them to become motivated for further education. It examined some aspects of the relationship between the participants' leadership identity formation and their motivation for further educational pursuits. This chapter describes the journey and explores how it may have motivated participants to go to "higher ground," a continued educational path.

The story is a circular story. The circle is an important element in First Nations culture, and consequently, it is an important element of this story.

You have noticed that everything an Indian does is in a circle and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the

nation and so long as the hoop was unbroken the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The East gave peace and light, the South gave warmth, the West gave rain, and the North with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle.... Black Elk (cited in Wunska, 1994, p. 1)

Since, this story is circular, the students' journey and the findings of this study will seem to end where they began. The story travels through two phases: the participants' stories and the Summer Leadership Institute's story. The first phase addresses the "what" of the story, and the second section addresses the "how" of the story. Black Elk's description of the gifts of journeying through the four directions encompassed by the circle organized the data display. The participants' story unfolds through the eyes of eight students chosen as interviewees and has two phases: the adolescent group's story and the adult group's story. Both groups began in the East. Here they could experience protection. The protective environment of the Summer Leadership Institute allowed the students to journey further. It allowed them to move towards nourishment in the South, towards growth in the West, and finally towards wholeness in the North (adapted from Bopp, Bopp, Brown, & Lane, 1988).

The Summer Leadership Institute's story encompasses the vision and journeys of all who were part of the Summer Leadership Institute: facilitators, administrators, advisory board committee members, and Elders, as well as the students. This story explores the means by which students were helped to move through their experiences at the Institute.

The findings tell the story about a journey of discovery. They also look at the world of the participants as they journeyed through the stages of the Four Directions to gather leadership skills and especially those relevant to the teachings of the Seven Grandfathers: the core of Wabnode's Summer Institute as taught by the facilitator.

Four Directions Teaching

The Four Directions Teaching is as old as time. It can also be instrumental in shaping First Nations people's conduct. Nabigon (1990) says, "the spiritual interpretation of this Native world view is divided into the four sacred directions. These directions are used to search for harmony and peace within" (p. 5). Discussion of these teachings is sometimes controversial. Many First Nations people feel that teachings such as the Four Directions should not be written about or shared. Consequently, I do not feel comfortable sharing the teachings I have acquired, so I will not directly share my own understandings of them. In order to help readers who may not know these teachings, I have relied upon the controversial work of Bopp, Bopp, Brown, and Lane (1988) who have written about these teachings and appear to be able to ignore the feelings of the First Nations people whose beliefs they are describing.

The East represents protection, the South nourishment, the West growth, and the North wholeness. Furthermore, each person contains a spiritual, emotional, physical, and mental aspect to their general makeup as human beings. Each of these aspects is found in the Four Directions, since "each of the directions represents a certain part of a fully developing person." (Bopp, Bopp, Brown, & Lane, 1988, p. 40)

According to Bopp, Bopp, Brown, and Lane, the spiritual components of a person come from the East, the emotional from the South, the physical from the West, and the mental from the North. As a person begins to develop and grow she or he must travel and search out elements of the Four Directions. People usually begin their journey in the East, the place of all beginnings, and end their journey in the North: "It will not be until we journey to the North of the medicine wheel, to the place of wisdom, that we will realize that within everyone of us is hidden the potential to guide others on some part of the journey of the four directions" (Bopp, Bopp, Brown, & Lane, 1988, p. 45).

As participants in this study grew, accepted leadership characteristics, or became motivated for further educational pursuits, they experienced components of each of the four directions. The participants appeared to journey through protection, nourishment, growth, and wholeness – all vital parts of the Four Directions.

The Seven Grandfathers Teaching

The Seven Grandfathers Teaching comes from the Ojibway people. This teaching is as old as time, as is the Teaching of the Four Directions. This teaching was an important part of the content of the program. The Seven Grandfathers Teaching appears very straight forward and simple; however, it is actually complex. It is not part of my own heritage. However, I did not ignore it in creating categories, since it was so often referred to by all involved in the Summer Leadership Institute. I

will rely on current publications on the subject as I portray the Seven Grandfathers Teaching.

There are seven gifts that help people to build character and to become full human beings. The Seven Grandfathers teaching examines, explores, and provides the tools for each one of these gifts (adapted from White, 1992):

The first gift is **Nbwaakaawin**. To cherish knowledge is to know Wisdom. You earn wisdom in a number of ways:

- * take time to reflect on everything you experience
- * acknowledge the opportunity of every lesson learned
- * know and practice values and ethics
- * communicate understanding
- * seek guidance from your Elders
- * consistently seek to extend knowledge and improve skills
- * promote excellence in educational and leadership development

The second gift is **Zaagodwin**. To know Love is to know peace. You gain love and peace in a number of ways:

- * know how to get along with others and work with people
- * have the capacity for caring
- * recognize the value of sharing
- * have things in a state of order and harmony
- * show kindness and cooperation
- * practice values of acceptance and empowerment
- * demonstrate the capacity to offer hope and effective support
- * work towards harmony and well being in interpersonal relationships

The third gift is **Mnaadewin**. To honour all of the creation is to have Respect. In order to have respect you need to practice the following:

- * encourage respect for the diversity of cultures which constitute society
- * accept cross-cultural differences
- * have a strong sense of what is right
- * maintain high standards of conduct
- * safeguard people's dignity, individuality and rights
- * respect the integrity of oneself and others
- * form a meaningful relationship with the community
- * affect social change for the overall benefit of the community

The fourth gift is **Aakdewin**. Bravery is to face the foe with integrity. You can strive for bravery through the following behaviours:

- * have courage when you face difficult situations
- * acknowledge the ability to go deeper into self-awareness
- * be strong and achieve completeness in your personal development
- * maintain strength of character
- * have self-assurance
- * identify areas in which you need to grow and
- * undertake to achieve development and growth in those areas
- * demonstrate an awareness and understanding of your own attitudes and values
- * fulfill obligations and responsibilities with integrity

The fifth gift is **Gwekwaadziwin**. Honesty in facing a situation is to be brave. You can exhibit honesty in a number of ways:

- * have personal qualities in truthfulness,
- * sincerity, and fairness
- * have respect for other's and for one's own personal integrity
- * know your obligations to your community, family, Nation, and yourself
- * know how to communicate or receive feedback appropriately

The sixth gift is **Dbadendizwin**. Humility is to know yourself as a sacred part of the creation. You can strive for humility in a number of ways:

- * be modest in your actions
- * have sensitivity toward others
- * be respectful of others' preferred ways of doing
- * develop self-awareness on personal strengths and limitations
- * know that you have the capacity for growth and change
- * take initiative in self-development and self-evaluation
- * allow people self-determination

The seventh gift is **Debwewin**. Truth is to know all of these things. You can attain Truth in a number of different ways:

- * be true in relation to being, knowledge, or speech
- * be real and natural and have a genuine interest in your life, family, education, and work
- * be loyal in your human relationships
- * know and understand human growth and development as it pertains to all seven teachings

These principles, as presented by Wabnode's Summer Leadership Institute, framed much of the participants' descriptions of their experience in the Institute.

The Participants' Stories

There are two broad participant stories: the adolescents' stories and the adults' stories. In addition, the facilitators, administrators and Elders added their voices to the overall story. For all of these stories I use the frameworks of the Four Directions, and of the Seven Grandfathers (as taught at Wabnode Institute) to help the reader understand the students' experiences and the impact of those experiences.

The Adolescent Group's Story

All the members of this group were grade 10 and 11 students or students who had only completed grade 10 or 11. Most of them had encountered difficulties in the educational system. As a group they had experienced racism. They had experienced a lack of understanding of their worldview as First Nations persons. Often they had experienced obstacles as they tried to reach their academic potential. Many times teachers had jumped to conclusions about learning difficulties and a misdiagnosis of learning abilities and capabilities occurred (Cheryl's, Christina's, Nelson's and Rusty's stories.)

Cheryl's, Christina's, Nelson's, and Rusty's experiences will be representative of the journey participants in the adolescent group undertook in the areas of protection, nourishment, growth, and wholeness.

A Protected Beginning

The participants came to a protected environment, an environment that placed them within the protection of the East. "... A place in the world where we can feel

secure, a place of peace, a place where we can think, a place where we can feel as one with the Creator" (Bopp, Bopp, Brown, and Lane 1988, p.24). In the 'home' room, the chairs were in a circle and the day began with smudging and prayers. Here the students learned about 'stepping outside their comfort zone' in the company of everyone concerned with the Institute. Lots of Indian humour put the participants at ease; they knew they were safe in their own cultural context.

A student centred approach helped students to recognize their own importance. The workshop leaders ensured that decision making was firmly in student hands whenever appropriate. They encouraged students to think about the issues dealt with in the workshop, and provided them with several perspectives from which they could do these things.

Students participated in the development of their own code of responsibility. This code included "First and foremost, there is to be an environment of respect where everyone would listen to others' opinions; be courteous; contribute positive feedback and constructive criticism; be honest; maintain confidentiality; friendship; loyalty; and be sure not to take themselves too seriously" (Fieldnotes for June 26, 1994). In this environment the participants developed their concepts of leadership.

When the students entered the Summer Leadership Institute many of them felt that leaders were special people and that not everyone could be a leader. Most of them did not feel that they were leaders (Cheryl, Christina, Nelson and Rusty). Most members of the adolescent group simply wanted to complete their grade 12 and possibly go on to college. The difficulties they experienced in the educational system

had deterred them and or led them to doubt that possibility. Excerpts from interviews let us see the students as they journey through the place of protection.

Cheryl believed she was a leader when she came to the program. "People look up to me as a leader. So, I look at myself as a leader" (Student Interview #1, June 26, 1994). She aspired to attend college and work with children. "I am not sure what kind of college I want to go to. I want to work with children as a counsellor" (Student Interview #1, June 26, 1994).

Christina did not believe she possessed leadership skills. "I am not a leader; I am more of a follower. I am shy and tend to listen to others (Student Interview #1, June 26, 1994). She aspired to become an art teacher and attend a university "out West."

Nelson believed he was not a leader because he was not a chief. He wanted to attend college "or even University, if I had a chance" (Student Interview #1, June 26, 1994). Rusty believed he had been a leader once but drugs and alcohol had led him away from his true potential. "I was a leader for a while. I went off track trying to be a big cool dude. I still have leadership skills. I hope I will grasp this potential in a good way" (Student Interview #1, June 26, 1994). He wanted to go back to school and at least complete grade 12 and then perhaps go on to college. "I had a bad experience with alcohol and drugs and I quit school. I want a chance to get back into mainstream. I want to get a grade twelve and go to college" (Student Interview #1, June 26, 1994).

All four of the adolescent participants wanted to learn something from the Summer Leadership Institute. Cheryl said, "I want to learn more about education" (Student Interview #1, June 26, 1994). Christina said, "I want to learn about my culture and how to be more independent. I want to learn leadership skills" (Student Interview #1, June 26, 1994). Nelson said, "I want to learn about my traditions. I want to learn how to speak out. I want to learn about jobs and how to pick one that suits me best" (Student Interview #1, June 26, 1994). Rusty said, "I want to learn socialization skills, decision making skills, new ways to carry myself, and I want to learn about culture; that's always good" (Student Interview #1, June 26, 1994).

It seemed that all of the interviewees wanted to find themselves and go on with their lives. It was during this phase of their experience they began to learn about and acknowledge wisdom, a gift of the Seven Grandfathers. The participants learned about this from facilitators and Elders. The participants acknowledged that they might have these abilities too. They learned and acknowledged the ability to consistently seek to extend knowledge and improve skills, as well as to promote excellence in educational and leadership development.

Advancement through Nourishment

The next step on the student's journey involved nourishment. In nourishment "we learn and grow as we relate to other human beings and to the physical and spiritual aspects of the world" (Bopp, Bopp, Brown, & Lane, 1988, p. 24). It was at this point in their journey that participants began to learn new concepts and ideas. It was here they gleaned a new insight into themselves, the world, and leadership.

The nourishment of student ideas, concepts and worldviews came from the facilitators and the Native Advisory Board who designed and guided the program. One of the main beliefs of this program was that "a good leader will follow the Seven Grandfathers teaching and will work to accomplish each of those teachings" (Leader Interview, Philip, July 8, 1994). A second belief was, "Anyone can become a leader" (Leader Interview, Madeline, July 20, 1994). It was during the nourishment phase that students began to incorporate the two main beliefs of the Institute into their own views of the world. The facilitators and Elders taught the participants how to understand the relationships between the four levels of knowledge: knowing yourself, knowing others, knowing your community and knowing the Creator (Fieldnotes, June 24, 1994). To become a leader they needed to strive to understand these relationships. The students were taught the Teachings of the Seven Grandfathers. Talking Circles, a process where people sit in a circle and speak non-judgementally and without interruption, helped students begin to process this knowledge. The facilitators repeated over and over, "Anyone can be a leader." Participants learned about the clan system of the Ojibway, about leadership skills and qualities among the Ojibway. In the nourishment phase facilitators encouraged students' leadership capacities as they read and responded to students' journals. Some examples of the facilitators responses included some of the following comments.

"Self-expression is a leadership skill" (Madeline, June 29, 1994).

- "You are very intelligent and you play an important role within the group" (Madeline, June 29, 1994).
- "You are a very inquisitive person. This is indeed a skill that increases our knowledge significantly" (Philip, June 29, 1994).

- “Knowledge is he who has respect and the ability to question” (Philip, June 30, 1994).
- “Leaders are not born; they are created. Leaders come in all forms, shapes and sizes. They come from many backgrounds. The Seven Gifts are important; keep them close to you” (Philip, June 30, 1994).

The students expressed their growth in this nourishment phase in a number of ways.

Cheryl felt that she began to trust herself and others. She was aware that she now had useful information pertaining to leadership skills, values, and visions. She began to feel better about herself and to clarify her own views of herself. Although she initially felt she was a leader, she now "realized how much more of a leader I could be" (Student Interview #2, June 28, 1994). Cheryl also "realized how important my people are, and how they need people to look up to. Now I want to become a child counsellor. I want to do it even more" (Student Interview #2, June 28, 1994).

Christina came to the realization that "'leader' is just a name. Everyone is a leader" (Student Interview #2, June 28, 1994). Nelson still felt that his original idea of leaders as Chiefs or authority figures was adequate; however, he now did not just want to finish high school; he wanted to go further. He felt that "the Native stuff we do here helps me look at things different. I now know that if I am learning, I am looking ahead. I can see now that I need to pay attention to my classes; they help me to gain extra knowledge and stuff" (Student Interview #2, June 28, 1994).

Rusty began to realize that although he believed he had lost his right to leadership as a result of drug and alcohol usage, this was not necessarily the case. He

felt he was now one step closer to becoming a leader. He also felt that the leadership program "gave me confidence to go back to school. Getting three credits in four days gave me incentive. School is not as bad as I make it" (Student Interview #2, June 28, 1994).

The participants thrived from the nourishment they obtained. They gained hope, courage, and conviction. At this point Cheryl mentioned, "I gained a sense of trust from everyone. I gained information on leadership skills, values, and visions. It helped me realize who I really am. I feel better about myself" (Student Interview #2, June 28, 1994). Rusty mentioned, "I gained confidence; I got my integrity and spirit back" (Student Interview #2, June 28, 1994).

During the nourishment phase of their journey, participants began to learn about and acknowledge bravery as a gift from the Seven Grandfathers. It is during this phase they learned to have self assurance; demonstrate an awareness and understanding of their own attitudes and values; and fulfill obligations and responsibilities with integrity.

Continuation through Growth

The participants changed and began to experience the next step in their journey: growth. As we experience growth "we grow physically, mentally, emotionally and spiritually as a result of inner work and experiences" (Bopp, Bopp, Brown, & Lane, 1988, p. 25).

The participants were able to do this because they had experienced protection and nourishment. Now they became brave enough to continue on their journey. A woman from the Union of Ontario Indian Chiefs' Career Centre provided this knowledge in an enthusiastic and engaging presentation. She talked about careers specific to First Nations and gave them a list of such careers. She stressed that "Self-esteem will carry you through. Everyone has special gifts and will teach and lead someone." All the students responded enthusiastically and planned to fill out career forms. In a leadership activity, led by Philip and Madeline, they were asked to find five leadership skills they possessed and were asked to provide themselves with evidence of this. A First Nations anchorwoman the students met on a tour of MCTV allowed participants to see that, with courage, they too could play these roles. She stressed education, motivation, and believing in oneself. Students really enjoyed meeting and talking to her.

In one Talking Circle, led by Madeline and Philip, participants discussed education. Sometimes students were put into leadership positions in the group. For example, Joe was fooling around, laughing and trying to be the class clown. Philip immediately asked Joe if he could take over the group and carry on the discussion. Joe calmed down immediately and facilitated the rest of the discussion quite well.

During the growth phase students began to express a variety of new feelings. Cheryl felt she had learned how "to open up with myself and other people" (Student Interview #3, June 30, 1994). She felt she gained "a lot of information on jobs" and that education "is very important, and it is the key to my future and my ability to

make something of myself" (Student Interview #3, June 30, 1994). Christina felt the Institute modeled leadership to her throughout the program. "I think this program modeled leadership" (Student Interview #3, June 30, 1994). She also felt that she had learned how to open up. "I learned it's okay to open up and be yourself" (Student Interview #3, June 30, 1994). Most of all she learned about her culture. "This program helped me. It showed me it's okay to be Indian" (Student Interview #3, June 30, 1994).

Nelson realized, "I am smarter than I thought I was" (Student Interview #3, June 30, 1994). He also realized that he needed an education in order to find employment. "I know there are too many jobs. If you keep putting your hand out in different directions, you'll catch something you like. You can keep trying for something better. Education helps this process" (Student Interview #3, June 30, 1994). Rusty, too, realized: "I'm somebody. I count just as much as anyone else. I'm not a dumb Indian. I'm gonna spark my fire inside me and grow. I'm going to the top" (Student Interview #3, June 30, 1994).

The students experienced growth in knowledge and within themselves. It was during the growth stage of their journey that they experienced motivation and the confidence in themselves as First Nations people. Nelson's words model this point best: "At first I wanted to finish high school, that's it. But, I want to go further now and get more credits, so I can fall back on something else. I want to carry on and I now have the tools to do that. The Institute helped me look at things differently; it helped me look beyond High school..." (Student Interview #2, June 28, 1994).

It was during this phase the students began to learn about and acknowledge a series of gifts from the Seven Grandfathers: humility – the ability to develop self-awareness on personal strengths and limitations, and take initiative in self-development and self-evaluation; love – the ability to have the capacity for caring, and to practice values of acceptance and empowerment; respect – the ability to maintain high standards of conduct; and honesty – the ability to have respect for other's and for one's own personal integrity".

Completion in Wholeness

The final stage for the students was a journey towards wholeness. "We achieve wholeness through unity within ourselves and with others and through the development of the qualities of the four directions" (Bopp, Bopp, Brown & Lane, 1988, p. 25). This part of the journey occurred at the end of the Summer Leadership Institute. It occurred as participants assessed what they had learned and accomplished while at attendance in the Institute. It occurred as they realized it was time to leave the protection, nourishment, and growth they found within the program. They realized that they could now begin to spread their wings and fly.

The major method used by the facilitators in this part of the journey was class presentations by the students. Not only was it helpful to the students to do this, but the comments of the facilitators upon the completion of the presentations strengthened the lesson. For example, after one presentation on June 30, the facilitator asked "How could you bring out the best in people after this program?" (Fieldnotes, June, 30, 1994). The participant's reply was "I would step out of my comfort zone and be

supportive to others in school" (Fieldnotes, June 30, 1994). After another presentation, the facilitator asked "Starting today and tomorrow, how can you apply what you have learned?" (Fieldnotes, June 30, 1994). The response was "Walk high, have a good attitude, work it and don't let others work it for you" (Fieldnotes, June 30, 1994).

Communications activities helped the participants learn to communicate well. Talking Circles were important in continuing to develop the students' capacity to communicate. Exercises where students analyzed their strengths and weaknesses helped them to feel confident as they communicated to each other.

Cheryl reinforced her idea of herself as a leader. "I can be a leader. I have the qualities and skills to be a leader. I learned how to open up with myself and other people" (Student Interview #3, June 30, 1994). She also believed she gained information and experience at the Institute. "I gained experience and a lot of information on jobs. I learned about things I would like to do" (Student Interview #3, June 30, 1994).

Christina learned a great deal about herself. "I learned it's okay to ask questions, because people are probably thinking the same thing as me. I've learned to try and overcome my shyness. I know that when I am older I will need to take charge and have a mind of my own. I've learned to be more patient. I've learned about my culture" (Student Interview #3, June 30, 1994).

Nelson left with self-confidence. "I learned I was smarter than I thought I was" (Student Interview #3, June 30, 1994).

Rusty's summary says it all. "I learned about kindness. I sharpened up the skills I already had. I learned how to communicate and to socialize. I talked in front of a group and found out I was comfortable with people. I probably could talk in front of a crowd now; I wouldn't be afraid anymore. I am more courteous, caring, loving, more open minded about other people's ideas. I am better at decision making. I am more well informed, modest, flexible. I have determination. I am secure with myself now. I feel like I have a little more prestige and that I am more knowledgeable. I developed punctuality here. I feel like I can get back into the mainstream of things: school, education, pay. I am non-racial [not racist] and able to compromise. I am confident. I know I am something now ... I will go out to the world and conquer through education" (Student Interview #3, June 30, 1994).

Students appeared to acquire some wholeness prior to leaving the Institute. They all seemed to leave with the idea that they were leaders and that education was part of the wholeness they would continue to strive for.

As they completed their journey through Wabnode's Summer Leadership Institute, the participants learned about and acknowledged the gift of truth they had learned about from the Seven Grandfathers teaching they received. They learned about and acknowledged the ability to be themselves and interact with each other and have a genuine interest in life, family, education, and work. The participants seemed to leave the institute feeling protected. Thus, the journey they began and completed at the Summer Leadership Institute had come full circle. It began and ended in protection. Now the participants might venture forward to face many a new journey

with new ideas, feelings, and skills. Nelson's words sum up how people felt at the end of the Summer Institute. "This program helps people think ahead in life. It gives them ideas and direction on how to become a success" (Student Interview #2, June 28, 1994).

Summary

The adolescent group journeyed through the Four Directions to learn and experience protection, nourishment, growth, and wholeness. In their journey through each direction they learned about and acknowledged what they had learned at the Summer Leadership Institute about the gifts and teachings of the Seven Grandfathers. They believed that the knowledge and gifts they learned about at the Institute would help them become good First Nations people and potential leaders. They believed that the Wabnode experience would also help the participants as they worked for education and success.

The Adult Group's Story

The members of the adult group were ready to enter post-secondary programs in the fall, either at Cambrian College, or Laurentian University. The majority of them were at the mature entrance level. They had been out of school for a year or more. Members of the adult group needed to re-learn some educational skills and to gain a sense of self-confidence in order to continue their education. Raeanne, David,

Scott, and Gillian were chosen as interviewees. Their experiences will serve as a reflection of the adult group's journey.

A Protected Beginning

The adults entered the protective world of Wabnode Institute so they could prepare themselves for a journey into a world of higher education. They found that this journey might prove more fruitful than that.

According to Madeline, one of the facilitators, the adults had a very linear view of leadership at the onset of the Summer Leadership Institute (Interview on July 20, 1994). This view influenced the way they thought about themselves. The four adult interviewees did not believe they were leaders. However, they hoped they were in a safe environment and that it might help them build some skills. As they experienced the training already seen in the story of the adolescents they began to change.

Raeanne came to the program with a desire to "learn more about Native culture" (Adult Interview #1, July 4, 1994). She thought that might help her develop since she "did not have much to offer at this time. I am still trying to learn. Being a leader takes a lot of wisdom. I think that will come as time goes on" (Adult Interview #1, July 4, 1994). Raeanne hoped she could move on to university studies someday.

David came to the program to "get out of my shyness and negative feelings" (Adult Interview #1, July 4, 1994). He felt that this program might help him become a leader. He also wanted to learn about "my Native background. I didn't get much of

it before; my mother is the only Native I know" (Adult Interview #1, July 4, 1994). He aspired to study Computer Engineering and Technology at a college level.

Scott felt that he would not "be able to help out in a situation where I would be called a leader" (Adult Interview #1, July 4, 1994). He came to the program in order to learn about his Native culture and to develop leadership skills. Scott wanted to study Robotics at college.

Gillian knew she had "leadership potential and a lot of confidence in myself" (Adult Interview #1, July 4, 1994). She did not feel she was a leader yet. She hoped the program would aid her in gaining communication and study skills. "I need to gain more knowledge. I need to know more about study and communication skills" (Adult Interview #1, July 4, 1994). Gillian wanted to study General Arts and Science and Native Studies before she decided where she would go next. "From there I'll decide what field to go into" (Adult Interview #1, July 4, 1994).

At the onset of the program all four adult students had some sort of educational direction and felt they could pick up skills that would help them fulfill their goals. The majority of them felt a need to connect with Native culture. Their self esteem was low due to a lack of information and knowledge about themselves as First Nations people. As Dave said, "I put myself down lots. More than I should. I came here to get out of my shyness and bad feelings" (Adult Interview #1, July 4, 1994). During the protection stage these people did begin to feel more comfortable despite their lack of knowledge about First Nations culture. Dave exemplifies this in his first interview, "I feel more comfortable now" (Adult Interview #1, July 4, 1994). The journey

through protection had begun with the help of the facilitators and Elders. Participants opened themselves up to learning about themselves as First Nations people despite their earlier pain and denial of that part of their heritage. Raeanne exemplified this as she said: "I don't know too much about my Native Culture, except for when I go to visit the reserve. I learned more about my heritage from my [Caucasian] father.... My mother never said much; she was put down by white people. They never had anything good to say about her.... I want to learn more about what it means to me being half Native" (Adult Interview #1, July 4, 1994).

During their journey in the protection of the Institute, the participants learned about and acknowledged the gift of humility, learned from the facilitators' explanation of the Teachings of the Seven Grandfathers. After all, humility is to know yourself as a sacred part of the creation.

Advancement through Nourishment

The adults experienced nourishment as the program continued. They began to learn about First Nations culture and about where they fit within that culture. They began to learn about communication, leadership, and study skills. At this point in the journey the adults' world began to open up for them. Raeanne felt the following: "I got in touch with my feelings. I now understand what my mother went through. She was ashamed to be Native. It took her a long time to accept who she was and that she missed out on her culture. This course led her to tell me more about the culture. We're opening up to each other. I'm happy about that. The Seven Gifts, I will treasure them always" (Adult Interview #2, July 6, 1994). Here Raeanne refers to the

gifts of the Seven Grandfathers she learned about during the course of the Institute.

Raeanne also mentioned that she now realized that "everyone could be a leader in their own way" (Adult Interview #2, July 6, 1994).

David realized anyone could be a leader and that he could be a leader. He also said, "At first I felt like nobody would listen to me, because I don't look Native. Now I am proud of being Native. I'm excited I got a vision of my future" (Adult Interview #2, July 6, 1994).

Scott "gained a lot more respect for the culture ... I'm not afraid to be myself." He also changed his views on leadership. "I used to think a leader was someone who stood tall. Now I know that everyone is a leader in their own little way" (Adult Interview #2, July 6, 1994). Gillian began to understand that she too had leadership potential. "I now know I have a lot to share with others and that makes me a leader" (Adult Interview #2, July 6, 1994). Along with the realization that she had a lot to share, Gillian decided to pursue her education further and become a Native counsellor. "I am just raring to go" (Adult Interview #2, July 6, 1994).

The nourishment these four adults received, as they learned about their heritage and about skills they could use as leaders, allowed them to find pride in themselves as First Nations people, allowed them to identify as leaders, and allowed them to want to contribute to their people and communities. As a result of this nourishment, these four adults acknowledged what they learned about the Seven Grandfathers gift of wisdom – the ability to consistently seek to extend knowledge and improve skills, and honesty –

the ability to have personal qualities in truthfulness and to have respect for other's and one's own integrity.

Continuation through Growth

The initial protection and nourishment the adult students experienced helped them to grow. They became hungry for more knowledge. They realized they had acquired, and could develop, gifts to share with others. Raeanne realized that she wanted to take more Native courses and to continue to work with Native people in prison. "I decided to take more native courses. I want to continue to work with Native people in prison" (Adult Interview #2, July 6, 1994).

Dave realized that he was on the right track and was capable. "If anyone is second guessing themselves, this program will really help them. This program's really opened me up" (Adult Interview #2, July 6, 1994).

Scott found that he had something to share with the world. "I now plan to learn about my culture and how my people could create world peace with other people. I want to work with people towards world peace and help other people learn what I've learned here" (Adult Interview #2, July 6, 1994).

Gillian started to believe in herself. "I gained confidence in myself. I've made new acquaintances. I've gained new abilities through the different subjects we've talked about so far" (Adult Interview #2, July 6, 1994).

The adults grew and began to find a focus for their future endeavours and education as they completed the growth stage of their journey. They had an idea

where they were going and they had the courage to forge ahead in the direction of their choice. It was here the participants learned and acknowledged the Seven Grandfathers gifts of truth and bravery they had learned about through the Institute. They learned about truth through their ability to be true in relation to being, knowledge, or speech and through the ability to be real and natural and have a genuine interest in their lives, families, education, and work. They learned about bravery as they realized that they were able to maintain strength of character and have self-assurance.

Completion in Wholeness

The first two steps of the journey allowed adult participants to experience protection and nourishment. They then became able to take the next two steps in order to grow and become whole. Raeanne realized that she wanted to strive for entrance into Laurentian University's Native Human Service program. She wanted "to learn how to help Native youth to have dignity and to be proud of who they are" (Adult Interview #3, July 8, 1994). She also realized "Native traditions teach you to be strong. The Creator is always with us and guiding us. ... I will continue to learn about the culture" (Adult Interview #3, July 8, 1994).

Dave developed in a number of different areas. "I'm feeling more confident. I can accomplish whatever the future brings. I feel if I face a rough path ahead I will take everything one step at a time. I feel my Native side more than I ever have before. I feel moved. I feel emotional. I learned about my self-esteem. Destiny brought me here. Before I came here I thought bad about myself. Now I can do

anything. When I step out of here I am going to remember everything I learned here“ (Adult Interview #3, July 8, 1994).

Scott learned, "I could be the future of others." He also learned he was capable of more than he had imagined. "I learned I can do more and go out there with confidence. And I honed my note taking and listening skills" (Adult Interview #3, July 8, 1994).

At the end of their journey the adults experienced a sense of wholeness and acceptance. Their self-esteem grew, their belief in their capabilities for study grew, and their vision of their roles within their communities expanded. Here they began to love and respect themselves and their people. It was from here they could think about going out into the real world feeling that the protection of their journey in the Institute and the knowledge they had gained from the program would help them to continue their journey of learning for life. They had learned about and acknowledged the Seven Grandfathers gift of love to have things in a state of order and harmony and to demonstrate the capacity to offer hope and effective support; and of respect, to respect the integrity of oneself and others and have a strong sense of what is right for themselves, their families, their communities, and their Nations.

Summary

The adult group, like the adolescents, journeyed in this Institute through protection, nourishment, and growth, in order to approach wholeness. They journeyed to find confidence in themselves and in the roads that they would travel. They learned

that they were leaders and that they could succeed in education. The greatest gift this group said that they received was knowledge of the teachings of the Seven Grandfathers and a renewed interest in their First Nations heritage and culture. Two final statements by students exemplify this conclusion.

Raeanne illustrates how she views education and leadership in her final remarks.

I realize how important it is to educate myself so I can teach and help others one day. Education will help me deal with my feelings and come in touch with it and deal with it. I know through this leadership program watching Madeline, Philip, and you have continued on to University and getting degrees. I also want to do this for myself. I hope that one day I can be a role model too. (Raeanne, Interview, July 8, 1994).

A closing journal entry dated July 7, 1994 also shows us how one participant viewed leadership and the importance of the Seven Grandfathers teaching upon program completion.

Throughout this week I have been recognizing my personal leadership qualities. My vision is slowly expanding to include becoming an advocate and eventually a leader in the field of Native issues. I will not fight with weapons but through education armed with the Seven Sacred Gifts. (Journal entry, July, 7, 1994)

End of the Journey for the Students

Generally both the adolescent group and the adult group understood that the protection of Wabnode Summer Leadership Institute made this journey through the experiences of protection, nourishment, and growth to more wholeness possible.

During the course of this journey, they seemed to gain a sense of themselves, pride, and an ability to pursue leadership and further education. Most of all they acknowledged they had begun to learn how to walk in the path of the Seven Grandfathers through the guidance and direction of Wabnode's Summer Leadership Institute.

Both groups of travellers acknowledged the Seven Grandfathers gifts: wisdom as they developed pride in who they were, love through the friendships and bonds they established during the Summer Leadership Institute, respect of others and most of all themselves, bravery as they faced their feelings, asked questions, and made presentations. Participants acknowledged the gift of honesty as they learned to share their feelings with one another and a group, of humility as they began the process of self acceptance and the acceptance of divergent ideas. Finally, the participants acknowledged a gift of truth through their belief in themselves, their communities, their families, and their Nations.

The Institute's Story

It is not enough to only look at what happened to participants at Wabnode's Summer Leadership Institute, but is necessary to look at how it all happened. Otherwise one would not be able to see how leadership programs such as Wabnode's Summer Leadership Institute may contribute to increased educational motivation for First Nations students.

The journey the participants travelled appeared to help them to develop a belief in themselves as leaders and to develop a desire for further learning. How it did this is another part of the story. This was a story and a vision of many people: Native Advisory Board Members, administrators, facilitators, other participants, and Elders.

The program started as Dana's vision. She was a member of the Native Advisory Board of Cambrian College. She had been an education counsellor on her reserve, working with members of the reserve community. She had noticed that many students had problems and were withdrawing from school. Dana wanted to understand this and to find a way to help students to stay in school longer. She embarked on her own journey to find a program she felt would meet the needs of the students and contribute to student retention within school systems. Dana found one such program in Arizona: Nishashoni Camp. She revised their program to meet the needs of the students in her area. Dana then approached two colleges. Cambrian College had a great interest in her program and asked her to sit on a Native Advisory Board to develop the program. It took five years to get the program implemented. Nobody wanted to give money for such an unusual idea. Even though, as Henry, an Elder who sat on the Advisory Board and participated in the cultural component of the program, said, "The goals of the Institute were modest. They were mainly concerned about helping students to stay in school rather than dropping out" (Henry, Interview, July 15, 1994).

Dana and the Native Advisory Board designed the program to help students gain educational skills and to help them revive their culture. Dana felt that it was

important to let participants know they were special and that they "could succeed as individuals and as a Nation" (Dana, Interview, July 16, 1994). She also felt that the program should "let the students know they can have a dream and a means to plan that dream. Plans give direction" (Dana, Interview). Furthermore, "if students are introduced to leadership and placed in a leadership program, they will begin to think as leaders" (Dana, Interview). Jay, a participant in the adolescent group, exemplified this point when he said, "we were thrust into leadership when we came here" (Fieldnotes, June 28, 1994).

Dana firmly believed that students' visions of themselves as leaders would help them feel recognized and appreciated by their peers and their community. This in turn would help them tackle new assignments and do better work in school. "They will most of all find confidence. They will succeed and find a place in society. Self determination will allow them to reach their dreams" (Dana, Interview, July 16, 1994).

Dana's vision and the Native Advisory Board's persistence paved the way for Wabnode's Summer Leadership Institute to take place. They persisted, wrote proposals, and received money from First Nations and non-First Nations educational authorities.

Facilitators were hired through an interview process. The facilitators contributed to and moulded the classroom experiences. They enforced the values, gave the students a sense of hope; gave them insight into what and who leaders are; gave them faith in themselves as First Nations people, as potential leaders, and as people who could succeed. Cheryl's journal entry models the impact of the Institute

facilitators on participants, "... you both appear to be great leaders, sort of what this program hopes to achieve. I believe they both can help me and the others become better leaders so that we can influence our people to achieve their goals" (Cheryl, Journal, July 6, 1994).

Philip, an Institute facilitator, brought a vision of a First Nations leader into the classroom. He believed a leader was a role model and had to practice what he preached. He felt that a leader was responsible to himself and the community. A leader would have to keep the "Seven Gifts close," (Philip, Interview, July 8, 1994) be self confident, have good self-esteem, a positive self image, and a feeling of self worth. He also felt that a leader needed all those qualities "along with humility and respect in all aspects of life" (Philip, Interview). Philip modeled and taught these qualities to the students. The students left with many of Philip's values instilled in them. As Philip said: "... now they will be ready to get an education. They are going to utilize the skills they learned here, once they settle in. We touched everyone in the circle.... Everyone learned something positive.... They learned self-confidence, self image, self-esteem, self-worth, and a positive outlook. You need these to succeed" (Philip, Interview, July 8, 1994).

Two July 7, 1994 journal entries show the effect Philip had on the participants. Randy wrote, "I really enjoyed the Leadership program; it made me feel really good inside, plus it made me feel important," (Randy, Journal, July 7, 1994) and Laurie wrote, "Thank you very much for making me feel happy about myself" (Laurie, Journal, July 7, 1994).

Madeline, another Institute facilitator, brought a vision of empowerment into the classroom. "Leadership is an awareness or as Paolo Friere says, you reach a level of consciousness. It is only when you get to this consciousness, you can identify yourself as a leader. It doesn't come to a person on its own; it comes from interaction. It's not only environment that controls you; you actually control and influence your environment. Programs like ours may instigate this process" (Madeline, Interview, July 20, 1994).

Steve exemplifies this in his July 7, 1994 journal entry, "I am glad I learned about leadership skills and my cultural background. Thanks for another lesson in life and making me more of an individual" (Steve, Journal, July 7, 1994).

Madeline felt the youth group gained self awareness. She also believes the emphasis "Philip and I put on everyone as a leader" allowed students to build strengths, skills and identify their peers and ultimately themselves as leaders. She felt the adult group broadened their sense of leadership. "When they began they had a narrow sense of leadership and who could be one. As they made a list of leadership characteristics, they identified themselves" (Madeline, Interview, July 20, 1994). Finally, Madeline was optimistic that everyone who attended the program had picked up skills for life long learning. Most of all, the biggest thing she noticed was that students left with "hope." "There was hope in the room, there was a light. Each person's inner light got brighter. When you have that you have the energy to pick up the other strategies here. I saw hope in smiles, hugs, and brighter eyes" (Madeline, Interview, July 20, 1994).

Sandra, an administrator of the program, believed that the Institute structure and the facilitators provided the students with opportunities "to explore the various aspects of leadership" (Sandra, Interview, July 11, 1994). She also felt that group discussion, the sessions, the assignments, and the cultural component of the Institute helped the students identify the leadership qualities they each had. "They left at the end of the week feeling good about themselves" (Sandra, Interview, July 11, 1994). Sandra also felt that just the fact that students had an opportunity to look at themselves, and to identify and concentrate on their strengths and weakness would help them.

After a week of self examination and hearing others. Clearing their heads will encourage them to learn more. They realize they have to stay with education to develop themselves further. Now they want to stay in school. When they first came they weren't sure why they came. One week strengthened them to say, 'yes I need my education,' and to carry that forward. (Sandra, Interview, July 11, 1994).

Experiencing exposure to secondary institutions such as Cambrian College and Laurentian University during the course of the Institute was beneficial to the students. It made them feel more comfortable there. Those environments no longer appeared so threatening or foreign. Lana, a member of the Advisory board, expresses this idea as she says, "I believe the Institute will motivate students to pursue education. One of the major influences is exposure to post-secondary institutions and meeting faculty and students. When you visit something, your thinking changes and it gives you a different outlook" (Lana, Interview, July 12, 1994). This idea was expressed in a closing circle on July 5, 1994, "I enjoyed looking at the view from the eleventh floor

[at Laurentian University]. It gave me a different view and a different perspective," said Randy (Fieldnotes, July 5, 1994). Sharon, a member of the Native Advisory Board, felt exposing the students to both Laurentian University and Cambrian College would sensitize the students to the institution and its resources (Sharon, Interview, June 23, 1994). On June 30, 1994, Tanya discussed this idea in class, "I learned I would like to return [to Cambrian College]" (Fieldnotes, June 30, 1994). On July 5, 1994, Gillian said much the same thing, "I look forward to coming to school here [Cambrian] this fall" (Fieldnotes, July 5, 1994).

The presentations students made upon completion of the Institute had an important effect on them. Each presentation was based on a topic from Maxwell's (1993) The Leader Within, a book intended to motivate businesspersons. Each chapter of this book discussed a quality that the writer felt contributed to leadership. Students who completed this presentation earned three College credits. The majority of students felt a sense of accomplishment at the end of their presentations. The fact that they had completed their presentations, that they stood up in front of the classroom and their peers helped them believe they could process assignments and presentations with success. Paul, a member of the adolescent group, closed his presentation with, "This is the first assignment I ever finished all year" (Fieldnotes, June 30, 1994). Laurie, a member of the adult group, closed her presentation the same way, "This is the first time I've ever done a presentation. I stepped out of my comfort zone," (Fieldnotes, July 8, 1994) at which point the whole class applauded her. Laurie smiled and her demeanour seemed to beam with pride. Others like Randy also experienced

this pride: "I am proud of myself. I could do this project" (Fieldnotes, July 8, 1994). On June 29, 1994, Jay wrote in his journal, "I am impressed by my standing in front of a crowd. I am climbing up there" (Fieldnotes, June 29, 1994). Finally, Kelly's July 6, 1994 journal entry sums this experience up, "I am a type of person that can't speak in front of big groups, because I am really shy. Well, not any more! The past two days really made me happy about myself. Even I know I'm smarter and saying, Kelly, 'you can do it.' With this Leadership Program I will know that my future can depend on this. Thank you very much for me and my future" (Kelly, Journal, June 24, 1994).

Role modelling also helped the students. This role modelling occurred in a variety of ways. Facilitators, guest speakers, Elders, administrators, and board members served as role models. The majority of these individuals were of First Nations ancestry and had pursued post-secondary education and/or had careers in employment and education. Some students even said the researcher was a role model, since she too was aspiring to further her education. Finally, the students' tour of Cambrian College and Laurentian University's First Nations programs gave the students incentive and hope. The First Nations students who attended these facilities also served as role models for Institute participants.

Finally, an essential component of the Institute was "the cultural base," said Sandra (Sandra, Interview, July 11, 1994). She believed this component had the most impact on the students. The students demonstrated the truth behind Sandra's belief. They became very attentive during cultural sessions. It was at these times that there

was total silence, awe, and peace in the room (Sandra, Interview, July 11, 1994).

Darnell, another administrator, believed that the First Nations design and control of the Institute is a "prime example of Native people doing things for Native people" (Darnell, Interview, July 6, 1994). He felt this aspect could and would help to provide students with a positive self image. It seems likely that it did.

Henry, an Elder, Native advisory committee member, and guest speaker stated, "A lot of Native people are in the process of seeking traditional teachings. This is exciting to see. It is a contributing factor in their desire to improve themselves through the teachings" (Henry, Interview, July 15, 1994). He further states, "The teachings are a total package" (Henry, Interview, July 15, 1994). Philip, one of the facilitators, got this message across to the class as he said, "You must know your culture to know yourself" (Fieldnotes, June 27, 1994). Jason demonstrates this point in his June 28, 1994, journal entry, "I feel myself growing from it [program]. Spiritually, I feel good about myself. I have plans for my future which I am really going to enjoy. We are strong Anishnabek; we are proud to be who we are, know our culture and have set ourselves to explode forever" (Fieldnotes, July 6, 1994). On July 6, 1994, Randy said much the same thing, "I will not fight with weapons, but through education armed with the Seven Sacred Gifts" (Fieldnotes, July 6, 1994).

Conclusion

A number of things took place during the course of Wabnode's Summer Leadership Institute. First Nations role models initiated and carried out the program. The facilitators influenced the participants and surrounded them with incentives, encouragement, and empowerment. Participants became familiar with and sensitized to post-secondary institutions. Students experienced feelings of accomplishment after they had prepared and delivered a class presentation upon completion of the course for which they earned three college credits. The participants had opportunities to meet and learn from various First Nations role models. These role models helped them to build faith and hope in themselves, their communities, and their nations. Finally, participants regained a sense of pride and understanding of who they were as First Nations people through the cultural component of the Institute. Not only was this a component of the Institute, it was the heart and soul of it. Culture and cultural activities were the essence of the Institute's whole program. All of these combined to influence and shape the participants' motivation to learn and believe in themselves as future and present leaders of their families, communities and Nations. The stories of the participants show that they believed that their journey of discovery at Wabnode's Summer Leadership Institute ended in wholeness, accomplished in protection. Participants left the Institute feeling confident and full of hope. They believed that they would take what they learned at the Institute with them. They believed that they could take a leadership role and work for their people, their families, and their communities. They believed that education was the way to empower themselves, their

families, their communities and their Nations. Ann's words stress that very point, "The more Native people become educated the stronger we will become in order to resume control over our own affairs" (Fieldnotes, July, 8, 1994).

The participants' journey through the protection, nourishment, growth, and wholeness provided by the Institute helped them gain leadership skills and educational tools. It helped them identify themselves as leaders, and it helped them understand generic leadership as well as the responsibilities and gifts of the Seven Grandfathers. Ultimately the participants' journey seemed to motivate them for future educational pursuits. The participants' journey and story lead one to believe there is an apparent relationship between leadership identity formation and motivation for future educational pursuits.

Summary and Recommendations

Introduction

This study described a Summer Leadership Institute delivered by the Wabnode Institute. This program attempted to motivate young First Nations people to pursue further educational achievement through leadership training and identification. I hoped that the study would lead to knowledge and understanding about the effects of leadership training on First Nations people. I asked two types of questions: (1) "How did the Summer Leadership Institute participants describe their experience and its effects on them," and, (2) "Did the Summer Leadership Institute participants identify a relationship between seeing themselves as leaders and motivation for further educational pursuits?"

It appears that Wabnode's Summer Leadership Institute provided a positive experience for its participants. Students appear to have left this program with confidence and a pride in who they are. They described the Institute as a motivating factor in their lives. They all said they wanted to gain more education, as they felt that they would be the future role models and leaders in their communities. This agrees with the literature reviewed in this study. I also discovered an unanticipated result. The literature I reviewed had not prepared me for this result. Participants stated that they had developed a stronger sense of identification with their First

Nations cultures and identities as a result of the strong cultural basis of the Summer Leadership Institute. Interestingly this occurred more strongly for the adult group than for the adolescent group, who had seemed to have a stronger attachment to their First Nations heritage at the onset of the study. Wabnode's Summer Leadership Institute did help its participants identify as leaders. However, this identification may have been more of a result of the First Nations content and experiences shared in the Institute rather than as a result of motivational strategies produced from mainstream literature. The Institute helped them to become motivated for more education. My study describes this process through the participant's eyes and those of the people who worked for the Institute.

Implications

Each of the participants underwent a cultural journey that led them to a belief in themselves, their communities, and their people. They experienced protection, nourishment, growth, and wholeness. Each step of this journey helped them to understand leadership and their part in it. Each step helped them to understand the relevance and importance of education in their lives especially if they aspired to become leaders. The students learned about the Gifts of the Seven Grandfathers and the importance of each of these gifts to them and to leadership within their nations. As the students learned about these gifts from the Summer Leadership Institute, they developed insight into themselves. They felt these gifts gave them the necessary tools

to make something of themselves and to succeed within the existing educational system.

The Summer Leadership Institute made the students' stories and journey possible. It did so through the provision of a number of helpful program aspects. They were exposed to First Nations culture and role models and to post-secondary institutions, class presentations, and leadership perspectives.

Identity

This study views identity as a person's belief in the symbols of his or her culture and environment. Culture shapes identity (Spicer, 1971). People's perceptions of their place within the culture and society in which they live shape identity as well. The story of the Institute has demonstrated that there is a link between culture and identity. The Summer Leadership Institute participants experienced a growth in pride and determination to serve their communities during the course of the institute. They learned that in order to serve their communities and to act as leaders they needed to gain a variety of skills and knowledge. Consequently, they gained a new awareness of their need for further education along with confidence that they could succeed in their attempts to acquire that education. This confirms Coyhis (1995) view of First Nations leadership.

Falk and Aitken's (1984) study of First Nations college students in the United States demonstrated a link between feelings of self-worth and cultural identity and

student retention. Farrell Racette and Racette (1995) also believe that culture is a key component in identity formation and student success for middle years students. My study confirms their findings. Wabnode's Summer Leadership Institute participants seemed to have found a new sense of self worth from within the cultural frame of their First Nations. They attributed their motivation to pursue further education to this new sense of self worth. On many occasions participants emphasized the idea that a renewed knowledge of themselves as Anishnabek (Ojibway) gave them the strength and conviction to carry on with their educational endeavours with a new zeal. Adkins (1992) confirms this type of occurrence. The participants' developing sense of self is consistent with the findings of earlier leadership studies (Myers, 1991).

Leadership and Motivation

Leadership is a vague concept (Moss, 1988) and there does not seem to be a general consensus about what leadership is. My study explored a conceptualized blend of First Nations and Western ideas used in an Institute to describe leadership. The Institute staff indicated to their students that First Nations leaders serve their communities; listen to the needs of the community's people; take into account the knowledge all members of a community have to share; and seek out the tools of Western leadership in order to be able to communicate with outside communities. First Nations leaders will also journey, as did the Summer Leadership Institute participants, through the Four Directions and learn to explore, follow, and acquire the gifts they learned about in the Seven Grandfathers teaching. In essence, a good First

Nations leader will understand and live in the paths of his or her people's culture, knowledge, and history, although aware of the perspectives of leadership of non-aboriginal Canadian society.

The effectiveness of the classroom structure of the Summer Leadership Institute demonstrated that knowledge of First Nations and Western views of leadership is essential to good First Nations leadership. There were two types of classrooms. One was a home base that represented sharing and personal growth within a culturally appropriate and less informal environment. The other classroom represented academic knowledge and learning in a more structured classroom setting. This is consistent with Hoare's (1991) statement about the importance of cosmology and personal growth. The Summer Leadership Institute thus provided its participants with a structure that represented the two different kinds of knowledge and environments in which a First Nations leader would have to interact. This was not necessarily part of the deliberate planning for the workshop. It may have been an artifact of the knowledge brought to the process by the facilitators. It was clearly a significant part of the success of the experience.

Participants seemed to have flourished in the Summer Leadership Institute setting. They appeared to leave the programs with ideas about how they could best serve their communities. They seemed to gain an understanding that they would have to pursue a formal Western education as well as their own First Nations teachings. They seemed to feel and understand that their First Nations values, beliefs, and teachings would provide a framework from which they could draw strength to succeed

in all areas of their life. My study shows that the participants stressed the importance of the Seven Grandfathers teachings. They seemed to desire to pursue that pathway. This teaching was one of the core components of the Summer Leadership Institute.

Leadership Development Programs

In contemporary society there is a trend to use leadership development programs as a means of assisting First Nations and others from non-dominant societal groups to find their place within the dominant society. There is an assumption that the acquisition of leadership skills will lead to success in both Western and First Nations milieus.

Rosselli (1988), who studied a western leadership program for gifted students, quotes a participant as saying, "We hold the key to the future and the fate of the world is in our hands," upon completion of the leadership program. My study shows an adult First Nations participant saying much the same thing, "The more Native people become educated the stronger we will become in order to resume control over our own affairs."

My study also indicates that a leadership program helped this specific group of First Nations people to gain a sense of self. As Nelson, an adolescent participant, said, "This program helps people to think ahead in life. It gives them ideas and directions on how to become a success."

Summary of Implications

The participants in my study did answer my questions. They described the positive effects the program had on them. They expressed their desire to become role models and leaders in their communities, armed with the Gifts of the Seven Grandfathers and a proper education. Participants also indicated that the leadership training they received helped them feel better equipped to tackle the education system. If one recalls Hunter's (1978) examination of student attitudes and global attitudes toward instruction, one is able to speculate that students who were placed in any program that helped them explore their culture with the help of personable facilitators, the results would not be the same. In Hunter's study of attitudes, he found that student feelings and attitudes related to their instructors and program influenced their success within that program. The study of Wabnode's program suggests that more studies of this nature would be useful. These studies could help further paint a picture of appropriate ways to help First Nations students develop as scholars and leaders.

Recommendations

This study suggests several recommendations concerning future leadership programs, gender issues, education, and First Nations specific educational programs. The information I gleaned from my study, and the answers to the questions I posed, are the basis for my recommendations.

Future Studies of Leadership Programs

This study, like most of the studies examined in the literature review, is a short term study. There is a need for a longitudinal study of leadership and leadership programs. Participants' responses and descriptions of the effect of one program cannot provide verifiable answers or descriptions about the long term effects of such a program. Furthermore, there is little literature that provides significant studies of the effect of leadership training on identity and motivation to learn. Consequently, although leadership programs are widely accepted, used, and appear successful, there is a lack of adequate demonstration of their long term success.

Studies that compare and contrast First Nations and Western leadership programs would be helpful. They might usefully describe the manner in which students respond to both styles of program delivery. Such studies are rare. Malloy and Nelson (1990) saw clear differences between First Nation and non-First Nation leadership preferences. Studies of this nature could contribute to the development of programs that promote educational motivation for members of various ethnic groups. Follow-up studies might address and include the following.

Gender

Although the relationship between gender, leadership identity and motivation for further educational pursuits was not a part of my study, nor clearly present in the literature, questions arose for me in this area. All but one participant interviewed referred to a leader as 'he.' This did not seem to deter females in the study from

identifying, or believing in, themselves as leaders. Because my study did not directly address this issue, I cannot suggest reasons for this. One of the influences that may have contributed to this may have been the strong presence of competent women leaders in Wabnode's Summer Leadership Institute. However, this possibility does not completely deal with this question. I feel that it would be interesting to conduct a study of the relationship between gender and views of leadership not only in First Nations communities but for all communities.

Education

Studies of programs such as Wabnode's Summer Leadership Institute provide ideas and suggestions about principles for the organization of education in societies that combine First Nations and non-First Nations. Saskatchewan school systems increasingly face the dilemma of teaching curricula that include the history, beliefs, literature, and arts of a diverse spectrum of people. Studies of programs such as Wabnode's Summer Leadership Institute may provide models for delivery of such programs. My study suggests that diverse belief systems can and may cooperate in programs if the environment is supportive of culturally-based knowledge.

This study corroborates literature (Hoare, 1991) which demonstrates, as this study does, that culturally-based knowledge is essential to learning and educational motivation. Culturally relevant components are critical to the successful education of any group of students. People must feel good about themselves and about their heritage and culture before they can achieve any type of success within any educational system and particularly in a "foreign" educational system. My study

shows how essential cultural components are for the motivation, success, and retention of First Nations students.

First Nations Specific Programs

First Nations educational institutions and programs are the key to the development of the new generation of First Nations leaders. Wilson (1992), Silverman (1996), and Cardinal (1985) agree that traditional institutions and programs have not completely met the needs of First Nation people. Institutions and programs should not simply provide an understanding of how to motivate First Nations students to further their education. They must also provide new concepts of the meaning of leadership and identity based on the partnership of ideas from diverse cultures. Wilson's (1992) view that it is important for minority groups to participate in decisions about their education and educational programs is thus validated.

There is a definite need for further studies on leadership identity formation and motivation for further educational pursuits. These studies must provide more concrete answers and solutions to concerns about First Nations student retention. These studies should provide models for reducing dropout statistics and aiding the educational system and First Nations communities in addressing the educational needs of First Nations people, families, and communities. Pelletier's (1993) study of First Nation students who were successful in completing high school foreshadowed this conclusion.

Conclusion

At this time it seems reasonable to conclude that if future studies reveal the same successes as Wabnode's Summer Leadership Institute, and if these studies correlate a relationship between leadership identity formation and motivation for further educational pursuits, then leadership programs will justify the common belief that they are an important component of First Nations and non-First Nations educational systems. Certainly, this study has demonstrated that the participants in this leadership program believed themselves to be potential leaders. They also believed education was the key to their success as future leaders. It is impossible to know whether, and how, this set of beliefs endured and influenced future action. It is reasonable to conclude that an experience that had such strong emotional content is likely to have continued to be influential in the lives of Wabnode Summer Leadership Institute participants.

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Verbal Introduction

My name is Sue Deranger. I am a First Nations graduate student who has been involved in First Nations education for many years. I am presently studying leadership building and how it relates to motivation for a person to continue on in his or her education.

Today there are many programs being developed by and for First Nations institutions to help students want to continue on in their education. The Summer Leadership Institute you are involved in is one of these programs. It is always useful to look at the things that occur in new programs so that all people involved in designing and taking part in these programs can benefit in the future. That is why I chose to look at the leadership building and educational motivation aspects of the Summer Leadership Institute. I hope that my research will benefit all people interested in my particular area of study.

During my study I will observe the whole leadership process that unfolds as you participate in the study. I will not judge or make comments; I will merely observe. I will also ensure that everything that I observe is kept confidential. Names will not be used and instructors will not have access to my observation notes. Furthermore, I will be observing the program and not individuals. Should I ever need to observe individuals, I will always ask for consent first. In fact, your participation in the study is strictly voluntary. You do not have to participate in it if you do not feel comfortable in doing so.

I will also interview a small group of volunteer students whose names have been drawn out of a hat. These students will be asked questions about their opinions on leadership and educational motivation. I will interview some of the people involved in setting up the institute, Elders involved in the institute, and the instructors as well. They will answer questions about their opinions on leadership building and how they see the institute's contribution to this process. They will also be asked their opinions on how they think leadership building relates to motivation for continued education. Interviews will also be kept confidential and names will not be used. Once again instructors will not have access to my interview notes.

All data that I collect during my study will only be seen by the people advising me on my study, and myself. When I complete my study all data will be destroyed.

You do not have to agree to participate in this study. If you don't want to participate, you will not be punished in any way. You can continue to be involved in the institute one way or the other. You can also withdraw your participation from the study at anytime during the course of my research.

I feel that this study can be beneficial and successful, but we all need each other in the process. If you have any questions or concerns please ask me now, either in the group or privately. I do not want you to feel uncomfortable at any time. You can also reach me at 675-1151 extension 5081 if you have any questions in the future.

Anyone who wants a summary of my study can contact me during the institute or when my study is complete. I will be happy to give you your own copy of the summary.

I have a consent form that I would like you to sign should you agree to participate in my study. If you have any questions about the form do not be afraid to ask before you sign it.

Thank you for your patience, time, and cooperation. I look forward to spending time with all of you.

Consent Forms

Student Consent Form

Study Title: Leader Identity Formation in a group of Aboriginal Students enrolled in a summer leadership institute designed to promote student retention in the educational system.

Researcher: Sue Deranger, BA, BEd

Ms. Deranger is a graduate student who is studying the relationship between leadership building and motivation to stay in school. The summer leadership institute is a perfect place to look at this type of relationship. She believes that the study will provide helpful information to anyone interested in developing other leadership courses. Ms. Deranger will conduct her study by observing the leadership process which occurs in the summer leadership institute. She will also interview a handful of volunteer students about leadership and educational interests. The interview process will involve three separate interviews lasting approximately one half hour each. There will be one interview before the institute starts; one during the course of the institute; and one at the end of the institute. Therefore, I realize if I am one of the volunteer students chosen for interviews that the study would take approximately one hour and a half of my time. Any data collected will be confidential and only the researcher and her thesis advisors will have access to the original data. However, upon completion of the study all data will be destroyed. Participation in this study is voluntary and it is not a requirement of the summer leadership institute.

Therefore, I _____ consent to participate in the study taking place during the Summer Leadership Institute.

I understand that the researcher, Sue Deranger, will make sure that I remain anonymous and that all findings, interviews, and statements will remain confidential.

I understand that the researcher will not make my name and/or identity known during or in the final study nor within any publications that might occur as a result of the study.

I understand that I can withdraw my participation from this study at any time. This withdrawal will not affect my standing in the summer leadership institute in any way. I will be able to continue attending the program regardless of whether I participate in the study or not.

I also understand that if I have any questions about the study I can talk to or call Ms. Deranger at 675-1151 extension 5081.

Date

Signature

Researcher's Signature

Consent Form for Stakeholders

Study Title: Leader Identity Formation in a group of Aboriginal Students enrolled in a summer leadership institute designed to promote student retention in the educational system.

Researcher: Sue Deranger, BA, BEd

Ms. Deranger is a graduate student who is studying the relationship between leadership identity formation and motivation for further educational pursuits. She believes that the study will provide information and insight that will enable those interested in leadership course delivery to reflect on future program feasibility. An interview process which will take approximately one hour and a half of your time will occur during the course of the study. Interview questions will cover areas of leadership, educational motivation, and your beliefs about institute contributions in these areas. Ms. Deranger will pre-arrange mutually convenient interview times which will occur sometime during or after the course of the Summer Leadership institute. Any data collected will be confidential and only the researcher and her thesis advisors will have access to the original data. Upon completion of the study all data will be destroyed. Your participation in this study is strictly voluntary and contingent upon signature of the consent form.

Therefore, I _____ consent to participate in the study taking place during the Summer Leadership Institute.

I understand that the researcher, Sue Deranger, will make sure that I remain anonymous and that all findings, interviews, and statements will remain confidential.

I understand that the researcher will not make my name and/or identity known during or in the final study nor within any further publications that might occur as a result of the study.

I understand that I can withdraw my participation from this study at any time. This withdrawal will not affect my standing or contributions to the summer leadership institute in any way.

I also understand that if I have any questions about the study I can talk to or call Ms. Deranger at 675-1151 extension 5081.

Date

Signature

Researcher's Signature

Student Interview Questions

Initial Interview

What is a leader?

What characteristics does a leader have and how does a good leader behave?

Why are you participating in the summer leadership institute?

What do you think you will gain from your participation?

Do you consider yourself a leader? Why or why not?

Do you plan to attend a university or college? If so, what would you like to study there?

What are your plans for the future?

Where do you see yourself in five years?

Midterm Interview

Explain what you have gained from your participation in the summer leadership institute so far.

Describe how your views on leadership have or haven't changed since you have participated in the institute.

Do you see yourself as having leadership characteristics now? Explain why or why not.

Final Interview

How would you describe a leader?

How does a good leader behave?

Describe what you learned about yourself in the summer leadership institute.

Are you more interested in furthering your education now? Why?

Did you gain any strength and coping skills from the institute that will help you to survive in the educational system? What were they?

Where do you see yourself in five years now?

Facilitator and Stakeholder Interview Questions

Facilitators

What is a leader?

How do you expect a good leader to behave?

What is leader identity formation?

How do you think the leadership process occurred during the course of the summer institute?

Give evidence for why you think the students did or did not acquire skills for life long learning during the course of the summer leadership institute.

Explain why you think participants will or will not be successful in future educational pursuits as a result of their participation in the summer leadership institute.

Stakeholders

Define leadership.

How do you expect a good leader to behave?

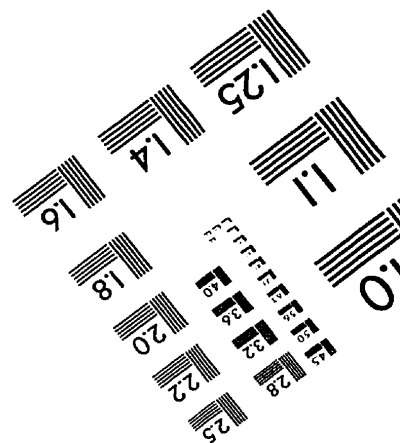
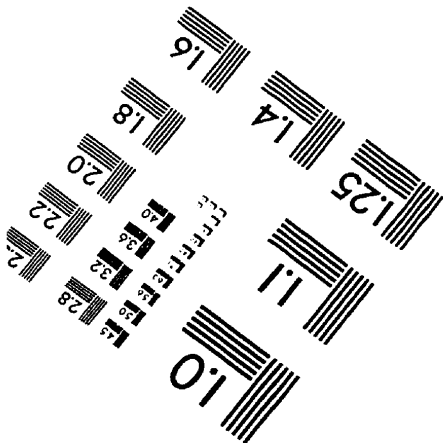
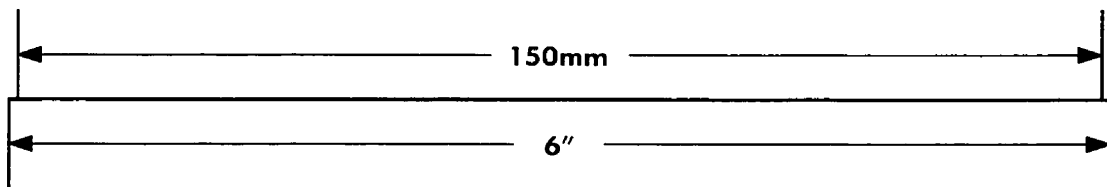
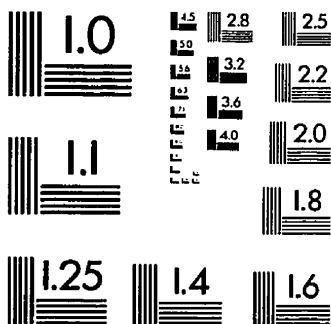
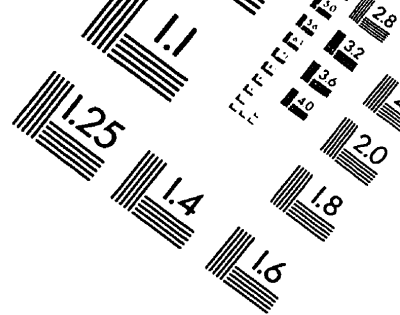
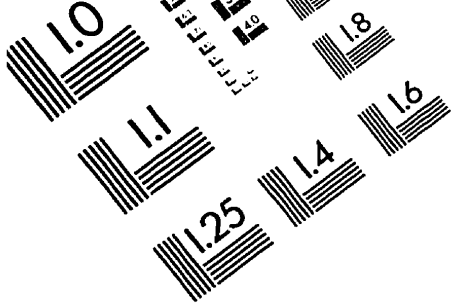
How do you think the leadership process will occur at the summer leadership institute?

Describe how you think that the summer leadership institute will contribute to the leadership identity of its participants?

Explain why you think that the students will or will not carry the skills that they learn at the summer institute in to their everyday lives.

In what way do you think that leader identity formation will provide motivation for the continued educational pursuits of institute participants?

Appendix D



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