

Leadership in Secwépemc Social Services

by

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I also respectfully acknowledge that the oral histories and cultural information from other Aboriginal Nations that I cite in this literature review which, in the same manner, represents the intellectual property of these respective Nations.

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Secwépemc Glossary

C7iskten	Pithouse (Secwépemc Nation Tribal Council, 2020)
Knúcwentwécw	Helping one another (Sandy, 2011, xvii)
Knucwestsut.s	Take care of yourself; strengthen self (Jules, 2016, viii)
Kúkpí7	Chief (Sandy, 2011, xiv)
Ķwseltktnéws	Family; Interrelationship (Jules, 2016, viii)
K'welseltktnéws	All beings are related (Billy, 2015, p.32)
Letwilc	Healing (Secwépemc Nation Tribal Council, 2020)
Melléc	Take time for yourself (Jules, 2016, viii)
Secwépemc	The spread out people (Ignace & Ignace, 2017, p.16); the Secwépemc Nations and peoples (Sandy, 2011, xi)
Secwépemctsin	The Secwépemc language (Jules, 2016, viii)
Secwépemculecw	The land of the Secwépemc (Jules, 2016, viii)
Séme7	White people (Ignace & Ignace, 2017, p.6)
Stet'ex7ém	Elders (Sandy, 2016, p.187)
St'exelcenc	The people of T'exelc (Sandy, 2011, xi)
Stsmémelt	Children (Jules, 2016, viii)
Stsq'ey	Laws (Ignace & Ignace, 2017, p.15) or Laws and Jurisdiction (Secwépemc Nation Tribal Council, 2020)
T'exelc	the place where the salmon charge up the river; Williams Lake Indian Band (Sandy, 2011, xi)
Tmicw	Secwépemculecw Territory or land (Secwépemc Nation Tribal Council, 2020)
Northern Secwépemc te Qelmucew	the Shuswap people of the North (Tobin, 2016, p.5)
Yéwyut	Nuisance (Connor, 2013, P.34)

Opening Prayers

The Serenity Prayer was the first prayer I learned, as very young girl, and it has since guided me in my journey through life.

Serenity Prayer

God grant me the Serenity to accept the things I cannot change

The Courage to change the things I can and

The Wisdom to know the difference.

Author: Reinhold Niebuhr

In honor of the Secwépemc people I also offer the following prayer.

Secwépemc Prayer

Kukstec-kuc Tqelt Kúkpí7 te skectec-kuc te tmicws-kuc

We thank you Creator for giving us the beautiful earth.

Yucwmintee xwexweyt te stem ne7elye ne tmicw.

Take care of everything on this earth.

Yucwminte re qelmucw, re mesmescen, re spipyuy'e, re sewllkew,

ell re stsillens-kuc

Take care of the people, the animals, the birds, and our food.

Knucwente kuc es yegwyegwt, s-kuc.

Help us to be strong.

Acknowledgement

This major paper would not have come about but for my faith in the Creator and my Ancestors who guided me. I am grateful for my fellow students and the instructors at the University of the Fraser Valley for sharing their knowledge and experience and challenging me to reflect on my practice, my life and encouraging my growth as a learner and a leader. My journey through leadership and through the master of social work program would not have been possible if it were not for the support of the Scw'exmx people in the Nicola Valley and the Board of Directors as Secwépemc Child and Family Services and all the staff who are a constant reminder of excellence and inspiration for my own work and research. I must also honor the traditional landowners from around the world whose knowledge informs this paper.

Most importantly my gratitude must go to my family, thank you for walking alongside me in life. Don, you are the greatest love of my life. You have given me more in a relationship that I could have imagined. You have carried me through my toughest times and supported me on my journey through academia; you picked me up when I fell so I could rise again even stronger. You pushed me to keep moving forward when I wanted to quit because you believed in me when I did not. You gave me the best gifts in my life, and I am so blessed that God brought us together. To all my sons, thank you for choosing me to be your mother. You have been among my greatest teachers. You have shown me that I am capable of incredible things. There is no love deeper than that of a mother for her children and I am so grateful that you have given me the opportunity to experience that. God gave you all to me and you are my most precious gifts and it is for you that I do what I do. You are good boys and I love you.

My sisters who helped raise me to be the woman I am today. My brothers for teaching me what it means to be loved and cared for. For all my nieces and nephews who have taught me about unconditional love. To Laurie and David for giving me the chance to be a big sister to three amazing women. Lakota, you were without a doubt my angel here on earth and you gave me the strength to take

my first steps into social work. You changed me forever and I would not be the strong, educated woman I am today if God had not brought you into my life. Because of you I was reborn, and I miss you every day.

To my mother who showed me what it means to be an amazing mom. You taught me that I have a voice and that I must stand up for myself and to fight for what is right. You stood by me, protected me, and fought for me; you provided me with a life where I was free to experience the world safe from harm. I can always count on you. You gave me the skill to be a fierce matriarch and still make time for fun and games. Life is too short not to laugh.

I dedicate this paper to my daddy, the first love of my life and my soulmate. You made sure everyday that I knew I was a “good girl” and that I was loved. You taught me how to treat people with compassion, love, and respect. You grounded me in knowing that my strongest relationship is with God and that there is nothing in this world I cannot face because I will always have God by my side. You made sure I was connected to the land, animals, and all of God’s creation. You showed me, as a role model, what it meant to help others patiently and without judgement. I miss you everyday and I am blessed that your spirit is by my side every step of my life’s journey to inspire me to keep going one day at a time.

I give thanks to the Creator for giving me this life and protecting and guiding me towards my purpose. Thank you for blessing me beyond measure and loving me unconditionally.

My Journey

My spirit name is White Raven and I have been taught that this name means the giver of life and bringer of light and change, like the coming of Spring. I am of mixed ancestry. My mother was of Dene and Irish decent and my father was English, Scottish, and Norwegian. I am the youngest of 12 siblings and I grew up in Alexis Creek, located in Tsilhqot'in territory. I helped my husband raise his oldest adult son and together we are raising three sons. I was blessed and honored to be accepted by my husband's family, who have welcomed me as one of their own. My husband is Secwépemc, Tsilhqot'in, Spanish, and Scottish. My focus on Secwépemc culture arose out of my incredible respect for his family and the Secwépemc communities with whom I have the honor to work.

Everything in my life seemed to bring me here. All the stories passed on to me by my family and my own personal experiences have taught me valuable lessons that have inspired and guided my leadership style. Growing up in the circle of Alcoholics Anonymous taught me about empathy and compassion and that we all have a story. I watched my parents sponsor so many people into living a sober lifestyle and I witnessed miracles in the sacred work they carried out. Sometimes it took years of patience and endless love as we waited for our loved ones, family, and friends, to start their healing from addiction and trauma. All this lead me naturally to a career in social work. As my career progressed, I experienced firsthand the trauma forced on families by the child welfare system as I advocated for my own family and was disempowered and bullied by social workers and foster care providers. Everything has a purpose and these experiences set my resolve to change this system that continues to torment Indigenous families.

My career in leadership began in the Nicola Valley with the First Nations of the Syilx and Nlaka'pamux people and eventually lead me back to the territory of my husband's ancestors, the Secwépemc Nation. Being a leader in Indigenous child welfare is incredibly challenging as the journey can be turbulent as we navigate healing from historical trauma and the systemic racism and oppression

that is entrenched in our current child welfare system in British Columbia. I have also had the opportunity to advocate for, engage in, and bear witness to some of the most incredible advancements in Indigenous social services.

In my work as a leader in Indigenous social work, I engage with First Nations leaders from across British Columbia and Canada who are passionate advocates for their Nation's children and families. Daily I am faced with the triumphs and tribulations of leading social services in First Nations communities. It is easy to be co-opted into the Western model of leadership, particularly with the expectations to meet Federal and Provincial funding requirements and Provincially delegated standards of service delivery. I struggle with feelings of degradation, disconnection, and failure, and a belief that I am not doing enough. What I have found is that I am missing the spiritual and cultural connection to the work that I do.

My personal connection to God has guided me my entire life. God has brought incredible people into my life to support and teach me; many of them are still with me on my journey and many of them have journeyed back to the spirit world. It is important to me to honor my ancestors who have gone before me and to continue working towards a brighter future for the communities that I serve and for my family. My hope is that this paper will inspire healthy, skilled Indigenous leadership rooted in a deep understanding and respect for the Secwépemc people.

Abstract

This major paper, sought to evidence and discuss the ways in which the concept of Indigenous leadership, specifically Secwépemc leadership, can influence leadership in the field of Secwépemc social services, as well as identify characteristics and values of Secwépemc leadership that contribute to the revitalization of Secwépemc culture, utilizing recent, relevant, and peer reviewed articles and published between 1994 and 2019. The articles discussed various Indigenous leadership styles from around the world and the profiles of Indigenous leaders encountered were evidenced as deeply rooted in Indigenous values and oral traditions, as well as strong connections to the land of their origin. Cultural education and Western education are presented as fundamental for the formation of leaders, relating directly to the enhancement of this competence.

Introduction

The purpose of the study was to explore and understand how organizational leaders can embody Indigenous ways in the conceptualization and praxis of organizational leadership in human services. The overall objective of this major paper is to draw on Secwépemc expertise, cultural knowledge, and experience of leaders in the arena of human services to help inform strong leadership practice with Indigenous people, identify needs and gaps, and make recommendations for further advancement in social service leadership.

Colonization in Canada has had devastating impacts on Indigenous people. Indigenous leaders in the field of social services struggle each day to reconcile imposed Western models of service delivery and Indigenous epistemology (ways of knowing), ontology (ways of being), and praxis (practice). I believe that it is very unlikely that social services will ever be completely decolonized as it was born out of a Western paradigm and has its roots in the century long practice of colonization (Federation of Community Social Services of British Columbia, 2017; Jules, 2016). In a time when Indigenous people across Canada may be developing and implementing their own Nation laws as they pertain to child welfare, it will be essential to recognize that the need for this new system is deeply rooted a history of attempted genocide, colonial child welfare and residential school (Billy, 2015; Cooper, 1994; Ignace & Ignace, 2017; Jules, 1999; Sandy, 2011; Sandy, 2016). The modern-day impacts of colonization have resulted in the ongoing need to protect Indigenous children (Tobin, 2016). The fact that Indigenous people have been raised for generations in a colonized country will have enduring effects (Corntassel & T'lakwadzi, 2009; Jules, 2016; Mann, 2016; Khalifa, Khalil, Marsh, & Halloran, 2019; Tobin, 2016). Leaders have a responsibility to ensure social services for Indigenous people are developed and delivered in a manner that respect the values, rights, culture, worldview, and dignity of the people who are being served (Jules, 2016; Sandy, 2011). There is an expectation and a need to ensure that Indigenous methods are integrated into the practice of leadership to continue moving our work in the

right direction and that we as leaders are honoring the pathway set before us by our ancestors. To create positive change that will provide opportunities for our children and families to thrive we must understand what it means to be a human services leader in modern-day Indigenous communities. In addition, it is important that we are role models for those whom we lead and for the generations of leaders to follow in our footsteps.

The lack of literature in relation to indigenous leadership broadly, highlights that the study is needed to reveal a starting point for understanding Secwépemc leadership as it relates to human services. Social work leadership and Indigenous culture are important dimensions to success in Indigenous social service organizations; however, I found the literature is sparse in this area. Currently, this sector is facing unprecedented change within an Indigenous system transformation agenda. This includes shifting current jurisdiction over child welfare from provincial bodies to First Nation, Metis, and Inuit people (Government of Canada, 2019). Effective leadership is critical to adapt to these changes, yet most social work leaders within Indigenous organizations do not have the required knowledge, skills, training and education that embodies unique Indigenous perspectives (Vito, 2016; Bernotavics, McDaniel, Brittain, & Dickinson, 2013).

In an effort to support healing within the Secwépemc Nation, we must advance leadership within Secwépemc organizations. Historically, Indigenous people have experienced trauma, disconnection, and loss of culture, land, and language (Archibald, 2008; Hart, 2010). These experiences have had deleterious impacts on Indigenous people around the world for generations (Corntassel & T'lakwadzi, 2009; Jules, 2016; Mann, 2016; Khalifa et al., 2019; Tobin, 2016). I believe that connecting traditional Secwépemc methods and Secwépemc organizational leadership will lead to healing and improve practice and increased wellbeing in Secwépemc communities. The benefits of this major paper may be experienced by anyone working within the field of Indigenous social work and more specifically those practicing social work with the Secwépemc people on Secwépemculecw (the land of the Secwépemc).

The goal is to engage in Secwépemc driven practice alongside the Secwépemc people, therefore advancing healing, respecting, learning from, and understanding the people impacted by service delivery.

Methodology

I focused on literature that includes research on leadership and Indigenous social work practice. There is some excellent recent research that has focused on Indigenous leadership such as Dawson (2019), Kenny (2012), Stonefish (2013), and Voyageur, Brearley, & Calliou, (2015). As mentioned earlier, there was little research that related to the Secwépemc leadership, however, Jules (2016) and Sandy (2016) completed research on ways in which Indigenous knowledge can be used to inform policy and services for Secwépemc children and families. Without, discounting the fact that Indigenous leadership continues to be influenced by colonization, for the purposes of this major paper, it was important to seek Indigenous specific models of leadership as well as child welfare specific models of leadership so as to understand areas of common ground and connectivity.

This literature review has been augmented by the use of online scholarly search engines and databases, and website searches using keywords such as Indigenous leadership, Indigenous social worker practice, leadership in social work, Indigenous social work theory, Secwépemc leadership, Secwépemc culture, etc. Combinations of these terms were used in searching major education research databases (including ResearchGate, EBSCO, SAGE, Routledge, Taylor & Francis Group, and the University of Fraser Valley online library) as well as Google Scholar. In addition, other articles were included after scanning the reference sections of the initially selected papers. I summarized each source, noted which studies were in relation to child welfare leadership, Indigenous child welfare, Indigenous child welfare leadership, Indigenous leadership, Indigenous and Western Leadership, Indigenous leadership in British Columbia, Secwépemc social work, Secwépemc leadership, and Secwépemc culture.

I utilized ceremony and traditional ways and protocols with which I am familiar so that I enter the research whole-heartedly (Wilson, 2008). It is important that my spirit is brought into the research (Hart, 2010; Kovach, 2009). From an Indigenous perspective, it is important to understand that this research has a spirit of its own that, I hope, will give life to discourse and further research around strong Indigenous leadership in the field of social services.

It is important that the research honor our connection to the intellectual, physical, emotional and spiritual dimensions of the Indigenous worldview (Archibald, 2008; Kovach, 2009). In the life of this research there was growth and change so that the research was fluid and interconnected with the researcher and the research. As a researcher and an experienced leader in Indigenous social work I was taken on a journey through literature in which I was able to connect to the emotions and experience of others and find inspiration that will guide my journey and those that follow in my footsteps long into the future. It will include our ancestors and it will be connected to the past, present, and future. As I started my journey through this literature review, through prayer I invited my ancestors and Creator to join me and guide my work. My review entailed connecting the past experience of Indigenous people and their historical leadership styles to present day impacts of colonization and modern leadership styles and how this can be used to inform research and leadership in Indigenous social work moving forward into the future.

Background

The Colonial Interruption

To understand where we are going, we must first understand the journey that brought Secwépemc people to where they are today. Ignace and Ignace (2017) state Secwépemc means “the spread-out people” (p. 16) which describes the Secwépemc people as having occupied the South-Central interior of British Columbia, Canada for approximately 10,000 years. In both Jules’ (2016) and Billy’s research (2009) they quote a Secwépemc Elder, Bill Arnouse, defining Secwépemc as “following the waters as it gathers more water and flows back down to the Pacific Ocean” (p.1). The

Secwépemc are members of the Interior Salish linguistic group (Cooper, 1994; Ignace & Ignace, 2017; Jules, 1999). Their language is known as Secwépemctsín (Ignace & Ignace, 2017; Sandy, 2016). The Secwépemc Nation consists of 17 distinct First Nations (Billy, 2009; Connor, 2013; Jules, 1996; Jules, 1999; Jules, 2016; Sandy, 2016). Secwépemculecw is the land of the Secwépemc, covering approximately 180,000 square kilometers (Billy, 2009; Connor, 2013; Jules, 2016; Sandy, 2016).

The Secwépemc creation story teaches us that, together, the Old One and Coyote created this world we live in. They shared instructions with the people about how we must always live in accordance with Mother Earth (Billy, 2009). Most of the Indigenous literature acknowledged the land of Indigenous people as fundamental to their wellbeing and to the transmission of their culture and without the land their life-ways could not be maintained (Ignace & Ignace, 2017; Washington 2004;). Billy (2009) speaks about the Secwépemc ontology as grounded in the connection between the people and the natural world. This connection was and continues to be undermined by the colonial interruption through federal laws and policies (Ignace & Ignace, 2017; Jules, 2016, Sandy, 2011).

According to the literature, Indigenous people around the world experienced the impacts of racist laws and policies that were meant to assimilate them (Christian, 2010; Ignace & Ignace, 2017). It is believed that around the time of 1874 the residential school era began, and that system was an example of the racist policies imposed on Indigenous people (Cooper, 1994; Corntassel & T'lakwadzi, 2009). The residential school system and the 60's scoop that took place throughout the 1960's saw mass numbers of Indigenous children, over one-hundred thousand, forcibly removed from their families, stripped them of their familial attachments, language and culture, with the goal to "kill the Indian in the child" (Christian, 2010, p. 11; Corntassel & T'lakwadzi, 2009; George, 2010; Washington, 2004). In 2002, there were 22,500 First Nations children in care in Canada; more than the number of Aboriginal children in care at the height of the residential school era (Jules, 2016). All of the Indigenous literature included in this review identified a removal of children from their communities,

an over representation of Indigenous children in a modern child welfare system, and the attempted destruction of culture and language which has had compounding destructive effects on multiple generations of First Nations world wide (Christian, 2010; Mann, 2016; Tobin, 2016).

In Ignace and Ignace (2016), Marianne Ignace tentatively estimates the Secwépemc population to have been around 12,000 in the 1770s and census data in 1906 showed the population at 2,236. There may have been a multitude of factors impacting the steep decline (if Ignace's estimate is correct, potentially an 81% decimation of the population) in the Secwépemc population including the limitations on gaining or losing Indian status and most notably, epidemics such as small pox, measles, influenza, tuberculosis, diphtheria and whooping cough. Throughout this time First Nations in Canada were being forced to adjust to the Indian Act, identified by George (2010) as the "most oppressive and racist form of Government legislation" (p. 11). Not only did this act deprive us of our traditional institutions, and our land, it introduced a colonial governance system, which undoubtedly led to new leadership styles that continue to have impacts on Indigenous people today (George, 2010). When we consider all of these events in our history as Indigenous people, we must consider the impact they continue to have on all aspects of our lives including our leadership and the ongoing delivery of child welfare services whether under Indigenous jurisdiction or Government jurisdiction.

Jules (2016) asserts that Federal and Provincial legislation and policies have and continue to have deleterious affects on Indigenous people and goes further to identify the residential school system as the genesis of the modern-day child welfare system. Historically child welfare did not exist in our Indigenous communities to the extend it does today, although, Indigenous people around the world did have established systems for caring for their children that included protecting them, as did the Secwépemc people (Jules, 2016; Tobin, 2016). In her research Jules (2016) takes a close look at the historical impacts colonization through a child welfare lens as it relates to the Secwépemc Nation and seeks to understand how Indigenous knowledge and laws can enlighten policy, and enhance child and

family services to better support the preservation of both the family and the cultural identity of children. As Indigenous people have asserted control of their own affairs, positions of leadership have arisen; in effect, there is an increase in indigenous people reclaiming their roles in leadership across a multitude of areas (Jules, 1999). It is commonly stated that Indigenous leadership is unlike non-Indigenous leadership (Jules, 1999). It is not unreasonable to infer that the intergenerational impacts of colonization on governance, child rearing, the transmission of language and culture, and removal from the land has negatively impacted our Indigenous leadership styles. With the destruction of the traditional ways of life, cultural ways could not be maintained, resulting in adults not being the role models they once had been. I was unable to find any research on Indigenous leadership in the field of child welfare even though it has been stated that child welfare agencies operate in the condition of permanent whitewater and that leadership is the key to revitalizing child welfare services (Bernotavics, McDaniel, Brittain & Dickinson, 2013). I would take that a step further to say that leadership is vital to the reclamation and transformation of Indigenous child and family services. Many scholars argue that the intergenerational effects of colonization and oppression experienced by Indigenous people must be overcome by returning to the strength of the cultural values and principles of Indigenous people (Billy, 2009; Kenny, 2012; Jules, 2016; Mann, 2016; Tobin, 2016; Voyageur, Brearley, & Calliou, 2015).

The Vision

As we continue our journey to leadership, we must understand the vision of the Secwépemc nation as it pertains to child welfare. Secwépemc people have never surrendered their rights or responsibility to care for and protect their children (Jules, 2016; Sandy, 2011; Sandy, 2016). On March 26, 2009 all seventeen Kúkpí7s of the Secwépemc Nation signed a declaration unifying them in their collective pursuit of “jurisdiction and right to self-determination over children and family law, policy and practice” (Jules, 2016, P. 6). In 2010, Kúkpí7 Wayne Christian gave a key note address at a gathering and sharing wisdom conference in Victoria BC where he shared his community, the Splatšin

First Nation's journey to successfully enacting their own legislation over their children and family services (Christian, 2010). During this speech Kúkpí⁷ Christian (2010) encouraged helpers and leaders to "stand each other up to be great and good" and he stated that "leadership is action not a position" and the it is our job to "bring back to life the Indian in the child" (P. 13).

The call to action was heeded by researchers who began to explore Secwépemc laws and the legacy of child welfare. Sandy's (2011) thesis titled "Reviving Secwépemc Child Welfare Jurisdiction" in which she identifies the foundational laws within her Secwépemc community of T'exelc that kept their community's children safe. Sandy (2016) states that the "St'exelcenc [The people who live at T'exelc] laws are drawn from the land and unearthed in the stories of the Stet'ex⁷ém – the Elders reminiscing about how they were raised, the stories they heard and how they lived their lives" (p. 187). Sandy (2016) transfers her knowledge and research through the tradition of storytelling and utilization of the Secwépemctsín as she recounts her childhood experiences and now as an adult reflects back on the importance of what she learned. In this way she guides the reader through a journey to understand the fluidity and natural ways that the St'exelcenc laws were transferred, very deliberately and precisely from one generation to the next. Sandy (2011) examines how the Secwépemc world was devastated and how, through St'exelcenc laws, they have been rebuilt. Sandy (2011) provides a deep understanding of the interconnected relationship the St'exelcenc have with the world around them and how the laws of nature are mirrored in our their own lives. This interconnectivity is reminiscent of much of the literature in this review. Sandy's (2016) research identified fundamental principles and concepts of St'exelcenc laws that include "structure, observation, discipline, stories, listening, respect, sharing, helping, and spirituality" (p. 216). The author advocates strongly for the revitalization and reviving of her Nation's laws and sheds light on the adaptation that has taken place to ensure the survival of the laws so that they may rise again.

The story work that Sandy presents in her research proved to be a good foundation in moving forward ongoing Secwépemc research. Connor (2013), who studied Secwépemc law as it relates to the development of a future Secwépemc child welfare system, distilled Secwépemc laws and principles through the examination of Secwépemc stories. The researcher engaged with six of the seventeen Secwépemc communities to ensure a community informed analysis of their traditional stories. Connor compared her findings with language research examining Secwépemctsín. This research identifies Coyote's teaching of the seven sacred laws upheld by the Secwépemc Nation and grounding them in their values of "respect, spirituality, trust, humility, patience, generosity, and honesty" (p. 6). Connor recognizes that the model that is to be developed must be able to address modern day issues faced by the Secwépemc people. Connor states that future research should further expand on her work to understand where, when, how, and to whom these laws can be applied.

This earlier research supports the ongoing exploration of jurisdiction done by Northern Secwépemc te Qelmucew (NStQ). In the pursuit of jurisdiction NStQ had Tobin (2016) compile a report to examine and evaluate Indigenous child welfare praxis around the world to assist NStQ in the development of their own unique Northern Secwépemc model of child welfare. Tobin recalls the traumatic and genocidal history of colonization and the ways in which it continues to impact Indigenous people and interrupts the wellness and cultural transmission and practice of the Secwépemc Nation today. Tobin discusses the evolution of their local Delegated Aboriginal Agency and the challenges the Secwépemc have faced because of imposed policies and discriminatory funding models. Tobin (2016) offers recommendations for future funding models, family and community driven process that are inclusive to the children and youth who will be impacted. Tobin proposes future research that will need to be considered to implement a sustainable and Nation lead child welfare service, including models for service delivery, collaborative engagement processes, Secwépemc specific training, and an

in-depth analysis of the international laws that may impact the Secwépemc jurisdiction and a review of how other Canadian First Nations are moving jurisdiction forward.

More recently a study by Jules (2016) sought to discover how to utilize Indigenous knowledge in policy and service design and “change the story for Indigenous/Secwépemc children and families” (p. i). Jules (2016) considers the historical impacts of child welfare on Indigenous people and the barriers, past and present, to Indigenous service delivery, including inadequate funding models, Western policy, and legislation all of which have resulted in a disproportionate number of Aboriginal children in care. She focused on a strengths-based perspective of caring for children and families and examining how children and families were cared for in Secwépemc society. Jules (2016) acknowledges the strides made to improve child welfare policy development and service delivery to Aboriginal children and families and challenges researchers to go further to ensure policy and practice are community driven and informed. This offers a community and culturally based framework for analysis as well as traditional and existing best practices that must be supported and upheld. Jules calls the framework *K'wseltnéws* (interrelatedness/we are all related) which embodies the intent of the framework as well as the worldview of the Secwépemc people. In order for leaders in child welfare to put into action the inspiring work that has been and continues to be done by the Secwépemc Nation, we must understand emerging Indigenous leadership and how to navigate the worlds within which we do this important work.

Navigating Two Worlds

It has been widely understood in the literature that Indigenous leadership must walk in two worlds (Cajete, 2016; Ignace & Ignace, 2017; Jules, 1999, Martin, 2011; Ruwhiu & Elkin, 2016). Child welfare services are funded by both the Federal government, for on reserve service delivery, and the Provincial government, for urban service delivery (Jules, 2016; Sandy 2011; Tobin, 2016). In both cases Indigenous people in British Columbia are forced to follow government legislation and will

continue to do so as they transition to Indigenous based jurisdiction. For those communities that provide their own services there is a need to ensure those services are sustainable, wholistic and collaborative (Tobin, 2016). In any case working within a two-eyed seeing approach will improve and support service delivery to people who at times may feel disempowered not only by the dominant culture but also their own Indigenous community due to the impacts of assimilation (Thomas, 2016). Two-eyed seeing is an approach that recognizes the need and the beauty of seeing the best in the world around us including using one eye to see the strengths of Indigenous knowledge and one eye to see the strengths of Western knowledge, acknowledging neither as right or wrong but rather bringing them together to benefit all (Thomas, 2016). We must also remember that Indigenous people for generations were disconnected from their Native language and many do not know the language of their ancestors but that does not diminish who they are as Indigenous people, for example the fact that my father was non-native does not take away from the fact that I am a Dené woman and the fact that my children could be registered as Secwépemc First Nation does not diminish that fact that they are also Dené (Thomas, 2016). In leadership it will be critical to honor all the Indigenous people we serve and work alongside, and have a strong understanding of the dominant culture to ensure our ability to be strong advocates for our communities and our organizations.

To help us understand this concept from a personal perspective Martin (2011) takes readers on her journey of self discovery and cultural connection. Using the hand drum as a metaphor and tool for her learning and connecting to her homeland, Martin discusses the importance of the relationship to the world around her including her Secwépemc heritage and how she utilized ceremony and cultural knowledge transmission such as drumming, singing, and sharing circles to share and gain insight. She talks about the importance of understanding who we are, and where we come from, to help ground us even when our life's journey takes us to new places. Martin believes that as Indigenous people in

academia navigate both the Western world and their own Indigeneity, they must maintain a balance that upholds and celebrates who they are as Indigenous people.

Martin's (2011) findings support that of Cajete (2016), who argues that Western leadership theory is based on Western epistemology that is significantly different from what occurs in an Indigenous relational world. Cajete (2016) states that communal and culturally relevant forms of leadership are what matter most for Indigenous people and Indigenous leaders are developed out of a community context of affection, affiliation, and education. Cajete (2016) defines leader affection as being in relationship with their community by reflecting affection for their followers and creating group solidarity, resulting in reciprocal care and respect from the follower. Affiliation in Cajete's research refers to the balance and fluidity of relationships between all of creation and time, past, present and future and the natural transmission of knowledge. Bringing back traditional forms of education is the key concept of Cajete's research in terms of understanding that formal academia built on Western epistemology reinforces Western paradigms.

Stonefish (2013) also recognized that impacts of dominant Canadian culture on First Nations as a subculture and through her research aimed to determine the relationship among implicit leadership preferences, values, and acculturation. Like assimilation, acculturation is defined in the research "as the process that occurs when two or more groups with different cultures come into firsthand contact with one another on a continuous basis which results in change in one or more of the groups" and it can be a voluntary process or, in the case of Indigenous people, it can be an imposed process (Stonefish, 2013, p. 27). Stonefish (2013) found that although the participants forged a strong connection to mainstream society, they also maintained their own distinct identity and characteristics. The participants understood the interconnected nature of the relationships to their nation and the environment, valued these relationships, and felt a responsibility in maintaining them. In addition, Stonefish (2013) found that hierarchal models found in mainstream bureaucratic organizations do not align with the decentralized

or flattened, relational models of traditional Indigenous societies and may not be conducive to recruiting and retaining Indigenous employees. Although Stonefish found some common ground between mainstream leadership and Indigenous leadership, however prioritizing Indigenous perspectives, in terms of what First Nations envision in a leader when working within Indigenous communities, is an important recommendation moving forward. Stonefish (2013) contends that Indigenous approaches contribute to promoting capacity building and productivity in other cultures and what First Nations envision leadership to be will benefit society. Prioritizing Indigenous perspectives in the workplace will also contribute to recruitment and retention of an Indigenous workforce. Finding a specific approach is unlikely and it would seem that collaboration in leadership will be most beneficial.

Voyageur, Brearley, and Calliou (2015) bring together the contributions of authors that shed light on a need for collaborative leadership approaches and willingness to invest in relationships inside and beyond the boundaries of community. They found that the research points to leadership that is grounded in their culture and local knowledge and drawing on experience. Voyageur, Brearley and Calliou (2015) state that “Restorying brings together stories of knowledge and healing within the cultural context of their Indigenous communities—with pain and despair intertwined with creativity and possibility” (p. 330). Restorying is a way to acknowledge the history or colonization and the intergenerational trauma that we continue to experience as Indigenous people and allows us opportunity to rise up and see the strength that allows us to prevail in the face of devastation. The authors depict storytelling as a way to connect us to each other, to the past, present and future; restorying is a restorative process that makes space for healing and remembering who we are. Strong leadership involves deep listening to our knowledge keepers, connecting with our community, and navigating a globally connected world. Voyageur, Brearley, and Calliou (2015) emphasize the evolution of new Indigenous leadership that needs to have modern expertise and traditional understanding.

There was plenty of research to support the emergence of a new style of leadership that is deeply rooted in our Indigeneity, and our interconnected reality. From a two-eyed seeing approach, collaborative leadership could be the most significant contribution in term of bringing together two worlds. Recognizing and utilizing the gifts in our non-Indigenous allies to support community wellness prioritizes Indigenous perspectives and ensures a wholistic approach to practice. Working within the Secwépemc Nation jurisdiction, it will be imperative to avoid being the new agent of child welfare and understand that interconnectivity between two worlds does not necessarily mean integration and we must ensure that the pendulum shifts towards Indigenous praxis, epistemology, and ontology as we develop our Secwépemc theory and model of human service leadership (Christian, 2010).

Theory

Outside of the field of social services there has been a great deal of research on Indigenous leadership around the world and the literature reveals that theory is refined over time and most of it has relevancy in some aspect (Nawaz, Kahn & Zakeer, 2016). The relevance of a theory is dependent on the situation within which it is applied, for example, political or community leadership and administrative or organizational leadership may hold the same values and cultural grounding but context within which they function are very different (Nawaz, Khan & Zakeer, 2016). Many researchers and practitioners have agreed that the evolution of leadership theory and style seeks to demonstrate that leadership is a flexible developmental process, and new research is adding to the knowledge and evolution of that which came before (Nawaz, Khan & Zakeer 2016). What we have learned thus far is that although there is something to be learned from our Western counterparts, their leadership models suppress our own Indigenous ways of being and knowing and further remove us from liberation. There is no research available regarding models of human service leadership based on the restoration of Secwépemc ontology (ways of being), epistemology (ways of knowing), praxis (practice), and pedagogy (ways of doing). To support a successful transition from the current provincial

child welfare regimes in BC to the implementation of Secwépemc jurisdiction it will be essential to develop human service leadership that is reflective of Secwépemc traditional leadership values and principles and that can support the Nation in overcoming the consequences of settler colonialism.

Indigenous researchers are looking at the various theories that have evolved over time in the process of developing and understanding their own unique theories of leadership. Robert Greenleaf introduced Servant leadership theory that claims that the most effective leaders are servants to their people and that they get results through whole-hearted attention to their follower and the needs of their followers (Mann, 2016; Nawaz, Kahn & Zakeer, 2016; Ruwhiu & Elkin, 2016; Stonefish, 2013). Much like Authentic leadership, Servant leadership puts emphasis on collaboration, trust, empathy, and ethics. Servant leaders contribute to the well-being of others and are motivated by their social responsibility (Mann, 2016; Nawaz, Kahn & Zakeer, 2016). This style of leadership supports followers to become autonomous and knowledgeable (Nawaz, Kahn & Zakeer, 2016). Similar to the Indigenous research, the Secwépemc research described leadership as being in service to the people and their communities (Ignace & Ignace, 2017; Jules, 1999; Stonefish, 2013). Stonefish (2013), identifies the relational power inherent in servant leadership and having a leader that will receive influence rather than exercise influence is incredibly powerful and creates space for a reciprocal relationship of receiving and giving back that empowers followers.

Ruwhiu and Elkin (2016) take a close look at the convergence of two fields including servant and Māori leadership. The overall aim of their research is to place these two fields alongside one another to develop knowledge of the two perspectives of leadership theory and to enhance the contribution of these approaches from an Indigenous perspective. The researchers define Servant leadership as people-oriented stressing personal integrity and service to others (Ruwhiu & Elkin, 2016). It was understood that stewardship, empowerment, building community, trust, honesty, appreciation' of others and an altruistic ethic of care are some of the qualities servant leaders embody and enact. The authors also

make a distinction between the two approaches; they suggest a unique system of leadership is derived from cultural criteria bound to the norms, protocols, traditions, kinship systems, economics, politics, and social processes that are central to Māori society (Ruwhiu & Elkin, 2016). It was expressed that Māori leadership embodies cultural values suggesting that their conceptions of life energies including “whakapapa (genealogies), wairua (spirituality), mana (inherited and endowed authority), mauri (life force) and hau (reciprocity)” (p. 309) influence leadership and, like servant leadership, these practices are people-oriented and constructed for the care of and well-being of people and their organizations. Ruwhiu and Elkin challenge researchers to consider the type of research they support and teach when it comes to leadership. Having a strong understanding of the collective interdependence amongst people and between people and all of creation is essential. Ruwhiu and Elkin (2016) noted, most of the Indigenous research mention relationality and relationship as a key approach to leadership.

Stewart and Warn (2016) explore an emerging style of leadership in Australia that has been born of the need for Indigenous people working between two worlds. This research included ten Australian Indigenous leaders who drew on their Indigenous identity while working under colonial policies and meeting the demands of colonial society. Stewart and Warn (2016) propose that a relational style of leadership will be more prominent in Indigenous leaders who have a strong Indigenous cultural knowledge and identity and who are navigating the dichotomy of Indigenous and colonial worlds. These leaders utilized an integrated approach to leadership that included patience and engagement. The participants acknowledged that they were strongly influenced by their connections and the mentorship and knowledge transmission that came from their family, friends, and community. As with the Secwépemc literature, these researchers found that, for the Aboriginal and Torres Strait Islander people, where one comes from is the basis for acceptance and is an integral source of strength and identity. Stewart and Warn (2016) also found the need for networking among Indigenous leadership was important and fit with the other research in terms of relationality and connection as a source of

belonging, grounding and collective identity (Henry & Wolfgramm, 2018; Minthorn, 2014). The findings in this research mirrored that of the research by Stonefish (2013), Martin (2011), Jules (1999) and Cajete (2016) in that the participant leaders in Stewart and Warn's (2016) research found that they were challenged to reconcile the constrictions of public policy and bureaucracy with the responsibilities they have in service to their community. Stewart and Warn (2016) noted that this style of leadership often does not measure up in the fast paced, mainstream, non-Indigenous world and on the other end of the spectrum, they recognized that Indigenous leaders working within mainstream organizations or constraints created tension for them in their Indigenous community; Martin (2011) had this same finding.

Kenny (2012) offers an Indigenous leadership theory that forces one to consider the absolute relationality of the leadership role to this world and beyond and our connection to the past, present, and future. Kenny (2012) identifies that the contributors to the book and other researchers' concept of leadership culminates in foundational themes for leadership:

These concepts are embodied – they are premised on the idea that the parts of our being cannot be separated. We are whole. Our mental concepts are one with our bodies, hearts, spirits, and souls. Land, ancestors, Elders, stories, women, grandmothers, parents, language, education, community, performing arts, knowledge, relationships, friends, culture, collaboration, healing, and resilience – these are the concepts that unite our worlds. (Kenny, 2012, p. 12).

Kenny (2012) states “The road to leadership is paved with land, ancestors, Elders, and story - concepts that are rarely mentioned in the mainstream leadership literature. They are embodied concepts unique to Native leadership” (Kenny, 2012, p. 4). Kenny (2012) understands that present-day Indigenous leaders must navigate the complex environment of mainstream society and Indigenous societies and goes further to recognize multiculturalism and globalization. The author points to the layers of colonization and oppression that continue to exist today. Kenny observed that non-hierarchical, spiritual leadership is an important concept and was identified in a great deal of literature. In the literature she reviewed, she noticed leadership qualities that align with much of the literature I have

reviewed including accomplished, integrity, skilled, certain attributes or gifts, commitment to their community, humble, fluid, and influential. Charisma in a leader was shown to support change management (Kenny, 2012).

The word “authentic” or the term “authentic leadership theory” showed up a great deal in the literature on Indigenous leadership, but it was a rare find in the Secwépemc research which could be a result of language barrier and translation between English and Secwépemctsín (Billy, 2009; Trinidad & Brown, 2015; George, 2010; Khalifa et.al, 2016; Kenny, 2012). According to the Merriam-Webster online dictionary authentic has the follow meanings

worthy of acceptance or belief as conforming to or based on fact; conforming to an original so as to reproduce essential features; made or done the same way as an original; not false or imitation: REAL, ACTUAL; true to one's own personality, spirit, or character. (Merriam-Webster, 2020).

The Secwépemc people embody authenticity in terms of their history, culture, values, language, traditions and Kúkpí7 Christian’s words “in the blood of the people here are the blood of our ancestors, our DNA, we’ve been on the land for thousands of years” epitomizes this authenticity (Esk’etemc, River Voices Productions, & Williams, 2018).

Bill George popularized the term authentic leaders and states that authentic leaders demonstrate five qualities: pursuing purpose with passion, practicing solid values, leading with heart, establishing enduring relationships, and demonstrating self-discipline (George & Sims, 2007, p. xxxi). George and Sims (2007) points out the importance of having a strong sense of self-awareness and self-acceptance which is a good fit with social work practice and personal wellness. In social work it is important to locate oneself in the work so we can understand how one’s decision making is impacted by our own professional and personal experiences, values, culture, morals, integrity, and ethics. How employees perceive authentic leadership is a strong predictor of job satisfaction, organizational commitment, and happiness in their workplace (Jensen & Luthans, 2006). Authentic leadership can also lead to lower levels of emotional exhaustion and cynicism and an increase in performance and trust (Laschinger,

Wong & Grau, 2013). Being authentic correlated with a stronger sense of personal well-being. Authentic leaders have the choice to show up and be real, be honest and let their genuine selves be seen (Brown, 2018). The importance of values, integrity, ethics and team building that is upheld in an authentic leadership style, that supports leaders in staying true to who they are, are key elements that could lead to the success of Indigenous family serving organizations and align with a Secwépemc leadership style.

A more recent version of authentic leadership is the ‘Courageous Leadership’ principles promoted by Dr. Brené Brown (2018). Brown shines a light on courage and the ability to be vulnerable in leadership and states that it is the key to success as a leader. Brown (2018) expands on the definition of leadership as anyone who looks for the potential in others and in processes and is willing to grow that potential. Brown (2018) explores what it takes to be a daring leader and create an organizational culture rooted in courage and whole-heartedness. Brown’s (2018) research is a “culmination of over twenty years of data collection, new research, including 150 leaders from around the world, program evaluation, and coding 400,000 pieces of data” (p. 3). Brown (2018) encourages leaders to put their protective armour down and embrace vulnerability and recognize that we do not know all the answers and we need to live our core values, embrace empathy, trust, and curiosity and know that we will absolutely fail at some point and that when we do we have the ability to rise even stronger and do even better. In the turbulent field of Indigenous social work, I cannot explain the kind of courage it takes to be vulnerable when, as a leader I have experienced lateral violence regularly and am under the scrutiny of those who have never worked in the field of social work waiting to point out my failures. I look forward to the day that we choose to stand each other up to be great and good because we are all related, interconnected, and together we can undoubtedly stand up Secwépemc jurisdiction over children and family services (Christian, 2010).

Consideration should be given to the idea that simply because a quality of leadership was encapsulated in a Western theory does not necessarily mean it originated in Western society. These theories (authentic and servant) align with Indigenous leadership because they have the same qualities that Indigenous people identify as important in their own leadership. Thus, it is not far fetched to say that these Western leadership theories have been impacted by, or even originate with, Indigenous people around the world, this should be a consideration for future researched.

Indigenous Leadership

An absolute definition of leadership is illusive in the literature and what it has shown is that leadership is fluid and dependent on context (Nawaz, Kahn, & Zakeer, 2016). As mentioned earlier finding research about Indigenous human service or child welfare leadership proved to be challenging and in fact, I could not find any such literature. Given that this paper is about leadership specific to human services in Indigenous communities it is imperative to understand leadership in human services and what that entails. As we shift practice away from the colonial concept, we will take the time to understand what leadership looks like locally and around the world and discover the Secwépemc connection to other Indigenous leaders' experiences and praxis as we try and find a convergence of Indigenous leadership and leadership within the arena of human services.

The literary accounts of the history of colonization and the development of child welfare show the impacts of social work are far reaching and have had devastating effects on our Indigenous communities today. As a result, First Nations in BC entered into Delegation agreements with the Provincial government aimed at providing culturally relevant prevention and intervention initiatives to restore family unity and holistic wellness and move closer to reviving First Nation jurisdiction (Mann, 2016). The result was less than perfect in that delegated services still had to work under the imposition of government policy and discriminatory funding (Jules, 2016; Sandy, 2011; Tobin, 2016). Trying to integrate culture into a foreign and colonial model, although better, is still far from where we need to

be. This system has created a perfect storm within which leaders and their staff function under severe work-related stressors including, organizational change, government oppression, community conflicts, vicarious trauma, and public/media scrutiny (Berntovicz, McDaniel, Brittain, & Dickson, 2013; Hormann, 2018).

These stressors create a turbulent environment that can have organization wide impacts and requires a resilient workforce. Hormann's (2018) Strength and Shadow Model identifies that the health of child welfare service delivery organizations has been negatively impacted by organizational trauma, and it is not a stretch to suggest that trauma has become embedded in Delegated Aboriginal Agencies (DAA) across Canada. Hormann (2018) identified organizational trauma and that an organization is affected by trauma in a similar way to that of an individual. It has been my experience that the history of trauma to our communities and their people, compounded by the lack of resources for DAAs and communities, and the model of service delivery imposed on DAAs has resulted in communities and community members lashing out at their own child and family service agency. Human service leaders must be committed to the health of the organizations within which they work. Hormann (2018) explores resilience in the face of organizational trauma and the importance of resilient leaders to support organizational wellbeing. Hormann (2018) offers strategies to effectively increase individual and collective resilience while addressing organizational trauma. Understanding the characteristics that underlie resilience that support the systemic resistance of trauma is the primary purpose of Hormann's (2018) research. This article speaks to Coutu's three characteristics of resilience, including "facing down reality" or "acceptance of people, places or things as they are", "searching for meaning" or having strong values and beliefs, and "ritualizing ingenuity" or the "ability to improvise within established practices or procedures" (Hormann, 2018, p. 5). Hormann (2018) identifies that hope, recognizing future possibilities, and a strengths-based approach are aspects of leadership that are essential to establishing organizational wellbeing and building an organizational culture of resilience.

In her dissertation, Vito (2016) explored how social work leaders conceptualized and practiced leadership and how their practice was influenced and shaped by, organizational culture. This research involved three child service organizations and employed qualitative research that included multiple case studies, interviews and observations with fourteen leaders, focus groups and questionnaires with twenty-seven supervisors. Vito (2016) offers a deeper understanding of leadership satisfaction and development in the field of child services and the ways in which external variables impact leadership. Going into this research, Vito (2016) conjectured that participatory leadership and a collaborative learning environment are important aspects of leadership practice. According to Vito (2016), participatory practice is a strengths-based approach that empowers and engages others in the process of innovative and reflexive discourse, decision making, and planning. What the author found was that the multiple layers of conflicting external variables have a significantly negative impact on the leadership style and although a participatory approach has its merits in leadership, the scope needed to be broadened. She also identified key strengths within the organizations she engaged with. The foundational leadership skills Vito (2016) found included “visioning, influencing others, communication, teamwork, problem-solving, and recognition” (p. 251). Another noteworthy finding was the cultural dissonance that can be experienced by leaders in human services that are forced to apply ministry expectations with Indigenous people. Vito (2016) suggests further research on emerging leadership models and types of leadership training and development will be required to support successful leadership in the complex and ever shifting field of human services. Creating strong support systems amongst leaders, partners, and front-line staff offer an opportunity to build the resilience necessary to navigate this tumultuous profession.

Similar to the research of Stewart and Warn (2016), Henry and Wolfgramm (2018) offer additional insight into relational leadership through an Indigenous lens. They write about relational leadership as enriching knowledge of social processes concerning leadership and organizing, and they

go on to identify leadership as a way of being in relationship with others which supports the Secwépemc worldview. Henry and Wolfgramm (2018) wanted to understand the dynamics of leadership through the experience of Indigenous leaders and how Indigenous ways of being and doing contribute to the literature on leadership. In the article the researchers identified the foundations of Māori leadership as being spiritual/divine, ancestral, geographical and terrestrial, social spheres, and having feminine principles. They emphasized the importance of traditional introductions including a statement of lineage as a way of identifying the layers of relationship, present and ancestral, making the important connections of the past to the present; this personifies relational leadership (Henry & Wolfgramm, 2018). They go on to share the deeper meaning of the Māori word most associated with leader, Rangatira, which in an English translation means chief “who demonstrates the ability to weave diverse groups of people together” (Henry & Wolfgramm, 2018, p. 208). Henry and Wolfgramm (2018) conclude that relational leadership emerges from Indigenous ontology and praxis and being in relationship with the collective group as well as understanding the influences of colonization and shifting towards empowerment and transforming the future to advance individual and shared objectives.

According to Mann (2016) the Carrier people, traditionally occupying North-Central British Columbia, believe that all things are interconnected and as a result their leadership style cannot be compartmentalized. Mann (2016) undertook research to better understand Northern Carrier First Nations leadership qualities and practice to support leadership development within Carrier organizations. Mann (2016) understands that Western models of leadership may not fit with the self-determination efforts of the Carrier Nation and that negative consequences are conceivable when this model of leadership is deployed within the Carrier Nation. Mann (2016) confirmed that there were some practices and qualities within Western leadership that aligned with the Indigenous qualities that arose in her findings. Mann (2016) identified that these Western models included servant leadership

and authentic leadership. Mann developed a definition for leadership as “individuals who attract followers based on their knowledge and applied skills” (p. 24). What she found was that the Carrier leaders understand that leadership is learned through mentorship and is in service to their community. Mann’s (2016) research identified the need for a balanced lifestyle that included health and wellness in these four areas: spirituality, physical, mental, and emotional. Reciprocity in relationships was an important aspect in terms of giving and receiving respect. Leaders need to be skilled in communication, active listening, dispute resolution, effective decision making, shared visioning and achievement (Brearley, Hamm, Paton, & Rose, 2008; George, 2010). Of note, was the unapologetic honesty of the Carrier leaders engaged in the research, for example, according to Mann (2016), Carrier leaders will be honest and direct in their delivery regardless how it makes others feel or how uncomfortable it may be. As with all the Indigenous literature in this review, Mann (2016) also found that an interconnected philosophy was held within the Carrier Nation. Finally, Mann (2016) noted that for the Carrier leaders it was important to have the ability to walk in two worlds; living and experiencing the Carrier culture and having a strong understanding and being educated about the Western culture that dominates today.

The Secwépemc research showed that women play an important role in their communities from behind the scenes (Ignace & Ignace, 2017). It was also determined that most of the recorded history of Indigenous people was done by male European missionaries and explorers who focused on male roles in Indigenous communities (Dawson, 2019; Jules, 1996). Today Secwépemc women have stepped into the field of leadership in increasing numbers and, in my experience, generally lead the work in terms of social services. Dawson (2019) explores the restoration of balance in Kwakwaka’wakw families and communities through the traditional roles of matriarchs and women in leadership and governance. In her research Dawson engaged eight participants from the Kwakwaka’wakw Nation and used a Kwakwaka’wakw-centred inquiry method that included ceremony and kitchen table conversations. Dawson (2019) addresses the need to privilege Indigenous epistemology in the reclamation of ancestral

teachings in relation the women's roles as leaders. In her review of the literature Dawson (2019) finds that there is an uprising of Indigenous people revitalizing and upholding their Indigenous practice and decolonizing community, governance and leadership, and understanding the essential leadership roles women have in ensuring strong healthy future for the community members alongside their male counterparts. The recommendations that Dawson (2019) presents includes the reframing of Kwakwaka'wakw governance systems to include women, develop resources to reclaim ancestral teachings regarding the role of women in governance, partner with post secondary institutions to support a paradigm shift in governance and leadership training, and engage the BC government in systemic change that supports equity for Kwakwaka'wakw women. Dawson (2019) found that her research supported the significance of both men and women in leadership in Kwakwaka'wakw families and tribes and that there needs to be shift away from Western paradigms that continue to marginalize women's roles in leadership and governance.

Developing Secwépemc leadership in human services

To restore family services that align with Secwépemc values, we need leaders, that work together with the people, build strong relationships, and respect their worldview. In my experience in the field of social service, there is frequently a gap between knowing what is needed for the development of leadership and knowing how to accomplish it. Leadership can include positions of authority, and it can also be informal and be held at many levels (Brown, 2018). For example, Jules (2016) identified Secwépemc leadership within households and kinship networks. I believe leadership practice that supports transformation will be grounded in the interconnected worldview of the Secwépemc Nation and in turn shift family services to meet the needs of Secwépemc families today in a way that creates opportunities for future generations of Secwépemc people to reach their full potential and meet their own needs without the need for, or intrusion of, child protective services.

Billy (2009) takes a close look at the unique Secwépemc epistemology and pedagogy, the ways in which this was disrupted, and she identifies a framework for a Secwépemc Education model. Billy (2009) recognizes the need for a decolonization process to take place in order to restore Secwépemc culture for future generations. The participants included 5 elders from four of the seventeen Secwépemc communities and 6 Secwépemc parent participants mostly from one of the Secwépemc communities. Billy's (2009) research findings point to the essential task of culture and language transmission, the challenges that continue to hinder Secwépemc people, and she identifies key teachings and values of the Secwépemc people. Billy (2009) identifies the need to research traditional governance/leadership models that include models of decision making and communication.

Ignace and Ignace (2017) collaborate on a comprehensive examination of the Secwépemc peoples' ancient connection to the land and the injustices they have endured. The authors have connected the emergence of their nation to the environmental history of the region. For the purpose of this review I will be focusing on two chapters. Chapter one is an introduction to the authors and to the Secwépemc people and their history and chapter ten shares the concept of the Secwépemc political system and how leadership functioned in the community and the manifestation of authority. Through their lived experience and research, the authors take us on a journey through stories and deep connections to the land and of creation. Ron Ignace recounts his grandmother's last instructions to "leave the reserve in order to find out 'what the séme7 (white people) are up to' and then to come home and help my people" (P. 6), a sentiment shared in most of the Indigenous literature in this review in terms of understanding colonial society and staying connected and upholding your responsibilities to your people, your culture, and land that gives us life (Ignace & Ignace, 2017). Ignace and Ignace (2017) share the value of deep listening and patience when the elders are sharing their stories and understanding that if you are listening you will get the answers to all the questions you are asking, but you have to be willing to do the work to understand.

One overriding theme throughout the book, is that despite the theft of their land and the attempts to eliminate their language and way of life, the Secwépemc people have managed to maintain and advance their culture thanks in part to their laws and traditions that have been passed down through storytelling from generation to generation. They reflect on leadership as a shared responsibility with specific roles within the community. Leadership was in relation with the needs and direction of the community. Kúkpi7s were role models that worked toward community consensus and facilitation, negotiation and listening are critical skills for a Kúkpi7. Ignace and Ignace (2017) understood women to hold an important role in Secwépemc politics from “behind the scenes” (p. 370) as they offered advice from their “domestic domain” (p. 371), however, they also acknowledge that the information they gathered came from post-colonial experience and recordings. Jules (1996) and Dawson (2019) both mention that more research needs to be done in this area because at the time when early researchers were recording the ways of the Indigenous people, like James Teit, women were not of particular interest likely as a result of patriarchal nature of Western society. Ignace and Ignace (2017) understand that “narrative connects human experience to land, ancestors, and the Indigenous laws of living on this land” (P. 10). They acknowledge the evolution of the Secwépemc Nation and the need to use the tools of the dominant culture without copying them.

In her work, Jules (1999), acknowledges the contemporary struggle of Indigenous leaders and how they have continued to evolve and adapt to the ever-changing world around them and that today's leaders need to look to elders for guidance. Through the examination of literature and a series of interviews with three Elders and former leaders from the Secwépemc Nation (2 Elders) and the Nu-chah-nulth Nation (1 Elder) Jules (1999) considers the features of Indigenous leadership through Indigenous epistemology, ontology, and praxis. Recognizing the increasing need for Indigenous leaders, as Indigenous people exert their right to self determination and establishing their own governance models, Jules' (1999) aim was to develop an Indigenous model of leadership that could

inform leadership training and in effect, build capacity for Indigenous people to step into academic administrative roles. Jules (1999/ cites six leadership qualities that align with the qualities identified by the Elders interviewed in her research. These traits include being in relationship with the people, remaining humble and supportive, being wise, serving the people, having integrity and honesty, and being influential (Jules, 1999). Jules (1999) recognizes the influence of non-Native cultures on leadership models and although she states that non-Native models are not suitable for describing Indigenous models of leadership, she found evidence that they are applicable to the Indigenous context in some respects.

Epistemology

According to the literature, Secwépemc worldview is understood through the interconnectedness of all things past, present, and future and is based on the natural world (Billy, 2009; Ignace & Ignace, 2017; Jules, 1996; Jules, 2016). The way in which one makes sense of their life and experiences originates from their epistemology (ways of knowing), ontology (ways of being), and pedagogy (ways of doing). Knowledge is gained through all our relations and it is a reciprocal process (Hart, 2010; Kovach, 2009). Secwépemc epistemology includes the connection to all of creation and ways in which we learn from the land, spiritually, emotionally, mentally, and physically (Ignace & Ignace, 2017; Sandy, 2016). According to Billy's (2009) research the Secwépemc epistemology emanates from their traditional territories and resources. Billy (2009) explains Secwépemc epistemology as being "comprised of one's personal set of kinship, experiences, relationships, knowledge of community, practices, spirituality, and history" (p. 28) and "is found in theories, philosophies, histories, ceremonies, and stories as ways of knowing" (p. 28). Billy (2009) points out that the Secwépemc view of the world will never be exactly as it was prior to contact but she understood that, based on her research and previous research, it could be recreated.

Challenges

There are many challenges in the field of Indigenous family services, one such challenge faced by Indigenous social service leaders is the history of trauma and disconnection Indigenous people have experienced through the residential school era and then the evolution of child welfare has left lasting scares, mistrust, and led to cycles of abuse including lateral violence (Jules, 2016; Brant, 2017; Connor, 2013). Lateral violence is discussed in Connor's (2013) research in which the story "the White Arrow of Peace" (p. 33) is reviewed and it is stated that the two boys in the story "Atahm and Wulpáxen were bounced around because people thought they were being yéwyut (nuisance) and weren't learning the proper ways (said) – believed to have violated societal expectations and governing principles for appropriate behaviours (unsaid)" (p. 34). It is important to note that Connor (2013) is referencing lateral violence within the Nation and defines it as oppressed people lashing out at one another. We must consider this as the Secwépemc Nation moves closer to reinstating their jurisdiction and delivering their own family services. In this instance, it could be suggested that this story could describe the death of the Provincial regime of child welfare within the Secwépemc Nation as the Secwépemc people look out for the good of all their people just as the boys were killed in the story referenced here because they could not be trusted and they were a threat to the people. The research also states that "their people failed them [Atahm and Wulpáxen] by not looking after them when they were young and vulnerable" (p. 34) and we should be weary of this as the Secwépemc jurisdiction is implemented as it will be young and vulnerable in its early stages and will need a lot of direction and support from the Secwépemc people. It will be important for family service leadership to be aware and engage with the communities they serve. Although there has been a shift to incorporate First Nations culture and values into service delivery models this shift is restricted by provincial and federal laws and policies (Tobin, 2016). It has also been made clear throughout the literature that when we Indigenize Western models of practice, they remain Western Models of practice. It will be critical to address these

challenges to ensure a future where practice with Secwépemc family services is grounded in Secwépemc values, culture, and language.

Mann (2016) and Kenny (2012) both found that to be effective we need to collaborate, find common ground, have shared goals, and be invested through community action. Ivory (2009), Kenny (2012), Ottman (2005), and Stonefish (2013) identified the idea that current practice does not reflect an entirely Indigenous approach to leadership, and that we are still deeply enmeshed in the leadership style of the dominant culture. The idea that Indigenous people are now living in an environment that is strongly influenced by Western perspectives is prevalent throughout the writings (Ivory, 2009; Jules, 1999; Kenny, 2012; Mann, 2016; Stonefish, 2013). It will be exceedingly challenging to identify uniquely Secwépemc Leadership traits that have not been impacted by colonization. Western practice is entrenched in the programs and services that have been put in place, or are funded, by colonial systems such as Indigenous Services Canada or the provincial government (Jules, 2016; Mann, 2016; Tobin, 2016). Indigenous political leaders and institutional leaders have had to operate at the interface between Colonial and Indigenous society and have inadvertently created a style of leadership that has cross-cultural attributes (Stewart & Warn, 2016). As the Secwépemc Nation communities gain greater control over the institutions impacting their members they will need to ensure these organizations have strong and effective leadership.

The literature discusses the relevance and necessity of ensuring we are applying our own Indigenous ways in leadership. As Indigenous people, we must stay true to who we are (Stonefish, 2013). Much of the research states that in order to have an impact in any work we do as we move towards healthy whole Indigenous communities, we must live our Indigenous ways not only in our private lives but in our work (Ivory, 2009; Ottman, 2005; Stonefish, 2013). Some of the literature speaks about the long history of mentoring and training leaders from a very young age (Ivory, 2009; Jules, 1996; Jules, 1999; Mann 2016; Trinidad & Brown, 2015). In today's world, with the colonial

interruption, many Indigenous leaders have not been trained in this manner, even more so for administrative leaders. Having said that, I believe strongly that our life experiences have guided us to where we are in our life's journey and, in that sense, trained the leaders of today.

Key Findings

The literature confirmed that Indigenous cultures have common traits in regard to how leadership is defined and taught and because this research was centered on Secwépemc leadership in family services, the common themes were considered in terms of alignment with the Secwépemc literature. The common themes found regarding leadership that aligns with the Secwépemc literature include colonial interruption, interconnection, relationship, values, land, deep listening, oral history/story telling, Indigenous language and spirituality (Ignace & Ignace, 2017; Jules, 1996; Jules, 2016; Sandy, 2011; Sandy 2016). The research also points to the idea that First Nations community leaders do not appear to differentiate their work from their everyday lives and responsibility to the community in which they live (Ivory, 2009; Ottman, 2005; Stonefish, 2013).

K'welselktnews (All beings are related)

The interconnections between all things including the past, present, and future, our ancestors, and all of creation in the physical world was spoken to several times in the research (Christian, 2010; Ignace & Ignace, 2017; Jules, 2016; Kenny, 2012; Mann 2016; Sandy, 2011; Sandy 2016; Trinidad & Brown, 2015). Understanding leadership from this perspective will be fundamental in practice within the Secwépemc Nation, as it is discussed in most of the Secwépemc literature and appears to be central to their way of living and one of their guiding principles (Billy, 2015). Jules (2016) and Jules (1996) both speak of children being sacred gifts to the people so, with this in mind, and understanding K'welselktnews (All beings are related) it becomes clear why removing children from their communities would be one of the most pivotal events that attributed to decimation of a traditional way of life for the Secwépemc people. I understand that children are our closest link to the spirit world because they

recently came from the spirit world. In human services, particularly in Secwépemc child welfare, leadership will have to be taught and have a clear understanding of how children are connected to the world so as to ensure supports and programs are in place to maintain these connections. Secwépemc children are the future of the Secwépemc people and leadership in child services needs to support and uphold the Secwépemc communities' roles in preparing their children for their future responsibilities (Ignace & Ignace, 2017; Jules, 1996; Tobin, 2016).

A major theme that came up regarding Secwépemc culture is the interconnection to the land. As a leader in the field of Secwépemc family services, I understood the concept of our Indigenous connection to the land, and our responsibility to care for the land, so the land can care for and provide for our wellness. It was clear in the literature that our human connection to the land is seminal to Indigenous people, our way of life and our wellness; it teaches us how to be in the world. At first, I was unclear how this concept connected to my role as a leader in family services. The literature made this connection clearer in terms of grounding the work, policies, and practices in this deep connection to the land and in turn the people. Being respectful is central to the relationship people have with the land and all living things on the land; all things are our teachers including such things as blueberry bushes, the water, the rocks, animals; they give us our laws (Connor, 2013; Cooper, 1994; Ignace & Ignace, 2017; Sandy, 2016). From a Secwépemc perspective, all things on earth have spirit and are our relatives no different than our human family, and it is this understanding that creates a different paradigm than the narrow Western perspective and must guide social work practice and give social workers and leaders a clear picture of Secwépemc social order and how they have managed to survive attempted genocide of their people (Billy, 2015; Cooper, 1994; Ignace & Ignace, 2017; Jules, 1999; Sandy, 2016). It will be pivotal for social service leadership to create strong, symbiotic, relationships with the community and learn how service delivery can support the ongoing revitalization of this way of life from the Nation. The original concept of leadership came from the land and without it we cease

to exist (Kenny, 2012). “We need to learn how to acknowledge our relationship to the land; the land is our culture; the land is the ashes of our Ancestors; the land provides all that we require from cradle to grave” (Christian, 2010, p. 13)

A vital aspect of our relationality as Indigenous people is spirituality as it is the core to our connection to all living things or all our relatives. Spirituality is connected to the healing of Indigenous people around the world and, more specifically, can be found in the Secwépemc literature (Christian, 2010; Ignace & Ignace, 2017; Jules, 1996). However, after years of oppression, abuse and colonization, maintaining our spiritual connections and traditions has been challenging and the introduction of trauma has had detrimental outcomes on how Indigenous people treat and trust one another within their own communities (Billy, 1999; Jules, 2016; Makokis, 2008). As a result, horizontal oppression within our own Indigenous Communities is impacting our ability to integrate ceremony in all aspects of our life including our sacred work towards self determination (Makokis, 2008). None the less, the literature points to the need to return to ceremony and spiritual connections to support the healing and wellbeing of Secwépemc communities (Christian, 2010; Corntassel, T’lakwadzi, 2009; Jules, 1996; Sandy, 2011). It is reasonable to assume that ceremony and spirituality will be an important aspect of family healing, organizational healing, and community healing. Leadership in modern day family services will need to find ways to ensure that this fundamental way of life for Secwépemc people is respected through strong reciprocal relationships.

This brings us back to the concept of the interconnection of all things. Many of the articles pointed to these relationships as being reciprocal. As Indigenous people looked after the earth, the earth looked after the people. It is our relationships that bring us together we are stronger together and in this symbiotic relationship there is great opportunity to co-create a new system of family services within strong organizations and community collaboration (Brearley, et.al, 2008). In 2009 all 17 Kúkpi7s of the Secwépemc Nation signed a declaration titled One Mind, One Heart, One Body, One Spirit to declare

their commitment to a collaborated approach to Secwépemc Nation Child and Family Services (Jules, 2016). As leaders they recognized the need to be in relationship and to stand each other up alongside their communities to ensure a brighter future for their children. This is not work that can be carried out in silos, therefore, leadership and the communities they serve must connect with one another, learn, and teach one another, build on one another's strengths and support organizational wellness so that they can approach their collective work in a good way.

Oral Tradition

Another important aspect of leadership that revealed itself throughout the literature was the passing on of knowledge through oral traditions (Connor, 2013; Kenny, 2012; Makokis, 2008; Mann, 2016; Sandy, 2016; Voyageur, Brearley, & Calliou, 2015). It is important to provide opportunities for learning and reflection to current leaders, future leaders and other employees and storytelling, singing, speaking in Secwepémctsín are great ways to engage through culture. It gives them opportunities to be insightful and connect their work to the teachings and laws of the Secwépemc people, providing a deeper connection to the Nation. Engaging in storytelling provides opportunities for leaders to remain true to the Secwépemc traditional oral roots. It may be beneficial to utilize stories and symbols when communicating with employees, Indigenous service users and Secwépemc communities. As we have seen in the literature often indigenous people draw on nature in their traditional stories to illustrate concepts (Billy, 2009; Ignace & Ignace, 2017; Sandy, 2016). When engaging with Secwépemc communities and services users, it will be important for leaders in family services to be adept at oral traditions and have the ability to use imagery as this is a communication style they are accustomed to (Billy, 2009; Connor, 2013; Ignace & Ignace, 2017; Jules, 1996; Michel, 2012; Sandy, 2011). Through oral traditions, Indigenous leaders share their vision, offer insight, teach lessons, pass on laws, and create consensus (Billy, 2009; Brearley et.al, 2008; Connor, 2013, Ignace & Ignace, 2017; Kenny,

2012; Tobin, 2016). This is a great opportunity for leaders in family services to follow suit and offer tangible ways in which to shift from a Western model to a Secwépemc leadership style.

We can learn from our Secwépemc teachers and share experiences and skills so we can all be successful in our collective work. Ensuring an oral tradition is actively implemented in organizational practice, growth, and learning could be transformational in the delivery of child welfare services as workers and service users learn and gain a deeper understanding of Secwépemc epistemology and ontology. Language is a vital part of Secwépemc storytelling and it was mentioned several times in the Indigenous literature from around the world that translating stories from an Indigenous language to English can change the story significantly (Billy, 2009; Cooper, 2013; Michel, 2012; Sandy, 2011). Leadership could provide opportunities for teaching the Secwépemc language to staff and family engaged in services as well as partnership with Secwépemc communities to support the development and implementation of successful language programs. It is not enough to simply integrate the Secwépemc language into programs and services here and there, an effort needs to be made to learn to speak and understand when being spoken to in Secwepémctsín so as not to take away from learning and understanding (Billy, 2009; Billy, 2015).

To understand and gain leadership skills within a Secwépemc perspective requires deep and active listening. Ignace & Ignace (2017) state that leadership is a process of negotiation and listening and that authority upheld community consensus. To uncover Secwépemc teachings, we must take the time to listen to the messages, stories and knowledge that is being passed on to us. In a Western paradigm the world is in a hurry and we must be the first to the finish line, there is not enough time in the day to get all our jobs done (Brearley et.al, 2008). Indigenous people around the world acknowledged the value to deep listening and active engagement (Brearley et.al, 2008; Cooper, 1994; George, 2010; Sandy, 2011; Voyageur, Brearley, & Calliou, 2015). A Western perspective of listening is not appropriate for the Indigenous definition of deep listening in which they are taught from a young

age to listen with full awareness of the world around physical and metaphysical. The Aboriginals in Australia call this *dadirri* and it is a way of listening they have passed on for 40,000 years and it “opens up a space to think about inner experience - *Dadirri* is deep listening not only with your ears - It’s deep listening with your eyes - It’s deep listening with all the senses – it’s connected to a spiritual realm” (Brearley, et.al, 2008, p. 158). It is not uncommon in social work to have lists and lists of tasks that need completion, there are legislated and mandated deadlines to accomplish work that is grounded in protection from liability; being pressed for time, social workers may interrupt an elder or parent who is sharing their story and this has become acceptable behaviour (Tobin, 2016). Indigenous storytelling requires patience and time, we must be willing to sit and listen intently for the intended teaching or moral of a story for any given situation.

When we as leaders are not willing to take the time to listen to our community members, service users, or staff, then we set a poor example for those we lead. Since many of the Secwépemc stories are tied to the land and historical accounts a story could be seen as irrelevant to the situation within which it is being shared and some are even seen as fictional accounts and in those cases the point of the story could be missed completely when the knowledge in these stories could be foundational to the situation and should be accepted as valid and truthful accounts of Secwépemc history (Ignace & Ignace, 2017; Jules, 1999; Jules, 2016). The Secwépemc Nation are using the knowledge within their stories to develop their child and family law as they transition into jurisdiction (Connor, 2013; Jules, 2016; Sandy, 2011; Tobin, 2016). Leadership in family services has the chance to work alongside the Secwépemc Nation to develop policy and practice that also align with the identified laws grounded in the practice shared through Secwépemc oral histories (Jules, 2016). Ignace and Ignace (2017) stated that “at times, as told by our elders, this history’s lens is on the very long-ago deeds of our Secwépemc ancestors, which were etched into the land and were retold and reflected upon by many generations of past people” (p. 10) and that the stories have multiple layers and dimensions that may take a different

meaning for different people depending on their personal perspectives and experience. Secwépemc stories can guide the work and education of leadership in social services in all areas of life and work including physical, emotional, cognitive, and spiritual and they ground the people and connect us to the land, all things living on the earth including each other; they connect us to the past, present, and future and they instill deep rooted values in the Secwépemc people (Corntassel & T'lakwadzi, 2009; Ignace & Ignace, 2017; Kenny, 2012).

Values

Understanding the values of the Secwépemc people will be integral to understanding leadership from a Secwépemc lens. Secwépemc cultural values must be foundational to Secwépemc programs and services (Christian, 2010). All the Secwépemc research spoke to the significance of values to the culture of the Secwépemc people. Secwépemc research identified seven sacred laws including generosity, honesty, humility, patience, respect, spirituality, trust and, in addition, Billy (2015) identified wisdom as a Secwépemc value (Connor, 2013; Jules, 1999; Martin, 2011; Tobin, 2016). These values identify ways in which leadership are selected and undertake their responsibilities within Secwépemc communities. It was expected that leaders would be generous to their community and to their guests, they acted with honor and were not boastful, they were wise, accountable and transparent, they were collaborative and inclusive, they understood reciprocity, they were forgiving of self and others, and they were respectful of others, the land, all living things (Connor, 2013; Cooper, 1994; Ignace & Ignace; Jules, 1999; Tobin, 2016). Another important value was patience, it was understood that important decisions were undertaken with great care and were not to be made too quickly as they would have far reaching impacts; all perspectives were to be considered (Connor, 2013; Sandy, 2011; Sandy, 2016). Strong connection to values whether personal, communal, or organizational can build resilience and a core belief system. It is these connections to culture and values that have supported the survival of indigenous people (Cajete, 2016). Much of the scholarship on Indigenous leadership argue

that by returning to cultural traditions and core values we can overcome the effects of colonization (Billy, 2009; Kenny, 2012; Jules, 2016; Ottman, 2005; Voyageur, Brearley, & Calliou, 2015).

Two Eyed Seeing

Another idea that has been made increasingly clear through this literature review is that all aspects of our lives as Indigenous people have been touched by colonization through residential school and child welfare and leadership must be aware and curious about complacency and ideological drifts to Western practice (Jules, 1999; Jules, 2016). Social service leadership has the opportunity to build on the strengths in Western practice while being guided by Indigenous worldviews and praxis. Two-eyed seeing connects the Western worldviews and Indigenous worldviews in a way that draws upon that strengths of both worlds; thriving together in celebration (Martin, 2011; Thomas, 2016). Indigenous people have been forced to live in both worlds for many generations now and many Indigenous people are of mixed ancestry and there is a need to support their wellbeing and identity development in a way that does make them feel ashamed of who they are. Today Secwépemc people are educated and having a strong understanding the Western world will only strengthen a leader's ability to advocate for Secwépemc laws, policies, and praxis (Ignace & Ignace, 2017, Jules, 1999).

Secwépemc organizations will continue to be impacted by Western perspectives and laws even as they implement their own jurisdictions. Legislation such as the BC Employment Standards Act, Freedom of Information and Protection of Privacy Act, or the Human Rights Code will impact policies and Secwépemc laws. Leaders in Secwépemc social services have a responsibility to advocate for the decolonization of social service systems that continue to oppress the Secwépemc people (Absolon, 2010; Jules, 2016). Utilizing the best of both worlds ensures excellence in the evolution of Secwépemc program development and service delivery that will address contemporary issues in a modern Secwépemc world (Martin, 2011). All of creation has its gifts, and leadership should embrace their

gifts and support others to embrace their own gifts and talents, to learn from each other respectfully and wholeheartedly (Brown, 2012; Brown, 2018; Jules, 1999; Jules, 2016; Sandy, 2011; Sandy, 2016).

Learning from all living entities is an important aspect of Secwépemc culture. Many of the Indigenous researchers and certainly the Secwépemc researchers identified the importance of engaging with community elders and spoke to the experience this engagement has had on ensuring the survival of culture and strengthening each new generation of Indigenous people to create a brighter future for the generations ahead (Ignace & Ignace, 2017; Jules, 1999; Sandy, 2011). Secwépemc organizations have a multicultural workforce and contemporary leadership in those organizations must create space for growth, inclusion, and learning in a way that will uphold Secwépemc culture, traditions, and language and connect multiple worlds (Kenny, 2012)

Leadership identity

I was able to discover key themes in my attempt to define leadership within Secwépemc social services. Leadership is not simply a position to which one is appointed, it is action that one takes (Christian, 2010, Ignace & Ignace, 2017). Indigenous leaders around the world are advocating for their communities and organizations as they battle the effects of colonization, oppression, and racism. To support healing and resilience in their Nation, communities, organizations, and families, leaders themselves must be resilient and engaged in personal growth and wellness (Hormann, 2018). Leadership traits are rooted in the values of the Secwépemc people and guided by the laws and traditions found in the stories that connect the people to the land and all of creation. Secwépemc leadership is courageous leadership willing to show their own vulnerabilities and courageous enough to challenge the status quo, advocate for healing, and stand up for what is right in the face of long-standing oppression.

Leaders in social services, particularly child welfare must face the atrocities of historical trauma daily in their work and often, are seen as the perpetrator of ongoing destruction of Secwépemc culture

and family preservation. Leaders have to be vigilant that they do not take on the shame of the past and start telling themselves that they are not doing enough these are the internal stories that are preventing us from moving forward (Brown, 2018). These are the stories Brown (2018) refers to as the “shitty first draft” and these stories are always grounded in a person’s own single-minded perspective. Imagine carrying an invisible basket everywhere we go. This basket is filled with all our stories, thoughts, hopes, and dreams. Sometimes our basket gets filled up with negative stories that we tell ourselves about who we are, our shames. When this happens there is no room for our hopes and dreams, and our strengths have been pushed out, so the basket gets so heavy we are no longer able to move, and we become stuck in this negative, hurtful, often traumatic space (Brown, 2018; Absolon, 2010). Leaders need to be able to reclaim their vulnerability and retell their stories based in their own resilience to have survived and speaking their shame out loud where it cannot survive, Brown (2018) identifies this in her authentic leadership style. They must seek the truth and fact check what they are saying about themselves and their experiences, start making room to recognize their inherent strengths so they can carry their basket and create space for hopes and dreams, so they have a strong foundation that allows them to celebrate their successes.

Leadership within the Secwépemc Nation is a shared responsibility and there are multiple leaders within the nation and the communities, and they are selected based on their sacred gifts, grounded in their personal experience and knowledge (Ignace & Ignace, 2017). Brown (2018) would agree, as her research findings showed that shared leadership style and nurturing the variety of gifts people bring to the work ensures stronger outcomes and healthier, collaborative organizations. It is this shared responsibility that ensures leadership within Secwépemc organizations is grounded and humble, knowing they are not alone, comfortable knowing that they do not have to know everything, and they can ask for help in areas where others have more knowledge, and by doing so, empower their followers and the community (Brown, 2018; Ignace & Ignace, 2017; Jules, 1999).

It is imperative that a leader is confident and charismatic and they have strong communication and storytelling skills, ensuring their ability to represent the community's interests in a culturally respectful, genuine, and skilled manner that is respected and has a strong presence (Cooper, 1994; Jules, 1999; Mann, 2016). They must show care for their followers and sustain a sense of group camaraderie and in return the followers respected and cared for the leader in reciprocal relationship (Cajete, 2016). Secwépemc leaders usually have strong facilitation skills, they are trusted and can guide a conversation and weave diverse groups together (Henry & Wolfgramm, 2018; Ignace & Ignace, 2017; Jules, 1999; Mann, 2016). Similar to Servant leadership theory, Jules (1999) found the Secwépemc leadership had four identifiable qualities, they must be connected and close to the community, they are not dictators they serve the people, they are informative, and they are humble. Visionary leaders maintain their connection to the past and present and are committed to being a part of establishing a thriving future that upholds the sovereignty of the Secwépemc people (Jules, 1999).

The Path Forward

Secwépemc social service leadership must support the communities they serve in their pursuit of jurisdiction over child and family services, and in so doing support the Nation as a small part of the whole. Leadership will have the responsibility of guiding the organizations and the workforce to come together in unity and in relationship with the communities they serve. Following the community driven processes identified by the Secwépemc communities will be a vital aspect of service delivery. Connor (2013) states that the Secwépemc Nation's stsmémelt project was implemented to develop a "nation-based, family focused, community driven approach to child and family services" (p. 4). The Nation created a visual representation or metaphor of a traditional Secwépemc c7iskten (pit house) that has four pillars of Secwépemc Nation building including stsq'ey (laws & jurisdiction), tmicw (Secwépemc territory), Secwepémctsín (language), and letwilc (healing) (Secwépemc Nation Tribal Council, 2020).

The Secwépemc literature identified many ways in which services must be delivered to support their pursuits and uphold the four pillars of Secwépemc Nation building.

Within the pillar of stsq'ey (laws & jurisdiction) social service organizational leaders have many opportunities to engage in leadership processes that support the Nation. As a technical support leadership must engage in collaborative processes such as the Stsmémelt Project. It is through this process that leadership will have the opportunity to learn some of the sacred laws that have been passed on through our oral histories (Jules, 2016; Sandy, 2011; Connor, 2013). Additionally, in order to support a collective approach to service delivery, it will be important to ensure community partners (ie. RCMP, schools, health, etc.) are also engaged in learning about Secwépemc culture and practice to build trust and reduce barriers for service users (Jules, 1999; Tobin, 2016). Organizations can support ongoing research to identify a practice framework to guide service delivery. Leadership can support the development of community driven process such as community or family circles and support these initiatives through service delivery. Inclusive decision making is important, and decisions are made through due process and careful consideration and outcomes reflect the input of the collaborators (Connor, 2013; Jules, 1999; Sandy, 2016). Leaders consider the wellness and best interest of group as a whole and not the welfare of certain individuals, understanding relationality and the far-reaching impacts of their decisions (Connor, 2013). Leaders must advocate for and implement exceptional systems and infrastructure to support and uphold Secwépemc laws. Strong organizational leadership will be necessary to support the successful transition from the current provincial child, family, and community services act to the forthcoming Secwépemc act.

Leadership training to support stsq'ey (laws and jurisdiction) will be fundamental to the development of strong leadership within Secwépemc social service organizations. Cajete (2016) found that indigenous leadership and community systems of education and training are interwoven and reciprocal, as the leader learned from community, the community gained in the leader's education and

leadership. Secwépemc leadership education must be connected to, and guided by, the communities they serve putting the leader in the best position to actively advocate and develop programs and services that best meet the needs of the community. These community driven training programs must be grounded in Secwépemc stories, connected to the land and animals, spirituality, our ancestral teaching, and ceremony.

Secwépemculecw (Secwépemc territory) is an essential aspect of Secwépemc life and culture. In terms of service delivery, leaders within organizations will have to ensure that programs are land based (Christian, 2010). Leadership practice will have to be actively engaged in and strongly rooted to each of the communities they serve. To align with the values and teaching of the nation and to build on the concept of all things being related, practice must be inclusive and welcoming to the Secwépemc people and the guests within Secwépemculecw.

Secwépémctsín (Secwépemc language) is essential to the transmission of culture and identity of the Secwépemc people. Organizational leadership will need to prioritize the ongoing survival of the language to promote the well-being of Secwépemc families and their children. The development of Secwépémctsín language programs and initiatives will be crucial (Billy, 2009; Michel, 2012; Tobin, 2016). These programs should be supported in the communities for community members and within the organization for service providers. By promoting the learning of Secwépémctsín by employee the goal would be that Secwépémctsín will eventually be spoken throughout in the agency. Tobin (2016) recommended that the laws, values, policies, and procedures be written in Secwépémctsín in order to fully encapsulate their intent. The stories of the Secwépemc Nation are an integral aspect to support the transmission of Secwépémctsín and as Kenney (2012) states “stories are a creative act of leadership through which manifest our solidarity and strengthen our people to take their next steps in encouraging good and healthy lives” (p. 1).

Given the history of residential schools, and settler child welfare systems, and the catastrophic damage these colonial institutions have caused in the lives of Secwépemc people, the pillar of letwilc (healing) will be fundamental in supporting the well-being of future generations of Secwépemc people. This work will have to follow the principle of Knúcwentwécw (helping one another). In leadership it is important that we all come with different knowledge and experience and leaders must be willing to share this work with organizational staff, communities, and service users. We must support one another on this healing journey, whether it is organizational healing, community healing, family healing, or individual healing, we need our friends, family, and community (Christian, 2010). Leaders need to understand and recognize organizational trauma and must focus their energy on the health, strength, and resilience within the organization, communities, and families (Hormann, 2018).

Billy (2015) pointed out the value of “Knucwetsut.s (taking care of yourself; hone individual strength)” and “Mellelc (take time to relax; regenerate and enjoy)” (p. 33) in terms of teaching children; this same model can be used in supporting wellness in service delivery where service providers and service users are taught to take care of their own mental, physical, spiritual and emotional well-being to create balance in their lives and take time to celebrate life. Leadership is tasked with guiding and supporting a healthy organization and the wellness of its employees so that service delivery is the best it can be and delivered by healthy service providers. In Secwépemc society spirituality is fundamental to wellness and healing; as leaders we must ensure our spirit is connected to the work we do and support our staff in doing the same. This can be challenging as it may feel like a very vulnerable space to be, particularly when it involves our own personal healing as service providers. We will need to have supports in our work and build strong collaborative relationships with other community organizations to ensure a wholistic approach to service delivery and letwilc (healing) processes. Creating space for ceremony and traditional healing practice in service delivery will strengthen family wellness and social work practice (Christian, 2010). Through our collective work and

under the direction of our communities, service users, knowledge keepers, and elders, leaders can build a strong understanding of Secwépemc belief systems as well as Secwépemc family systems and in so doing support strength-based community capacity building and healing (Jules, 1999).

Limitations

The limitations of a literature review of this nature are the complete reliance on previously published research and the availability of these studies using the method outlined in the search methodology and the appropriateness of these studies with the criteria of the selection process.

Although there was some literature on leadership in child welfare there was no research on Indigenous leadership in child welfare. This was very interesting given the history of residential school and child welfare on Indigenous people and leadership being key to transformative shifts.

Throughout the literature it is understood that cultural transmission by Indigenous people around the world is an oral tradition, making it challenging to rely on written documentation. As well, the literature is in English which would most likely lose significant cultural meaning in translation from an Indigenous language (Billy, 2009; Connor, 2013; Cooper, 1994; Jules, 2016). Some of the literature regarding the Secwépemc stated there was no research about Secwépemc Culture pre-contact and what was recorded was recorded by non-Indigenous men which may have skewed the findings.

Further Research

As very little scholarship was available specific to Secwépemc First Nations leadership, it was difficult to identify both what constitutes a culturally relevant Secwépemc leadership practice, and what leadership traits could be identified in potential leaders. Colonial impacts were prevalent throughout the literature and understanding acculturation and to what degree Secwépemc leadership has been impacted will be important to understand the evolution of Secwépemc leadership. If we can recognize how colonization has impacted Indigenous leadership than a Secwépemc approach to leadership development, may improve the responses to these colonial interruptions.

Cultural diversity as a potential problem in the workplace deserves serious attention. It has been my experience that much of the current workforce in social work within the Secwépemc Nations is non-Indigenous. However, research on this issue has produced general overviews on diversity. The Secwépemc Nations would benefit greatly from research studies on diversity in their own organizations. Research is needed to document how the Secwépemc Nations will support a diverse workforce to implement Secwépemc laws.

It was identified in the literature that some attention needs to be paid to the roles of Secwépemc women in leadership. With more women taking up leadership roles in Indigenous communities and organizations, it is important to understand traditional roles and emerging leadership (Dawson, 2019). Ignace and Ignace (2017) mention women's roles were important and behind the scenes and given that child rearing would generally fall within the domestic domain, how women lead in their domain would certainly inform Secwépemc leadership within service delivery to families, children and youth.

Given the fact that there was no literature regarding Secwépemc leadership in social services it will be imperative that this research is carried out to support strong administration for the full implementation of jurisdiction. Reviewing the Secwépemc stories that pertain to leadership teachings and engaging with Secwépemc elders, knowledge keepers, women, community leaders, and family heads will be imperative (Jules, 1999).

Conclusion

This literature review could be considered a transition point for further research into Indigenous, Nation based leadership styles in the field of social work. With the introduction of new Federal legislation, an Act Respecting First Nations, Inuit and Métis children, youth and families, it is imperative that we move forward in child welfare in a manner representative of the Indigenous people who will be impacted. Unfortunately, research into leadership practice within Indigenous child and family serving organization, has, for the most part been nonexistent. Reflecting that immaturity, the

literature reviewed in this report defines the overall problem and offers some solutions. However, further research is needed to more clearly categorize the challenges faced by leaders in child and family serving organizations, define Indigenous leadership in child welfare, and to develop effective training programs to address these challenges for tomorrow's leaders. There was a great deal that can be understood through the Secwépemc literature and a framework within which we can work.

Secwépemc social services will require a collective, collaborated approach that is grounded in Secwépemc values, culture, and tradition. We could conceptualize the Secwépemc Nation as a large extended family and each of the communities as family units within that family. It would be reasonable to see the Kúkpí7 and councils as family heads and the organizations as the children that require guidance and teaching from the larger family. Each part of the family and extended family plays a vital role in ensuring the organizations are raised up with the appropriate teachings that nurture their gifts (ie. social service, lands and resources, education, health, etc.). Secwépemc families lived in the c7iskten (pit house) and it provided structure and stability just as the pillars of Secwépemc Nation building provide structure and stability for the Nation (SNTC, 2019).

If organizational leadership can conceptualize their work in this way, we can see that we have a lot to learn from our relatives and we need to follow direction. A child parent relationship is reciprocal as we grow and learn together. Just as parents are entrusted with their children so to are communities entrusted with their organizations. We have a responsibility to each other, parents to guide and create space to grow and learn in a safe environment. Organizations teach communities to be patient, loving and understanding because, like children, organizations will make mistakes, stumble, fall and get back up. Secwépemc values will need to be unshakable principles in our relationship. Similar to historical attempts at assimilation, delegated Aboriginal agencies providing child and family services have been forced to work within Federal and Provincial legislation and policies. Leadership

within these organizations will need to look to their parent communities, knowledge keepers, and elders to put the Indian back in the organization.

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