TUMITCHIAT: IŅUQQAAT AULLARRISIATUN ILISAGVIIT

A NEW PATHWAY: INDIGENOUS LEADERSHIP IN HIGHER EDUCATION

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15 April 2016
TUMITCHIAT: IÑUQQAAT AULLARRISIATUN ILISAGVIIT
A NEW PATHWAY: INDIGENOUS LEADERSHIP IN HIGHER EDUCATION

A

DISSERTATION

Presented to the Faculty
of the University of Alaska Fairbanks

in Partial Fulfillment of the Requirements
for the Degree of

DOCTOR OF PHILOSOPHY

By

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Fairbanks, AK

May 2016

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ABSTRACT

After centuries of colonization and assimilation policies in education, Indigenous people across our world are making commitments to nurture the next generation of Indigenous leaders. One area of focus is on Indigenous leadership through various forms of Higher Education. This dissertation supports the need for Indigenous leadership programs that have a foundation in Indigenous ways of knowing and learning and suggests a definition of what Indigenous leadership embodies. Specific Indigenous leadership programs are described.

Within the United States, tribal colleges are unique entities, but they share the same goals. These institutions create opportunities for hope and sustained Indigenous self-determination through their students, who are the next generation of Indigenous leaders. A broad review of tribal colleges is presented here. Then a particular tribal college, Ilisagvik College, located in Barrow, Alaska, is discussed in more detail. The research also illuminates circumstances at University of Hawai’i (UH), a settler-colonial institution, that has recently decided to become a Native Hawaiian (NH) serving institution. How is this new responsibility viewed by UH’s Indigenous leaders? I conclude with an overview and syllabus for an Arctic Indigenous leadership program to be implemented at Ilisagvik College. The intent is to provide a path that others may use to create their own programs to meet their Indigenous communities’ needs.
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ACKNOWLEDGEMENTS

Embarking upon the journey of working toward my Ph.D. was inevitable. Working in higher education, I knew it would be an important step for me both professionally and personally. As I determined what research I would undertake, it was important to focus on future generations, and to provide something tangible that others could use now and later. In some ways I wanted to give a gift to future generations.

Academically I want to thank my committee: Drs. Theresa John, Ray Barnhardt, Gordon Pullar, Sr., and Shirley Holloway for their time and energy in helping me on this adventure. I wish to thank the Tribal College Presidents who took the time to complete the research survey. I also wish to extend a heartfelt aloha to those at the University of Hawai‘i who took the time to meet with me and share a bit of their culture and love—in particular Dr. Maenette Benham, with the School of Hawaiian Knowledge, and Dr. Erin Kahunawai Wright, with the School of Education.

Professionally I wish to thank my Iñupiaq predecessors at Ilisaġvik College for the effort each of them took to grow Ilisaġvik into the institution it is today. To all my colleagues at Ilisaġvik, I appreciate working with you each day and look forward to many more years.

Personally, I wish to acknowledge my Iñupiaq community on the North Slope for nurturing my Iñupiaq spirit. Lastly, and most importantly, to my family—my husband Jesse, our daughter Isla, words cannot express my love for you. Thank you for your hugs and kisses! To my parents, Lillian, Bruce, and Price, and to my extended family and friends—Quyanaqpauraq, thank you so very much. This work is dedicated to our future Indigenous communities—healthy, vibrant, and stronger than ever before.
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CHAPTER 1: INDIGENOUS LEADERSHIP, ASKING THE QUESTION

1.1 INTRODUCTION

Through multiple periods of colonization and assimilation, Indigenous people have exercised various forms of leadership that reflected the situational and historical context of the time. Unfortunately, within the western worldview, the concept of Indigenous leadership has often been belittled and questioned. The concept of Indigenous leadership is not validated in today’s mainstream thought process. What does leadership mean to Indigenous people (people who are historically and culturally connected to a certain place) and what forms does it take in the world today? How can Indigenous people pass along the important cultural teachings of their leadership styles to the next generation of leaders when the current westernized system does not acknowledge its existence?

This dissertation examines concepts of Indigenous leadership as they are recognized and practiced by Indigenous leaders today, considering the past, present, and future. Leadership in Indigenous communities takes on many forms, many of which are not recognized by western guidelines and definitions of leadership. This dissertation strives to define "Indigenous leadership," researches Indigenous leadership in higher education, and presents an Indigenous leadership program model for future Indigenous leadership education.

At an assemblage of University of Alaska Fairbanks (UAF) Indigenous Studies Ph.D. students in March of 2015, Dennis Demmert, one of the first Alaska Native faculty at the University of Alaska Fairbanks (who also served the University as the Director of
Native Studies and Assistant to the President of the University), spoke about leadership. He told the students that they must continue to think about the past in order to prepare for the future. He cautioned students against forgetting that “leadership” in the westernized form was not necessarily a concept that was readily adaptable to Alaska Native people, because “leaders need followers.” In addition, he added that leadership implied a need for hierarchy and much of the time in Indigenous communities there was no hierarchy. He stressed that leaders were often the Elders who were wise and respected. He noted, however, that the state of being elderly did not necessarily mean that someone was wise (Demmert, personal communication, March 6, 2015).

The research that is presented within the context of this dissertation examines Demmert’s statements by defining leadership from an Indigenous perspective, and offers examples of how Indigenous leaders are working today to prepare and support the needs of the next generation of leaders, while it also provides a model for use within a higher educational context supporting Indigenous leadership development.

1.2 RESEARCH QUESTIONS

This dissertation focuses on the preparations that are being made to educate the next generation of Indigenous leaders with an emphasis on higher education. The overview of this research presented in this introductory chapter will focus on the following research questions:

1. How is Indigenous leadership defined: pre-contact, and post-contact?
2. How is Indigenous leadership exhibited within a higher education spectrum?
3. How is the next generation of Indigenous leaders being mentored and prepared?

4. What strategies are used today to prepare our next generation of Indigenous leaders overall? In higher education?

Setting the stage to answer the research questions requires defining “Indigenous leadership” with a supporting review of the concepts that surround the topic. Those who have had the opportunity to experience Indigenous communities would understand that Indigenous leadership is a concept that is alive and thriving within these communities, viewed through both an Indigenous and western lens. However, those who have either spent most of their time within a westernized context, or who have their feet in both worlds, must recognize that the western and Indigenous concepts of leadership differ. Merriam-Webster defines “leadership” as: “a position as a leader of a group, organization, etc.; the time when a person holds the position of leader; the power or ability to lead other people.” This definition of leadership is not the same within an Indigenous framework.

Within an Indigenous context, there are many forms of leadership. Take, for example, a hunter who provides subsistence food for the community Elders. This is a solitary act. No one is following him/her, but this person is a leader by providing for others. The hunter facilitates well-being within the community—taking on a responsibility for others, which is leadership. The dictionary does not define this as leadership, but in Indigenous communities the concept of leadership is much more complex and broader in depth. One must look outside of westernized norms to conceptualize Indigenous leadership.
The research for this dissertation began by considering what pre-contact Indigenous leadership looked like, and what post-contact Indigenous leadership is today. In a western perspective, leadership is often directly related to power and to a hierarchy. In an Indigenous sense, leadership can be anything from a formal leader within a community, to a hunter/gatherer. Leadership can be seen in the eyes of an Elder who can no longer walk, but who guides her granddaughter’s hand when sewing. Leadership can be seen in the sibling who takes his younger brother out hunting ground squirrel. Leadership takes on many complex roles within Indigenous structures and the aim of this research is to communicate what those leadership differences are, and how they can be used to support and educate the next generation of Indigenous leaders.

In preparing the next generation of Indigenous leaders, one mechanism by which to identify processes and procedures, and programs and opportunities, is through the current higher-education system. For decades, and in some examples, hundreds of years, education has been used as a vehicle for assimilation, forcing Indigenous students into systems that were alien to them, their culture, and their worldview. Many current systems that are in place create and perpetuate cognitive imperialism:

Together, mainstreaming and universality create cognitive imperialism, which establishes a dominant group’s knowledge, experiences, culture and language as the universal norm. Colonizers reinforce their culture by making the colonized conform to their expectations. Because Eurocentric colonizers consider themselves to be the ideal model for humanity and carrier of a superior culture they believe they can assess the competencies of others. (Battiste, 2008, p. 504)
One of the places where a pressure for “mainstreaming and universality” is seen is in the classroom. There are many people working today to change the one-size-fits-all educational systems that are detrimental to many students. These systems must continue to evolve so that Indigenous students have the opportunity to thrive and utilize their Indigeneity to become the leaders of tomorrow.

As Ormond, Cram and Carter 2006 state “[we must] critically reflect on our own research practice so that the resulting research is well-placed to be transformative for participants, for ourselves as researchers, and for our society as a whole” (p. 177). The research questions outlined in this dissertation clearly focus on the definition of Indigenous leadership, with an adherence to a temporal context that looks to past, current, and possible future models of leadership. Supporting documents are presented arguing that leadership is a concept within an Indigenous setting that is malleable, and does not conform to western definitions. The next section will focus on the steps that the researcher took to provide the necessary information to design programs for future development of Indigenous leaders.

1.3 PROJECT OVERVIEW

Indigenous leadership: What does it mean? As referenced above, a definition will be discussed in Chapter 5, including surveys of current Indigenous people in roles of leadership within academia, as well as a close study of texts and articles that have been written on the topic. It is important to set this definition, as it is used throughout this dissertation, as well as serving as the basis for the model program that is proposed
later in this project. The interviews conducted over the course of this research have helped to determine what pre- and post-contact leadership looked like in Indigenous communities, as well as explore the ideas Indigenous people have for future leadership development of our younger generation and generations to come. As a part of this research, determinations and definitions of informal and formal leadership have been considered.

Larry Merculieff (1990), Commissioner of the Alaska Department of Commerce and Economic Development, articulates that one of the reasons western systems do not translate well within an Indigenous context is because of the very different communication style each has. He states, “These concepts deal with the linear system of western society, cyclical systems of many aboriginal societies and the challenges both pose to communication and transfer of knowledge” (p. 1). As a result of these differences Indigenous voices are often not heard within western settings (p. 2).

With an articulated definition in place, one area of focus for this research was investigating Indigenous leadership development at the 37 tribal colleges across the United States. A part of that research addresses the Tribal College Movement of the 1960s and how leadership potential has been fostered through the various programs that tribal colleges have designed, supported, and implemented since their inception. Tribal colleges across our nation are some of the only educational institutions that recognize the immense need for Indigenous people to be connected with their culture through the educational process. Tribal colleges have often been defined as catalysts for hope and through that process have facilitated the creation of current leaders. It is
important to gauge the existence of current programs that are molding the next generation of Indigenous leaders to support the research presented in this dissertation.

In order to focus on Indigenous leadership and the Tribal College Movement, an in-depth look at one tribal college, in particular, is presented. Ilisaġvik College, located in Barrow, Alaska, is Alaska’s only tribal college and Alaska’s only independent community college. Ilisaġvik College was incorporated as a stand-alone entity during the 1995-1996 academic year, and in 2015 Ilisaġvik celebrated its 20th anniversary. Ilisaġvik became a tribal college in 2005. As a part of this research, an Arctic Indigenous Leadership Program has been conceptualized and designed. The implementation of this project is planned at Ilisaġvik College for the summer of 2017, and therefore it was important to complete a case study of this organization.

As a part of this researcher’s doctoral program, the researcher spent a semester at the University of Hawaii‘i at Mānoa (UHM), a partner university to the University of Alaska Fairbanks (UAF). In addition to coursework that was taken while in residence at UHM, part of the research for this dissertation involved working with Indigenous leaders within the University of Hawaii‘i System to learn about their programs, and the implementation of Indigenous norms and models within the western educational program of their predecessors. Similar to the interviews conducted with Tribal College Presidents, University of Hawaii‘i Indigenous leaders were surveyed regarding their Indigenous leadership programs and the results of those efforts. The similarities and differences between the Indigenous higher educational institutions and the western university system are reviewed and discussed throughout this work. Research has
been completed with the assistance of the faculty and staff at the School of Hawaiian Knowledge, and the School of Education at UHM.

The final piece of this research has been the creation of a model program that will support Indigenous ways of learning. An Arctic Indigenous Leadership Program has been developed that is grounded in the ways of knowing and learning of the Arctic Iñupiat people. The overall goal of this program is to support Indigenous student success and as a result, better prepare these students for leadership roles within Indigenous communities, the country, and the world.

1.4 RESULTING CONTRIBUTIONS

"Whoever controls the education of our children, controls our future."

Wilma P. Mankiller

Assimilation, control, annihilation, savages, lesser, weaker are all terms that have been used through colonialist policy to justify the subjection of other people to another’s rule. Colonialism has been the single most destructive event that has occurred to Indigenous people worldwide. More destructive than any single natural disaster known to humankind—even the Biblical great flood. As colonialism stretched from east to west around the globe (except in the instance of Alaska, where colonialism came from Russia in the west to Alaska in the east), policy makers realized that the key to assimilation was education. (Brower, 2010, p. 1)
Maenette Benham and Ronald Heck explain in their book, *Culture and Educational Policy in Hawai‘i: The Silencing of Native Voices: Sociocultural, Political, and Historical Studies in Education*, that

...the longest war in history has been the war against Indigenous peoples. Modern, industrial countries have dominated, enslaved, and colonized, thereby defining the Native role and place at the bottom of the socioeconomic hierarchy. (1998, p. 3)

Indigenous people have been struggling to reclaim their identity in an overarching westernized system that has for hundreds of years continually oppressed them. The research presented in this dissertation is in direct response to the need for Indigenous people to rise up and take control of their destiny. Indigenous people see some of the highest rates of suicide and poor-health related deaths in our country. Indigenous people have some of the lowest rates of economic success and educational attainment. In the “Fiscal Year 2017 Indian Country Budget Request: Upholding the Promises, Respecting Tribal Governance: For the Good of the People”, it is noted:

According to the Centers for Disease Control and Prevention, approximately 30% of American Indian and Alaska Native adults have a disability—the highest rate of any population in the nation. Of those Native adults with a disability, 51 percent reported having fair or poor health. (2016, p. 12)

For these reasons it is crucial to recognize and uphold the importance of Indigenous people and push forth an agenda where Indigenous leadership systems are successful models that are utilized within communities.
Within an educational perspective, this research is important, as it supports the need for Indigenous education in a learning environment that supports Indigenous student success. In an article by Barnhardt (2007) entitled, “Culturally Responsive Institutions for Minority People,” he points out that most often institutions do not employ cultural considerations no matter the environment in which they operate. “Cultural considerations can be easily neglected or subverted” (p. 1). This causes a much larger issue, since “…an institution must not only reflect an awareness of minority cultural values and practices, but it must also convey an attitude of respect for those values and practices” (p. 2). Additionally, Barnhardt discusses the importance of access and expression, noting:

If minority people are to be active participants in economic, educational, community or institutional development, they must have ready access to information related to the development, and they must be able to convey their own views in culturally appropriate ways. (2007, p. 4)

This research contends that once educational systems are in place that directly support Indigenous learning, the result will be Indigenous success and enhanced leadership capabilities and opportunities.

As a follow-up to the research that has been conducted, and the publication of this dissertation, the information will be disseminated to encourage non-Indigenous people to understand and be, if not supportive, at least tolerant. For too long Indigenous people have been viewed as being a subordinate race. Keeffe’s (1992)
book entitled, *From the Centre to the City: Aboriginal Education, Culture, and Power*, states,

...teachers...do not understand Aboriginality, do not accept the validity of urban Aboriginal culture and do not support programs of government intervention in relation to Aboriginal education for the majority of the students group... Given this, how can programs in schools for Aboriginal students and Aboriginal studies curriculum development be made to work? (p. 3)

Keeffe continues

the school becomes the first point of rejection of the dominant society...leading to social and economic marginalization and alienation... the rejection of school, articulated as the rejection of white society, leads to a rejection of the possibilities for personal autonomy that are theoretically available through education and employment. (p. 18)

When education is brought to the students, rather than the student being brought to education, it supports the differences between cultures, and encourages the strengths of the community (p. 22). Tuck (2009), in her paper, “Suspending Damage: A Letter to Communities,” remarks, “The trouble comes from the historical exploitation and mistreatment of people and material. It also comes from feelings of being overresearched yet, ironically made invisible” (pp. 411-412).

The research presented in this dissertation is meant to be a shining light for Indigenous people, and to present a useful and potentially successful mechanism that can be implemented across tribes, countries and the world. Some of the issues that are
being faced within Indigenous communities revolve around education where, “The social/political accommodation... created a unique paradox: students in one segment of the population received an education based on the culture of the home; in the other, students received an education alien to the culture of the home” (Darnell and Hoem, 1997, p. 66). This research explores the concept of Indigenous leadership and the concern that Indigenous students are being taught in a system that is not congruent with their culture. This cultural dissonance has resulted and continues to result in a lack of support that students receive in regard to leadership development, and therefore it affects their ability to recognize that they have the capabilities to be a leader.

A model that addresses the aforementioned issue can be seen today in Canada. The Nunavut Sivuniksavut (NS) School was created as part of an agreement with Canada through the Nunavut Land Claims settlement. NS’s first training program was established in 1985. The goals were to connect Indigenous students to training and postsecondary education while also assisting them with a transition from their rural communities into more urban centers. Today, the program tells “the Inuit story from pre-contact times up until the present” (Angus and Hanson, 2011, p. 33).

At its core, the program is founded upon the desire to help the students learn about the world they’re stepping into as young adults... how it came to be, and their own place in it. This means learning their own collective story, which in turn involves learning history, land claims and politics from the point of view of the Inuit experience. (p. 34)

Through a review of the contributions associated with this research, it is evident that Indigenous populations have faced assimilation policy through education for many
years. Those policies have been used to take children out of their homes and to limit, and, at times, eradicate their connection to their culture. The research as presented illustrates that there are many struggles currently underway within educational systems, but that with focused support from Indigenous communities and the creation of sustainable models, there are opportunities available. This research will offer a model that can provide opportunity within Indigenous communities.

1.5 CONCLUSION

Indigenous people across the globe have been researched, ignored, used, and abused in hopes that their Indigenousness will disappear. It is important to understand the history of assimilation, but also important to move forward from the past to continue on a journey of revitalization and renewal. The only way to do this is to support Indigenous youth and provide them opportunities to become the next generation of Indigenous leaders. An age-old axiom within Native American communities encapsulates the importance of remembering that a person’s actions today affect those individuals seven generations into the future. One must imagine and consider where Indigenous people could be within a leadership realm—in their communities and outside of them—in seven generations’ time.

The information in this chapter has presented overview of this dissertation’s research topic—a topic that has the capability of providing Indigenous communities with a strong sense of Indigenous leadership’s history and its current status. This dissertation also provides a model program that seeks to support future Indigenous
leaders who will lead within their communities, as well as outside their communities, in a global context.
CHAPTER 2: INDIGENOUS LEADERSHIP & EDUCATION, A REVIEW OF LITERATURE AND RESEARCH

“Indigenous educational leaders are not simply leaders who happen to be Indigenous. They are leaders who choose not to compromise their Indigenous identity simply because they are an educational leader. Putting Indigenous knowledge, culture, and language at the center of Indigenous education leadership is important, so that emotional and moral energy related to identity may be harnessed to enhance Indigenous student learning.”

Graham Hingangaroa Smith

2.1 INTRODUCTION

This dissertation focuses on answering the following research questions:

1. How is Indigenous leadership defined: pre-contact, and post-contact?
2. How is Indigenous leadership exhibited within a higher education spectrum?
3. How is the next generation of Indigenous leaders being mentored and prepared?
4. What strategies are used today to prepare our next generation of Indigenous leaders overall? In higher education?

A review of current literature and research is provided in this chapter in an effort to answer these questions and to serve as the intellectual foundation for establishing a model that can be used in various settings to support the next generation of Indigenous leaders. A review of the following themes was needed in order to prepare for the research. Indigenous Leadership- What does this mean? What is the current research and definition saying?

1. Tribal colleges- Why do they make a difference in Native American communities and how?
2. Native American education - What is the current research surrounding Native American education in current school settings, both in secondary and postsecondary educational settings?

3. What are current Indigenous leadership programs? Are they successful? Do they offer Indigenous students opportunities to make changes in their communities?

The following is a review of the current literature and research, as deemed appropriate, to examine the themes provided above.

2.2 INDIGENOUS LEADERSHIP & EDUCATION

“When the fern frond dies, another rises in its place.”
Māori proverb

Indigenous leadership has recently been a topic of discussion as Indigenous scholars begin to examine the concept of Indigenous leadership compared to leadership in a western context. “… An increasing body of literature is being generated on the topic of Indigenous leadership” (Henderson, Carjuzaa, and Ruff, 2015, p. 211). In particular, the Canadian Inuit, the Māori, and the Canadian First Nations have conducted the most recent studies on Indigenous leadership, both in a political and educational realm.

2.2.1 Canadian Inuit

Herve (2015) presented the results of her research, titled “The Construction of Inuit Leadership in Nunavut,” in Arctic Canada with the Inuit of Nunavut at the University of Alaska Fairbanks. Her research began in 2006 in Kuujuaq, Nunavut. The basis of
her investigation stemmed from her interest in the courage and strength of the Inuit to “achieve political and territorial autonomy.” Her objective was to look at how power and leadership have changed in the past century from the pre-contact Inuit to the Inuit today.

Herve’s research found that the concept of leadership is deemed a “western” concept, and today many Inuit do not take on western leadership positions within the communities in Nunavut. Inuit defined their “leadership” as the “capacity to help others. A leader does not try to impose himself, a leader responds to group need” (2015). Perhaps most interesting was the interview with the President of the Inuit Tapiriit in Canada who said, “... being a leader and being a President are not the same. Being a President means you can dictate, being a leader means you do what the people want” (2015).

Other important information disseminated by Herve includes that 95% of Inuit do not complete postsecondary education, and there are not many opportunities for leadership training within the context of western leadership positions in the community. Therefore, not many Inuit take on leadership roles within their communities because today those roles are 1) western-based, and 2) Inuit people do not have the educational qualifications the job requires. As a result, an imported workforce—a workforce that is primarily made up of individuals who do not live in the community, but travel to the community and then leave to return to their primary homes—leads their communities.

It is important to recognize that today the concept of leadership within Indigenous communities is still not easily definable. A goal of this dissertation’s research is to define leadership through an Indigenous perspective. This definition will contribute to the work of creating mentorship models in order to nurture the next generation of
Indigenous leaders—Indigenous leaders who can succeed in the globalizing world by utilizing both their Indigenous and western knowledge.

2.2.2 Māori

The Māori have been at the forefront of Indigenous leadership research for a few decades now. Part of their inquiry has been to discern what Indigenous leadership means to them, as well as to consider the implications of the ascertained definition as the next generation of Māori is educated in school, and then transitions into opportunities of leadership. In 2013 Paul Whitinui, Marewa Glover, and Dan Hirkuroa (2013) published Ara Mai he Tētēkura: Visioning Our Futures. New and emerging pathways of Māori academic leadership. This publication provides in-depth knowledge and discussion about what Indigenous leadership means within their cultural context. The editors contend that Māori people today must embrace the concepts in order to continue to provide support to the next generation of Māori leaders.

The editors of the book brought together Māori who are in various forms of leadership within educational systems—from academics, current and historical, to those serving in research capacities within western and Indigenous settings, to environmental leadership and those within the arts. The authors of the chapters within the publication state that

... new leaders will not be developed and come forth if elders do not mentor, involve, create opportunities and eventually stand aside for them. Similarly, learning is not shared if Māori leaders hang on to positions,
rolling over their term until the limit of their term is reached. (Glover, 2013, p. 73)

As this dissertation discusses in greater detail, the article written by Glover, one of the editors of the book, encapsulates what many Indigenous communities are facing today. Current leaders need to recognize the importance of nurturing the next generation of leaders within their communities so that when today’s leaders are no longer able to lead, there is a welcoming place for others to take the leadership roles that have been vacated. This is the reason Indigenous people must come together and create these opportunities for mentorship for their own people.

Within Glover’s text, the setting is Indigenous—the contributors to the edition are all Māori, working within a western context, trying to connect both western and Indigenous systems together into one. “It is clear from each chapter that tomorrow’s leaders will have deep knowledge of a range of subjects and methodologies and will be able to straddle the interface between academic disciplines and Māori aspirations to unprecedented heights” (Glover, 2013, p. 8).

What is not addressed by the authors, but deserves acknowledgment, is that it is very difficult to mentor a new generation of Indigenous leaders through systems that continue to be those of a colonizer and are still based within an assimilationist perspective. Ara Mai he Tūtēkura: Visioning Our Futures provides information that is important to consider within the realm of leadership and leadership within an educational context; however, it still looks through the lens of academic perspectives that are western, and not Indigenous. One important query of this research, as well as this literature review, asks where the line is drawn between teaching only Indigenous
ways of knowing and teaching within the influence of western context. Concurrently, the questions of how the two realms meld together—and more importantly, when—are crucial to investigate.

2.2.3 Canadian First Nations

In Canada, Ottmann (2005) has been researching the concept of Aboriginal Leadership and Management and First Nations Leadership Development through The Banff Centre. Ottmann writes, “First Nations leaders, like all leaders, directly and indirectly influence every aspect of their communities because they have a greater circle of influence” (p. 1). Her research showed that,

Historical First Nations leadership practices differed from current First Nations leadership practice; as a result, it is important to understand historical and current First Nations leadership and to identify the source of change in the general execution of leadership. Traditionally, First Nations leaders were not elected but “emerged” from natural order and laws of nature as people who attracted “followers” and tradition selection criteria. (p. 2)

The research completed by Ottmann included education as a means of mentoring Indigenous leaders. This dissertation aims to research the important connection between mentoring leaders and completing that mentoring through an educational system that is Indigenized. Ottmann asserts,

Education, in its many forms and levels, appears to be the greatest challenge for these leaders. There was a general desire to increase
academic achievement among First Nations students of all ages, and a
desire to instill a curriculum that includes accurate First Nations content.
Education was perceived as a liberator to both First Nations people and
the general public. (p. 4)

Ottmann’s research is in direct support of the work this dissertation explores, but this
research will go one step further to postulate that the educational programming for
Indigenous people must be created based on Indigenous ways of knowing and
worldviews rather than by simply incorporating Indigenous curriculum into a western
setting.

2.3 TRIBAL COLLEGES

Today, tribal colleges are creating opportunities for success for each Indigenous
student who crosses the threshold. For many Indigenous students in the United States,
these are successes that they have never had within “mainstream” educational systems
from primary to postsecondary institutions. Not only are tribal colleges important for the
educational aspect of teaching in a culturally sensitive environment, they also are there
to support cultural revitalization. “TCUS (tribal colleges and universities) have an
additional mission: They serve as a venue for educational attainment for American
Indian students and are committed to the preservation and resuscitation of Native
cultures and traditions” (Institute for Higher Education Policy, 2007, p. 1).

In the publication The Path of Many Journeys: The Benefits of Higher Education
for Native People and Communities (2007), the Institute of Higher Education Policy with
the American Indian Higher Educational Consortium and the American Indian College
Fund focus their research on tribal colleges, as for many Native Americans, tribal colleges are the only access to higher education they have. “TCUs have a special place in the American higher educational system as institutions of higher learning created by American Indians for American Indians” (p. 8).

When considering the concerns regarding the low rate of success for Indigenous students, and in the case of the United States, Native American students, it is important to note that many of these issues focus on the fact that educational institutions were once used as an assimilation tool. The repercussions of the assimilation policy that was implemented through the western education system are still seen today in Native American communities across the United States.

In sociological terms, American Indians are an “involuntary minority”—they were coercively incorporated into the fabric of American society. Voluntary minorities—such as immigrants who choose to come to the United States and willingly assume American values—tend to regard education as the best path to success in their new society. Education provides them with upward mobility and a better standard of living. In contrast, American Indians may perceive an exogenous, Eurocentric education system that was forced on them with total disregard for their values. (p. 17)

The Path of Many Journeys report provides a plethora of information detailing the success of the tribal colleges and their students. These institutions of higher learning change lives. However, the report does not provide concrete examples of how a model program could be implemented to change the current system. In addition, in order to be
accredited, tribal colleges are susceptible to the same restrictions and requirements as mainstream postsecondary educational institutions, which unfortunately limit their ability to completely provide education in an Indigenous context, rather than within the confines of a western overarching system. Overall, the data collected while researching does not suggest a clear path forward.

2.4 NATIVE AMERICAN EDUCATION

“It is only through the decolonization of our minds, if not our hearts, that we can begin to develop the necessary political clarity to reject the enslavement of colonial discourse that creates false dichotomy between Western and Indigenous knowledge.”

Donaldo Macedo

2.4.1 Decolonization

Within the context of Native American education, a review of Marie Battiste’s *Decolonizing Education: Nourishing the Learning Spirit* (2013) is imperative to undertake because of its importance to the topic of Indigenizing education. Battiste eloquently discusses Indigenous education in both Canada and the United States. Her journey has made her a part of both countries’ educational systems. “My early education did not answer those questions [questions about Indigenous ways of knowing and learning]; rather it ignored them or marginalized the people to singular ideas embedded in grand narratives about country and history” (p. 15).

With the research questions that are presented within this dissertation, it is important to have a discussion surrounding decolonization. Battiste states, "*Decolonizing Education: Nourishing the Learning Spirit* represents a fundamental shift
in thinking of decolonization as a process that belongs to everyone. As such, it has huge implications and possibilities for re-imagining our relationships…” (2013, p. 9).

Discussing the concept of decolonization is important within the framework of Indigenous leadership, as the future Indigenous leaders who are nurtured and mentored within their communities must possess a clear understanding of decolonization and the opportunities that informed decolonization facilitates. These future leaders must have the opportunity to learn in a system that is decolonized. A system that is decolonized allows for learning within an Indigenous context—without the overarching colonialist policy that has been present in many schools (in some cases for hundreds of years).

Our gifts unfold in a learning environment that sustains and challenges us as learners. Pueblo educator Gregory Cajete believes such a setting enables us as learners to “find their heart, face, and foundation” (2000). The face is our identity, our heart is the passion that engages our life purpose, and the foundation is the talents and skills needed to put the passion to work. But that source is ultimately connected to a spiritual source, and these are vital foundations of aboriginal learning. (Battiste, 2013, p.18-19)

Battiste’s focal point of looking to the future and setting a stage for Indigenous leadership opportunity is on the forefront of this kind of research. She emphasizes that the result of such a focus will be Indigenous student success within the contextual infrastructure of decolonization. It is critical to consider the concept of decolonization when examining Indigenous leadership, as is the concept of cognitive imperialism. “Cognitive imperialism is about white-washing the mind as a result of forced
assimilation, English education, Eurocentric humanities and sciences, and living in a Eurocentric context complete with media, books, laws, and values” (2013, p. 26). Within Indigenous communities, cognitive imperialism has thwarted opportunities for success because it has alienated, ignored, and defiled Indigenous people. They are not supported as leaders, but rather degraded within their communities. The result is an unhealthy existence. Through the research presented in this dissertation, the author will offer a model system that would take cognitive imperialism out of the current spectrum of assimilation policy that Indigenous people face daily.

Within a higher education context, Battiste encourages change, and for Indigenous people to think about implementing a curricula that is not based within a westernized context. It is important for higher educational institutions to support Indigenous ways of knowing and teaching and Indigenous worldviews.

Only when these analyses and methods in thought and behaviour are made can we create truly “higher” educational systems that are a place of connectedness and caring, a place that honours the heritage, knowledge, and spirit of every Indigenous student and contributions to the building of trans-systemic knowledge for all students. (2013, p. 100)

Battiste envisions a “post-colonial” university system (2013, p. 111), one that supports Indigenous worldviews and ways of knowing. The research in this dissertation aims to support Battiste’s conceptualization of the importance of Indigenizing education and with that, providing a foundation for Indigenous student success. The research also considers that many systems are already in place to do this through the tribal college movement in the United States. She sets a grand stage for decolonization, for thinking
about the effects of cognitive imperialism, and for postulating a future in which education truly is for all people, and not within the context of assimilation policy.

2.4.2 Accountability

Within the article, "Leadership and Accountability in American Indian Education: Voices from New Mexico" (2013), Carlotta Penny Bird, Tiffany S. Lee, and Nancy Lopez review how individuals view Indigenous leadership within the current educational system in the State of New Mexico. The issues found within the educational system in New Mexico include the Indian Education Act that was passed in 2003, a full decade before the article was written in 2013. This ten-year period allowed the authors to reflect on the inadequate implementation of such an act, noting that “...while the act holds great merit for encouraging systemic culturally based reform, it has not been fully funded, nor are any state entities accountable for implementing it” (p. 542). Herein lay the issues that many Indigenous people have with the states in which they live. Unfunded and unsupported mandates are not worth the paper they are written on and are one of the reasons Indigenous students continue to have less success than other demographics.

Bird, Lee, and Lopez point out that

The percentage of American Indian teachers were single digits in most schools, with an even smaller percentage of them serving as principals, coordinators, and directors... American Indians were usually part of the
instructional staff designated as ‘educational assistants’ rather than licensed teachers. (p. 550)

Westernized school systems create additional obstacles, such as a curriculum that does not support the Native students, leading to damaging feelings of marginalization. The Indigenous staff members who work at the school feel the same sense of alienation and trivialization due to westernized curricula. So often Indigenous communities feel the same way; thus, Bird, Lee, and Lopez state that “this is a Native community but the school is not” (p. 555).

The issues discussed in this article are a prime example of the need for the research conducted in this dissertation. In order for Indigenous people to have the opportunities to rise to be leaders within their communities, and within the world, they must have the opportunity to be taught in a system that supports their growth and encourages their culture and worldview, not in a setting that sets them up for failure. In addition, the educational system within the school needs to be a system that recognizes the importance of Indigenous knowledge and systems—instilling the knowledge holders within that community as the teachers and not the assistants. It is also vital that the community be an integral part of the educational system their children are a part of. Community participation is most important when the concept of nurturing success is discussed, and programs of leadership mentoring are designed. That is part of the work of this dissertation.
2.4.3 Indian Leadership and Development

In 2008 Ruff and Erickson published an article about the ILEAD (Indian Leadership and Development) project entitled, “Contextualized Principal Preparation for the Improvement of American Indian Education: Negotiating Cross-Cultural Assumptions.” ILEAD was designed to focus on the need to support Native Americans in secondary education as they ascend to leadership positions.

Non-Indian administrators report that their lack of cultural understanding and different cultural assumptions interfered with success. Recruitment efforts to fill administrative vacancies with American Indian leaders have not been successful, as there are not enough trained and qualified American Indians to fill the positions (p. 224).

As a part of the research on the ILEAD program, the authors reviewed the way American Indian students learn. They provided the following information:

In a study of the learning patterns of postsecondary American Indian students... found that American Indian students: described their learning as a process of watching and thinking, were practical and orderly in their orientation, earned success by thoroughness, and drew on analytic as well as global information-processing approaches in learning. (p. 246)

As a follow up to the publication by Ruff and Erickson, Henderson and coworkers in their article, “Reconciling Leadership Paradigms: Authenticity as Practiced by American Indian School Leaders” (2015), continued research on the program participants in the ILEAD program. Their research indicates,
Almost all of the educational leadership programs in the United States approach leadership preparation using leadership constructs derived from the dominant Western paradigm. Similarly, higher education programs in general are designed and delivered from a Western, dominant cultural perspective by non-Native faculty. (p. 212)

They propose a “leadership triad of identity, integrity and authenticity” (p. 213). These are important leadership characteristics that Indigenous leaders possess and ones that are especially important in an educational setting based on Indigenous worldviews.

The ILEAD program supported the development of Native American teachers for leadership positions in the schools where they taught. A part of the research provided important insights into some of the struggles Native American teachers face within the western educational system. One participant experienced racism. “Racism appears not to impact her identity or integrity, but may impact her authenticity because it forces her to select when she should exercise her Indigenous leadership and when she should stifle her Indigenous identity” (Henderson et al., 2015, p. 218). This research illustrates there is still a great deal of institutional racism in these western educational systems (p. 225).

The relevancy to the ILEAD project and the research completed by Henderson et al., is important because it draws attention to the struggles Indigenous people face as leaders, and as students, within a western educational structure. Understanding the ways in which Indigenous students learn and the settings in which they find success is critical. This information is instrumental in designing programs that are created to
support Indigenous student success which then supports the nurturing of future Indigenous leaders and mentorship opportunities.

2.4.4 Representation of Indigenous People in Higher Education

The postsecondary arena has completed research and published findings that pertain directly to the research questions posted by this dissertation. Within this investigative field, Bissett-Perea (2013), an Alaska Native, has completed research regarding the absence of Alaska Natives in the higher education systems. “Alaska Natives continue to be underrepresented in higher education, especially within graduate programs” (p. 4) and are not represented as degree recipients for Bachelor, Masters, and Ph.D. level studies (p. 3). Her research is relevant to this dissertation as it supports the concern that the current educational system, which is based in a western context, does not support Indigenous student success, and therefore does not allow for Indigenous people to be afforded the opportunity for leadership.

At the UA Fairbanks campus (University of Alaska Fairbanks), Alaska Natives comprise 16 percent of the student enrollment, but only 3 percent of the faculty. A 2008 study on UA Alaska Native graduates found that a primary challenge they faced attending college was an absence of role models in their families and communities. (p. 4)

One of the reasons for creating mentorship programs for Indigenous people is to address the concerns within the current educational systems. Bissett-Perea discusses the importance of creating a “tribalography of presence” to give voice to “Alaska Native and American Indian epistemological and philosophical frameworks ... presented as
consistent, articulate, coherent logics for knowing the world instead of illogical myths or fiction" (p. 7).

A new concept for consideration within the context of this research is a quote Bissett-Perea includes within her article,

Chaat Smith characterized the “walking in two worlds” myth as “ideological Vicodin” fueled by misplaced assumptions that continue to deny Native peoples the agency to self-identify and thus to self-determine... “many if not most Indians live lives translated into quite another.” (p. 10-11)

This concept is one that Smith has used in many different situations, but the suggestion here is that this might be cognitive imperialism at its best. In the research for this current project, it is an interesting aspect to explore, as the nurturing and mentoring of future Indigenous leaders is discussed.

For this literature, Bissett-Perea notes, "... [the] call for Indigenous communities to ‘research back’ in order to reclaim control over the representations and continued survival of indigenous ways of knowing and being" (p. 21). It is imperative for Indigenous people to have control over their education and to be able to mentor the next generation of Indigenous leaders.

As a support to Bissett-Perea’s article, “A Tribalography of Alaska Native Presence in Academia,” and as a support to the information as provided above, it is not only Alaska that faces these issues within a higher education context. In Jackoway’s article “The Land of Disenchantment,” published in the *Insight Into Diversity* publication in December of 2014, New Mexico State University has a number of issues relating to diversity and Native American sensitivity, resulting in a lack of success for Native
American and other ethnic minority students. Demographically, only two percent of New Mexico State University’s students are Native American, and only .05 percent of tenure-track faculty members are Native American. Both of these statistics reflect higher education’s lack of inclusivity, as 10.4% of people in New Mexico are Native American. The reoccurring issue of representation of Indigenous people within academia that both Bissett-Perea and Jackoway discuss is one of the barriers to student success.

Additionally, this lack of representation within mainstream colleges and universities is just one of many impediments Indigenous people face within western contexts that do not allow for leadership opportunity. It is for these reasons the research presented in this dissertation is being completed.

2.4.5 Nunavut Sivuniksavut

In Canada, postsecondary programs are seeing success in educating Indigenous students. The Nunavut Sivuniksavut (NS) program in Canada has been educating Inuit students for thirty years. It began as a part of the land claims settlement for the Northwest Territories. “...The Inuit leadership realized there would be a need for young people to be trained so they could assist with the negotiations and then later with the settlement’s implementation” (Angus and Hanson, 2011, p. 32). This is relevant information as this dissertation considers Indigenous leadership through the modes of various educational programs for the mentorship of future Indigenous leaders.
The basis for the NS program is that educational programs should fit into an Indigenous model rather than a western one, and this concept is important to the ongoing discussion:

... there were no courses in the conventional sense; rather, the two instructors worked with the students each year... to explore an ever-widening array of historical and political materials relating to Inuit history, politics, and land claims.

(p. 33)

The program was designed to support the learning of Inuit students within their realm of understanding and that of the world in which they were entering. Overall, the program was designed in a way different from many others within a western context because it was project based, as well as included content from the students’ real world experiences. This type of programming was not often offered when NS was created.

The concern with this program lies in the framework on which the program is based. The land claims, and current political situation of Inuit in Canada, are that of a westernized system. The program has had many successes in the areas of retention, preparation for other postsecondary institutions, employment, and attitudinal transformations, but it has not created an opportunity for learning in a system that is based on a foundation of Indigenous studies. Rather, the program exists on a western foundation with Indigenous values woven into it. This dissertation aims to create a system with a foundation rooted in Indigenous worldview rather than a western foundation. It is the hope of this researcher that the model presented in this document will be incorporated into future educational programs.
2.4.6 New Zealand

Margie Kahukura Hohepa’s work was consulted in order to further assess the current situation of westernized school systems that contribute to the issues that Indigenous students face. Hohepa (2013) researched educational leadership in New Zealand with the Māori, and she states,

Rather than being constructed as a leadership ‘type’ or ‘style’ Indigenous educational leadership as ‘different’ may be better understood in terms of the enactment of leadership, which is located in and guided by Indigenous knowledge, values, and practices, in order to realize Indigenous educational aspirations. (p. 619)

Hohepa touches on an important aspect of leadership and of education in Indigenous communities—the recognition that everyone is different, but that is what is valued about being Indigenous. To successfully manage the nurturing and mentoring of the next generation of leaders means to recognize that being “different” is part of being a leader.

As this dissertation considers how to mentor a new generation of Indigenous leaders, Hohepa makes it clear this will need to be done through educational leadership and by changing the system of schooling, which was once used for assimilation to a system of regeneration and revitalization. “The tensions have heightened as Indigenous peoples have increasingly turned to schooling, historically a site of colonization and assimilation, as a contemporary site of language and cultural regeneration and transmission” (p. 620).
2.5 CONCLUSION

“A history of colonization and negative race relations manifests itself today in schools’ determination of what counts as knowledge and what are acceptable levels of cultural representation. While dominant and colonizing ideologies that marginalized American Indian students permeated the school and maintained hegemonic control over curriculum, instruction, events, and youth, Martinez unearthed how students resisted and confronted those ideologies and associated rules by voicing their discontent, maintaining strong connections to their Native community’s values and beliefs and challenging the status quo’s rationalizations and rules... [it is] illustrated that American Indian students are not passive recipients of power structures that marginalize their experiences, history, and traditions.”

Carlotta Bird, Tiffany Lee, Nancy Lopez

The literature review presented here provides background information against which the research questions posed at the beginning of the chapter may be considered. Reviewing the current research within the areas of Indigenous leadership and education on the activities and studies in Canada and New Zealand, to the current status of tribal colleges in the United States, and then reviewing current explorations in the area of Native American education for both secondary and postsecondary systems, it is clear that in order to create opportunities for Indigenous student success, current systems need to change. Systems must be constructed to encourage the creation of Indigenous modes of education, and the resulting modes must be supported by communities and governments. It is important to create a program from the ground up, based on Indigenous ideologies, rather than utilize a system that is founded in western ones.

The goals of this project—to identify Indigenous leadership and to develop programs for the ideal Indigenous leadership program—can rely upon many different models of Indigenous education. The research conducted identifies what Indigenous
leadership is and informs the creation of an Indigenous leadership program that can be incorporated into many different situations.
CHAPTER 3: INDIGENOUS LEADERSHIP, GATHERING THE INFORMATION

“Indigenous research is a life changing ceremony.”

Shawn Wilson

3.1 INTRODUCTION

“Research for Indigenous communities invokes past, and notably present, incidents of abuse: exploitative research practices; looting of cultural knowledge, artifacts, and even bodies and genetic material; anthropological recastings of histories, cultural practices, and understandings of self, community, and sovereignty through outsiders’ eyes; and a placing of study and knowledge outside the community such that community members become objects to be studied and the knowledge produced fails to reflect indigenous values.”

Bryan McKinley Jones Brayboy

As a result of past misguided research by many non-Indigenous individuals, Indigenous researchers are faced with a set of responsibilities not all researchers have. Indigenous researchers are expected to have innate knowledge about how to be culturally responsible. Indigenous researchers are tasked with knowing how to connect with the communities they are working with, including how to talk to Elders, how to appreciate them, and how to thank them. They are expected to know how to work with local organizations in Indigenous communities, in addition to knowing with which individuals they must work to ensure the right information is gathered, collected, and analyzed.

3.2 INDIGENOUS RESEARCHERS

The responsibilities of Indigenous researchers are numerous, and they are difficult. Whether Indigenous researchers are working within communities or outside of
them, they are still human. As Ormond et al. (2006) point out, researchers, even if they are from the Indigenous community they are doing research in, and thereby completing “insider” research, must still maintain their role as a researcher (p. 182).

There are a great many positive effects of having an Indigenous researcher work within an Indigenous setting.

We need people, people who are trained to think about what they can do for the iwi (community), rather than what iwi can do for them... people that will get involved in iwi politics and iwi business. Academic training gives them those qualities that I was talking about before, being able to push aside the rubbish and get to the core of what’s important to the iwi.

(Whitinui, Glover, & Hikuroa, 2013, p. 57)

Indigenous researchers are often a part of the community and as a result, their commitment to the area goes above and beyond just researching and then leaving. Most often the research being completed is a direct result of what is needed within the community, leading to “uncovering what is really going on, removing the rose-tinted glasses of the bright-sided and contributing strategically to comprehensive solutions” (Whitinui, et al., 2013, p. 70). Sometimes this can actually be much harder than if one were completing research in a different community than one’s own.

One such article discusses the frustrations of an Indigenous researcher working in her own community,

It’s very hard working in your home community... they really hold you to what you say and it’s not just that they hold you, you hold yourself because you just have this real sense of responsibility. To do what is right
for them, represent them in a way that is fine with them and fine with the institution. It's a lot of work in your mind to get that settled so that you're at peace with it. (Ormond et al., 2006, p. 195)

This is one of the most important aspects of being an Indigenous researcher—the ability to actively contribute to a society with which one feels a connection. In regard to Indigenous research,

...many have expressed a sense of freedom, outside of an institution, to conduct research that is purposeful, relevant and beneficial to their communities... the drive to make a difference in institutions... historically determined knowledge and research for generations. We need to create spaces in the academy where other ways of conducting research can be equally celebrated. (Whitinui, 2013, p. 90)

This is an exciting movement and feeling within Indigenous communities. As Ottmann (2005) describes in her research on Indigenous leadership in Canada, past research was initiated from the outside, which left Aboriginal people without an ability to fix misconceptions and erroneous information. Research must be open to reassessment (p. 2). Today, more and more Indigenous people are wearing the metaphorical researcher hat, which has many responsibilities, and yet also has many rewards for the individual, as well as for the community where they work.

3.3 RESEARCH METHODOLOGIES

Smith (2012) says, “A research methodology is a theory and analysis of how research does or should proceed” (p. 144). Smith notes that the methodological
debates are “…ones concerned with the broader politics and strategic goals of Indigenous research. It is at this level that researchers have to clarify and justify their intentions” (p. 144). The research presented in this dissertation focuses on defining Indigenous leadership, researching Indigenous leadership in higher education, and presenting an Indigenous model for future Indigenous leadership education.

The issues that surfaced during the research included the fact that Indigenous leadership is a concept that is not widely accepted within a western setting. Due to assimilation and colonization, the leadership structure of Indigenous communities has continually been undermined. Indigenous people must take action and be culturally responsible. Indigenous researchers must have a sound methodology and method if they are to proceed and be successful.

Brayboy et al. (2013) note that it is important for Indigenous people to take on the role of the researcher in communities. It is only the Indigenous researcher who will have the ability to identify and overcome the issues that Indigenous people have faced for so long. Indigenous people understand these issues because they are the ones who have been studied in the past. No longer is it okay for “Indigenous knowledge to be understood as being in binary opposition to ‘scientific,’ ‘western,’ ‘Eurocentric,’ or ‘modern’ knowledge” (p. 428).

“Research was talked about [in Indigenous communities] both in terms of its absolute worthlessness to us, the Indigenous world, and its absolute usefulness to those who wielded it as an instrument” (p. 429). This must change. Indigenous researchers must create the opportunity to make research useful and worthwhile to Indigenous communities. The gathered information must be used to support community
development. The information gathered will then result in supporting healthy, vibrant communities.

When reflecting upon the changes that need to happen in Indigenous communities and working toward supporting that change, consider Tuck’s (2009) “Suspending Damage- A letter to communities” in which she writes, “The trouble comes from the historical exploitation and mistreatment of people and material. It also comes from feelings of being over-researched yet, ironically, made invisible” (p. 411-412).

It is important to recognize the concerns Indigenous people have in regard to research. Through the methodology and methods presented in Indigenous settings, the aim will be to erase these concerns within Indigenous settings forever. Whitinui et al. (2013) note that an important aspect of this is the demystification of academics and research. In addition, “These questions, and others like them, allow us to critically reflect on our own research practice so that the resulting research is well-placed to be transformative for participants, for ourselves as researchers, and for our society as a whole” (Ormond et al., 2006, p. 177).

3.4 METHODS FOR CONDUCTING RESEARCH

“A research method is a technique for (or way of proceeding in) gathering evidence.”

Linda Tuhiwai Smith

“Researchers are knowledge brokers, people who have the power to construct legitimating arguments for or against ideas, theories, or practices. They are collectors of information and producers of meaning which can be used for, or against Indigenous
interests” (Ormond et al., 2006, p. 177). There are various approaches to this study with outcomes that address and encourage Indigenous interests. It is important that for a project such as this research methods be wide-reaching. As Smith (2012) notes, “Methods become the means and procedures through which the central problems of the research are addressed” (p. 144).

Other than the additional research items that are highlighted throughout the literature review, these are the methods by which this research takes place. It is important to note that this research follows Cheung’s statement, “If we consider tika and tikanga, they are about doing the right things in the right way with the right people at the right time for the right reasons” (Whitinui et al., 2013, p. 78). What does this mean? It means that researchers should be ethical and responsible. They should be culturally aware and supportive. In the past many researchers in Indigenous communities were non-Indigenous and communities were not a part of the research agenda or conversation. Communities have a right to be a part of the research in their community. The research in this dissertation will take on all of the responsibilities that Cheung enumerates.

The first step of this dissertation project was a literature review of past, current, and future concepts of Indigenous and non-Indigenous leadership. The literature review was followed by a survey administered to Tribal College Presidents, Ilisaġvik College leaders, and Indigenous leaders at the University of Hawai‘i.
3.4.1 Personal Interaction and Communications

A survey (in person, via e-mail, and audio call) of Indigenous leaders was conducted during the course of this research. The survey was designed loosely on Archibald’s (2008) “Storywork” framework. Research has shown that when communicating with Indigenous people, using a framework more aligned with Indigenous worldviews, such as storytelling, can be more comfortable for the interviewee. The survey includes a section on official storytelling, inquiring about any cultural stories about leadership the individual might want to share. As seen in the story that Archibald presents about her experience:

...Indian people became objects of study. The “issues” often focused on the so-called “Indian problem.” These same approaches were what I had experienced as a student at least fifteen years earlier. Learning about Indian cultures through the public school curriculum was something that I endured. Perhaps this was why I was drawn to developing better curricula about First Nations through teacher education and later as a teacher. I didn’t want other First Nations children to suffer the same humiliation that I had experienced. (Archibald, 2008, p. 85-86)

An example of this is reflected in the following narrative:

There once was a little girl who moved away from everything she knew when she was eight years old. Moving from Barrow, Alaska, to the middle of Portland, Oregon was something completely different for this little girl—and she felt she did not belong there. She was not sure where she belonged. Soon after that, she moved again to very rural Northern
California. She spent the rest of her schooling there in a very small rural farming and ranching town. Her family had a ranch and she found herself running through fields filled with cattle rather than on the tundra hunting caribou. Growing up she knew she was Iñupiaq, but she did not really KNOW what that was. She did not know who she was culturally. She did not know how to BE Iñupiaq.

This little girl went through most of her secondary schooling not really fitting in one place or another. She knew she was different, and she knew she enjoyed learning about Native Americans. She picked up everything she could read about them. Then she went to community college. While there, she registered late, so there were few options available to her for classes. She ended up signing up for an Anthropology class without really knowing what Anthropology was. During that class, one section was on Arctic people. She watched the film, “Nanook of the North” and at the end decided that she needed to tell her classmates how it really was in Northern Alaska, in the present day. She ended up teaching a weeklong session about the Iñupiat people, not fully knowing herself what that was or what it meant to be Iñupiaq. What she did know was that she would forever more have a passion for changing the stereotypes Native Americans faced within America and the world.

Within this story, Archibald’s quote resonates—their experiences were similar. Both experiences were shaped by learning about Native people and cultures through a
curriculum in school that did nothing to support each of them as Indigenous people. Being taught in a classroom who they were, through a learning module that did nothing to support the vibrancy of their Indigenous people was a turning point for them. The author of the story did not want to perpetuate the negative stereotypes of her people, or any other Indigenous person in our world. Archibald states, “These memories are ones that I have tried to forget or to ignore because I felt humiliation and emotional pain over the way that the Indian cultures and peoples were represented and studied” (p. 85).

These feelings Archibald and the author of the above story have are not uncommon. Many Indigenous people have dealt with this same situation. Many documents have been authored in regard to guidelines for research that have been designed to protect Indigenous people from continued abuse. The “Alaska Federation of Natives Guidelines for Research” state, “The principles were sent out to all Native organizations and villages in the hope that compliance by researchers will deter abuses such as those committed in the past which have come to light” (1993, p. 1).

Guidelines and requirements are necessary because rarely was the information taken from communities given back in any form. Guidelines are necessary because it shows outside researchers the importance of information from the Elders and communities. Guidelines mandate respect for the knowledge gathered and prevent children from having experiences like Archibald, and many others had in the past.

Moving forward, as Indigenous researchers become more prevalent, the need for guidelines will decrease to some extent because Indigenous researchers will likely have a base for understanding the importance of respect for the knowledge they are gathering within the Indigenous context. These changes in research are exciting and
should be nurtured. The aspects represented here support the use of storywork within this research framework, and support the research systems that are used to respect cultural knowledge and the people involved in this project.

3.4.2 Research Survey

The research survey was administered to a set of Tribal College Presidents in the United States. The author, as the President of Alaska’s only tribal college, one of 37 tribal colleges in the United States, has a unique relationship to the Tribal College Presidents. Tribal colleges perpetuate Indigenous culture within their organization, community, region, and state. Tribal colleges were established to support American Indian and Alaska Native students who did not have a lot of options for postsecondary education elsewhere than near their home communities. Today, tribal colleges are preparing the next generation of Indigenous leaders. The formulation of an Indigenous Arctic Leadership Program for youth is presented through the research presented here. A portion of the research has already been completed through previous studies within the Indigenous Studies Ph.D. program; however, the research completed in this dissertation supports that effort. Surveys with the Indigenous leaders at Ilisagvik College, one of the tribal colleges, are included in this research.

In addition to the research at the tribal college level, research is presented from the Fall 2015 semester, which the author spent at the University of Hawai‘i at Mānoa, working with Indigenous leaders employed by the University of Hawai‘i System. Additional research methods were employed while the author studied abroad including
understanding cultural protocols, and other cultural components discovered during the research phase.

3.4.3 Other Opportunities

There are a great many other opportunities that exist for Indigenous research and researchers, related to this topic. Wilson (2008) writes, “It is this awareness of colonization, and the firm belief that Indigenous people have their own worldviews, that have led to the present stage in the articulation of our own research paradigm” (p. 53). Within Wilson’s work as well as that of Archibald (2008) it is important to consider relationships and relationality: “…relationality—the ways in which relationships are enacted and connected” (Brayboy, Gough, Leonard, Roehl, & Solyom, 2013, p. 433) within the context of Indigenous leadership. Indigenous people know that leadership can often be a result of one's relationships or relationality. An important question posed is whether the current educational system is setting Indigenous people up to be successful leaders.

Of the many issues facing Alaska Native communities, none are more pressing than the very real and dangerous double-erasure of Native agency: first by historical colonial powers, and then second by contemporary “post-racial” discourse… [which] continue to threaten… [the] self-determination movement by sanctifying the problem “present absence” of diverse Native voices and perspectives. (Bissett-Perea, 2013, p. 3)

As noted by Bissett-Perea, there is still a lack of Indigenous academics, and such a dearth negatively affects Indigenous people within a westernized school system.
3.4.4 Obstacles/Issues

Through this research process, it was difficult at times to decipher between western and Indigenous leadership in the present time. There is information regarding the characteristics of Indigenous leadership pre-contact, and Indigenous people often formulate their ideas regarding Indigenous leadership in the future, but current systems of leadership have been muddled, so it was important to define a distinction between the two. This research reviewed these concepts and put forth a definition of what Indigenous leadership is and has been in the past, present, and future.

In addition, it was important to critically examine the future steps this dissertation suggests. The model presented is strategic and practical. It is also implementable in a wide range of programs and across cultures.

3.5 INDIGENOUS RESEARCH(ER)—GIVING BACK

“Indigenous knowledge should be protected and respected.”
Bryan McKinley Jones Brayboy

It is important as an Indigenous researcher to give back to the communities in which knowledge is gained. For individual contributors to this dissertation, it is important to continue communication with them. Providing each with copies of the final dissertation is essential. It is important to give credit to whoever assists throughout the research process in order to recognize the knowledge that is gathered from an individual.
It is the author’s goal that the usefulness of this research is many-fold and widespread. This research affirms for Indigenous communities their important place in the world as well as their continued contribution to society.

Professionally, this research will be used within educational contexts to support Indigenous leadership programming across the country – at tribal colleges, and other schools and universities, utilizing the information presented on mentoring and growing our own Indigenous leaders. It is the author’s aim that communities, schools, and other organizations will be able to benefit from supporting Indigenous leadership within their organizational structures. This research reflects the small amount of research that has been conducted about Indigenous leadership, and joins the movement to support the need to increase our attention to Indigenous leadership and Indigenous research.

3.6 CONCLUSION

The story of research from an Indigenous perspective is similar no matter where a person visits. “We have probably been one of the most studied people on this earth, and we still have little real ability to implement our Treaties or create a better way of life for people in our communities” (Ottmann, 2005, p. 2).

Together, mainstreaming and universality create cognitive imperialism, which establishes a dominant group’s knowledge, experience, culture, and language as the universal norm. Colonizers reinforce their culture by making the colonized conform to their expectations. Because Eurocentric colonizers consider themselves to be the ideal model for humanity and carriers of a superior culture, they believe they can assess the
competencies of others... Eurocentric thinkers also believe they have the authority to impose their tutelage over Indigenous peoples and to remove from those peoples the right to speak for themselves. (Battiste, 2008, p. 504)

It is important to understand the history, but also important to move forward from the past to continue on a journey of revitalization and renewal.

No longer can Indigenous people stand by and let someone else speak for them. No longer can Indigenous people accept cognitive imperialism. No longer is there a universal norm. No longer will research be a “tool of colonization” (Ormond et al., 2006, p. 175). Today, and tomorrow, the next generation of Indigenous leaders will be trained to take on the world and create a system of multiculturalism, rather than a universal norm.

How can this paradigm shift happen? One way is to support programs for Indigenous youth and provide them with what they need to become the next generation of Indigenous leaders. Discussions around invigorating Indigenous leadership must be convened. The information presented in this paper focuses on how important Indigenous researchers are within our communities today.
CHAPTER 4: DEFINITIONS AND RATIONALE

“...protest actions over land rights, language and cultural rights, human rights and civil rights were taking place literally across the globe... The social movement contains many features which reflect both a huge diversity of interests and objectives, of approaches and ways of working, and a unity of spirit and purpose. While rhetorically the indigenous movement may be encapsulated within the politics of self-determination it is a much more dynamic and complex movement which incorporates many dimensions, some of which are still unfolding. It involves revitalization and reformulation of culture and traditions; an increased participation in and articulate rejection of Western institutions; and a focus on strategic relations and alliances with non-Indigenous groups.”

Linda Tuhiwai Smith

4.1 INTRODUCTION

This dissertation focuses on Indigenous leadership and its importance and responsibility to nurture the next generation of Indigenous leaders. The following chapters provide a case study, focused on three different institutions of higher education, with an emphasis on Indigenous leadership development. This document concludes with the presentation of a developed program supporting Indigenous leadership, which will be implemented at a tribal college in Alaska. The intended presentation of the program will be done in a manner that will allow other institutions to create their own programs supporting Indigenous leadership development using this provided program as a model.

Why is Indigenous leadership development important? One reason is provided in the United Nations Declaration on the Rights of Indigenous Peoples (2007). It states that Indigenous people have the right to: self-determination, autonomy of government, and to strengthen their cultural institutions. Indigenous people have the right to establish and control their educational systems, and live free of assimilationist policy or colonial constructs (2007). In order to be able to embody these rights, Indigenous
people will need leaders within their ranks, and the most effective way in which leadership development will occur is through the elder generation nurturing and mentoring the next generation through a formalized program that has a foundation based in Indigenous culture and worldview.

This chapter will define certain concepts that this dissertation will present as well as make a case for the importance of Indigenous leadership development and the creation of an Indigenous leadership development program with roots in Indigenous cultures, values, and traditions.

4.2 DEFINING THE CONCEPTS

For the purpose of this dissertation it will be important to identify some key words that will be used throughout this document, and to define them in the context of this dissertation and the research that is provided therein.

4.2.1 Culture

Within the text of Janet Holmes, Meredith Marra, and Bernadette Vine’s *Leadership, Discourse, and Ethnicity*, they use a definition of culture from Ting-Toomey (1999) as “a learned meaning system that consists of patterns of traditions, beliefs, values, norms, and symbols that are passed on from one generation to the next and are shared to varying degrees by interacting members of a community” (2011, p. 8).
Culture as a concept that is simultaneously fluid and dynamic and—at times—fixed and stable. Like an anchor in the ocean, it is rooted to some place—for many Indigenous peoples, the seafloor is the lands on which they live and their ancestors lived and roamed before them. The anchor shifts and sways, like culture, with the changing tides, ebbs, and flows of the ocean or the life, context and situations for Indigenous people. (Castagno and Brayboy, 2008, p. 943)

Therefore, for this dissertation, the term culture is based on the perspectives provided above. Culture is the embodiment of who someone is, as well as what and who they identify with. It can be structured, but at times it can be very fluid. That is what culture represents.

4.2.2 Sovereignty

Within the context of this dissertation, it is important to define sovereignty in both a generalized perspective as well as an educational one. In Voices of Resistance and Renewal: Indigenous Leadership in Education, editors Dorothy Aguilera-Black Bear and John W. Tippeconnic III define both. The first is defined as such:

Educational Sovereignty involves decolonizing the systems of a solely Western worldview education and specifically developing culturally responsive education systems to replace assimilationist models of education. It is considered imperative to the cultural sovereignty and survival of Indigenous communities. (2015, p. 5)
Educational sovereignty occurs when Indigenous communities confront and decolonize hegemonic structures by establishing schools that embrace Indigenous values and beliefs and teach their cultural and traditional knowledge (especially through Indigenous languages) as decided locally by their cultural bearers and realized with the establishment of tribal departments and committees. (2015, p. 5)

Within Aguilera-Black Bear and Tippeconnic’s text they provide a definition of sovereignty by Lyons as: “… a people’s right to rebuild its demand to exist and present its gifts to the world... an adamant refusal to dissociate culture, identity, and power from the land” (2015, p. 5).

For this chapter, the author will describe concepts of sovereignty both culturally and educationally using these definitions. Sovereignty is the ability to govern and lead oneself and one’s culture (defined above) without having an overarching colonial context constricting one’s culture or educational program.

4.2.3 Indigenous People

The definition of Indigenous peoples can be looked at in two similar ways: “Indigenous peoples are those who have inhabited lands before colonization or annexation; have maintained distinct, nuanced cultural and social organizing principles; and claim a nationhood status. Indigenous people are both self-identified and are recognized by members of their community” (Castagno and Brayboy, 2008, p. 944).
Secondly, as follows:

The legal concept of indigenous people emerged in the League of Nations period and continues to evolve in theory and application. It generally applies to groups that base their claims on the distinctive territoriality of their cultures, and would be regarded as the inhabitants of non-self-governing territories, but for their geographic location within an existing state and their small size. Indeed, indigenous peoples have long maintained that the failure of international institutions to recognize their right to self-determination constitutes discrimination on racial or cultural lines. (Barsh, 2008, p. 830)

It is important for readers to understand the concept and definition of an Indigenous person. The aforementioned definition elucidates the important aspects of Indigeneity as encompassing those who were present on a land prior to contact with an outside world, and those who claim a nationhood, linking it to a place, or a people—most often who are not in the leading faction today. To be Indigenous is to connect mentally, physically, and spiritually to the place of one’s ancestors. To be Indigenous is to have a long-standing history, a relationship with a place that gives that person strength and belonging. To be Indigenous is to know that the place of your ancestors is in your heart, in your soul, no matter how far life may take you away from it.

4.2.4 Colonization

Colonization refers to formal and informal methods (attitudes, behaviours, institutions, policies, and economies) of subjugating and exploiting
Indigenous people, lands and resources in order to further the social, political, and economic power of the colonizer (Nunavut Tunngavik Incorporated 2012: 6) (Walton, O’Leary, Arnaquq, and Qaniatsiaq-Anoee 2014, p. 15).

Taiaiake Alfred, in his article, “Warrior Scholarship: Seeing the University as a Ground of Contention” (2004), notes that “the true meaning of colonialism emerges from a consideration of how we as Indigenous peoples have lost the freedom to exist as Indigenous peoples in almost every single sphere of our existence” (p. 89).

Colonization is the act of one group of people systematically dominating and being domineering over another group of people. For the purpose of this dissertation, colonization refers to actions forced on Indigenous groups of people. The colonization of Indigenous people has included actions such as assimilation, murder, imprisonment, and cultural destruction to just name a few.

4.2.5 Blood Quantum

Provided by Encarta Dictionaries, blood quantum is defined as, “the degree of Native American descent that a person has, e.g., one quarter, or the fact of being proven a direct heir of documented Native Americans whose names are listed in tribal rolls” (Encarta Dictionaries, 2015). The term “blood” in this definition is meant to describe biologically what ancestry the person has. In fact, “blood” cannot do this, only DNA can. This dissertation will discuss Indigenous or Native peoples. Historically when the topic of Indigenous people is referenced the question regarding blood quantum is asked. Therefore, blood quantum is defined as the amount of Native American, or
Indigenous “blood” a person has that is traced through one’s genealogy. For practical purposes a person who claims to be Indigenous has been asked to document that they are at least ¼ or 25% Indigenous in order to be eligible for various Indigenous benefits, such as the Indian Health Service (IHS).

The most common term used to describe who was legally a Native under ANCSA (the Alaska Native Claims Settlement Act) was blood quantum. A Native needed to prove “one-quarter blood quantum” to be eligible under ANCSA. The ANCSA enrollment process needed to be completed in a relatively short period of time and many errors were made. (G. Pullar, personal communication, February 27, 2016)

Today the concept of blood quantum is becoming obsolete within an Indigenous context. For the purpose of this dissertation, it is important to explain the denotation of blood quantum, because it was historically used to determine services for Indigenous people. Today a person’s tribal enrollment is used more frequently. For instance, Alaska has 229 federally recognized tribes, most of which have an enrollment process in place. One can be tribally enrolled and not have ¼ Native American ancestry, but be able to prove that they have descended from a Native American tribal group. Claiming decent can be done through enrollment in a Native American tribe, or by being issued a Certificate of Indian Blood (CIB), which is issued by the United States Bureau of Indian Affairs.
4.2.6 Additional Definitions, Clarifications

Please note, for the purpose of this paper, the term Indigenous, Native, Native American, and American Indian will often be used interchangeably. The term Alaska Native refers to those people who are Indigenous to what is known today as the State of Alaska. First Nations people refer to those who are Indigenous in what is now known as the country of Canada. The term Inuit refers to Indigenous people who are Indigenous to the Arctic, which can include Russia, Alaska, Canada, and Greenland. For other references to Indigenous people they will be called by their preferred name when possible, and context will be provided for their Indigenous connection to place.

In addition, Indigenous will be capitalized throughout this document because as stated above, Indigenous is referring to a specific people, or person. Western will not be capitalized because it refers to a concept or construct rather than a person, or people.

4.3 WHY IS INDIGENOUS LEADERSHIP IMPORTANT?

4.3.1 Overall

In Smith’s groundbreaking book, *Decolonizing Methodologies*, she quotes Alfred:

“It has been said that being born Indian is being born into politics” (2012, p. 114).

Today, for Indigenous people, this statement rings true. That is one of the reasons it is so important for Indigenous people to plan to mentor the next generation of Indigenous leaders. Indigenous leadership has always been present—within Indigenous
communities’ pre- and post-western contact, as well as within mainstream society. However, in many contexts, the idea of this type of leadership is not often respected. Indigenous leadership is rarely recognized within mainstream societal constructs. Throughout this nation’s history, there have been many great leaders. Their stories and insights about leadership have been shared with the public and are often cited and used as examples for others to follow. However, American Indian leadership lessons are rarely referenced. “The evolving role of American Indian leadership in today’s society is not well documented but there is an agreement among various scholars that there are significant differences between American Indians and Euro-American” (Gipp, 2009, p. 161). (Bunner, 2015, p. 84)

Part of the Indigenous leadership movement is discussed in Bradley Shreve’s book, Red Power Rising: The National Indian Youth Council and the Origins of Native Activism. The book chronicles the beginnings of the National Indian Youth Council (NIYC) and the important strides it made in both having Indigenous leadership recognized, as well as affecting national Indian policy during the 1950s and 1960s to today. The leaders of NIYC knew there was importance in “…preparing Indian youth for leadership roles” because “the young people would have to wrangle with the greatest issues facing Indian country, especially termination. How would future leaders manage their respective tribes’ economic development?” (2011, p. 36-37).

At the time of the development and initiation of the NIYC, they noted the purpose as being a “…vision for a brighter Indian future. Tribal sovereignty, treaty rights, cultural preservation, and self-determination remained the most salient issues facing Indian
country; these stood as the ideas the next generation had to protect” (Shreve, 2011, p. 37). These issues are still important today, and lead the charge for the importance of creating leadership programs for the next generation of Indigenous leaders.

In addition, as readers will see throughout this document, provided by the case study of the interviewees presented, Indigenous people are connected to a place, and their people. Indigenous people are committed to their community. They attend school, they acquire an education, so they can be contributing members of their society, and so they can give back. This connection is what makes Indigenous communities still viable, even given their lack of resources.

... The two are not mutually exclusive, but are integrally connected in the sense that the individual is dependent on a healthy community for social, emotional and spiritual sustenance, and the community is dependent on healthy, informed individuals for its wellbeing (Barnhardt, 1991, p. 17).

4.3.2 Whole Self

Within the context of Indigenous education and the process of taking control of the curricula that exists within the school system, it is important to recognize that the way Indigenous students learn may be very different from the way other students learn. In addition, the way of learning within a westernized context is based more on individual subject areas, rather than on the whole self.

What is called education today was, for American Indians, a journey for learning to be fully human. Learning about the nature of the spirit in relationship to community and the environment was considered central to
learning the full meaning of life. (Aguilera-Black Bear and Tippeconnic III, 2015, p 8)

A visual of this concept, the importance of educating the whole self, rather than pieces of oneself, is provided here, from Honoring our Heritage, published in 2010, edited by Jon Reyhner, Willard Sakiestewa Gilbert, and Louise Lockard.

Figure 1. Hawaiian Cultural Influences Theoretical Model.

As this visual shows, culture-based education, educational outcomes, and socio-emotional development are all connected and mutually beneficial to one another. These connections have historically provided an education to Indigenous students that support their growth and development as a whole person. This concept provides Indigenous students with that opportunity for success rather than the failure that is so often seen within a western schooling context. By educating one’s whole self, rather
than in units, parts of one self, a student is whole. In regard to Indigenous leadership, this important relationship is key in the development of a program that supports Indigenous leadership development.

4.3.3 Why Create Indigenous Leadership Programs?

It is important to uphold and respect one’s value system. Society at large teaches native people that they must push their cultural identity aside in order to be successful. Yet, examples throughout history have shown that loss of cultural identity is detrimental to one’s well-being and even one’s existence. This is evident in the high statistics for health problems, alcoholism, prison rates, and welfare enrollment... as well as the lowest statistics for educational attainment. (Housman, 2015, p. 61)

The data shows that Indigenous people need a new approach in order to regain their pride in who they are and what they can contribute to society.

In 2004, Native Americans earned 0.07 percent of the entire associate’s, bachelor’s, and advanced degrees conferred at colleges and universities. Native American/Alaska Natives from U.S. Indian reservations are only one-half as likely as their white counterparts to persist and attain a postsecondary degree. (Christman, Pepion, Bowman, and Dixon, 2015, p. 116)

In addition Brayboy et al. in their article, “Culturally Responsive Schooling for Indigenous Youth: A Review of the Literature” discuss current educational disparities. They note that Alaska Native/American Indian youth are more than “twice as likely as
their White peers to score at the lowest level... [in] reading assessments and almost three times as likely to score [at the] lowest level...[in] mathematics” (2008, p. 942).

Joyce L. Grahn, David X. Swenson, and Ryan O'Leary also provide troubling statistics of American Indians in their article, “A Comparative Analysis Between American Indian and Anglo American Leadership,” which states: “American Indians suffer the highest rates of unemployment of any group within the US (Allen, 1999). Even during these periods of low unemployment, joblessness on most Indian reservations is approximately 50 percent (Winik, 1999)” (2001, p. 10). Programs must be developed that speak to Indigenous culture, history, values and traditions so that Indigenous people have opportunities for success and renewal.

There are many reasons to create Indigenous leadership programs that support Indigenous leadership development for the next generation of Indigenous leaders. One important fact is that new leaders will not emerge unless existing leaders take the opportunity to mentor and support this new generation. “New leaders will not be developed and come forth if elders do not mentor, involve, create opportunities and eventually stand aside for them” (Glover, 2013, p. 73).

It cannot be forgotten that Indigenous people today still live in a world completely supportive of a western system, rather than an Indigenous one. “The objective of the colonisers is well achieved when even a hundred years later we still see the world through their eyes” (Dion, 2008, p. 339). This is supported in concept by the work being done in Canada with Inuit leaders. Helen Kitekudlak states, Aboriginal leadership is very challenging in every aspect because the Western world has been trying to assimilate the Aboriginal people since
the time it claims to have discovered or found our land, which we did not know we had lost. It has become a challenge to train Aboriginal leaders, to maintain these leadership roles, to preserve traditional knowledge, and to keep up with the changing world we live in. It is a daily battle because of policies, rules, and laws that have been put in place to meet the needs of Western society. (2014, p. 11)

4.4 CONCLUSION

“If there is a solution to the Indian problem, it lies in educated youth aware of Indian problems, desirous of solving them, and dedicated to this task.”

Bradley Shreve

Indigenous leadership programs—with a foundation of Indigenous culture-based education—stand to be an important contributor to the future of Indigenous populations around the country, and around the globe. They would provide opportunities for success, as well as important development of individuals who can then contribute to a better self, family, and community.

Culturally responsive education (CRE) is a right of Indigenous children, but indigenized leadership is imperative to achieving reform in schools that can both decolonize education and support cultural sovereignty... mainstream higher educational institutions can establish community-based... leadership preparation programs that emphasize and provide the skills and experiences of place-based practice targeting the academic and social development of Native children and other educational goals as
determined by the Indigenous community with whom they are serving.  
(Black Bear, 2015, p. 193)

In Harold Napoleon’s *Yuuyaraq: The Way of the Human Being*, the Yup’ik man examines the history of his people and the reason for the ills of the Yup’ik society today. Napoleon is well known within Alaska for his struggle with addiction, and the effects it had on him. While he was in prison he penned this important story about his life. Napoleon’s discussions of the harmful effects of the Yup’ik’s first contact with the western world are relevant to this purpose of this dissertation. The Yup’ik succumbed to disease, alcohol, and much more, similar to Native Americans in the rest of the nation. Because of the stress and the great number of people who died due to these issues, Napoleon states, the people turned their children over to the missionaries to be educated, which resulted in physical punishment and destruction of culture and self. He states, “the parents—the survivors—allowed this…. the children, therefore, were led to believe that the ways of their fathers and forefathers, were of no value and were evil” (1996, p. 13).

The result was cultural destruction for the Yup’ik as their children began to learn the ways of the white man, because they were told the ways of their ancestors were shameful. Today, cultural revitalization is occurring and within the State of Alaska, the Yup’ik language group is the most spoken Indigenous language cross-generationally.

Napoleon shares an important story, and it helps illustrate why leaders must be found and chosen from within their communities, and supported by their Indigenous forbearers. This is why Indigenous leadership development must start from a grassroots, community based, Indigenous effort. This is why an Indigenous leadership
program, with a foundation in an Indigenous worldview, is imperative to the future of Indigenous people.
5.1 INTRODUCTION

The previous four chapters of this work have provided a discussion of Indigenous leadership development, the need for Indigenous leadership, what has been written in the past decade regarding Indigenous leadership, and the definition of Indigenous. Now it is time to consider the question—What is Indigenous leadership? What are the characteristics of an Indigenous leader? Do these characteristics differ from non-Indigenous leaders within a western context?

This chapter will review scholarly information regarding Indigenous leadership, and will consider interview responses from Indigenous leaders at a mainstream university, as well as Indigenous leaders at tribal colleges and universities. The chapter will end with a discussion of the differences between Indigenous and non-Indigenous leadership, finalized with a proposed definition of Indigenous leadership that will establish a foundation for the discussion that will occur in the next six chapters.

5.2 SCHOLARS SAY...

Embarking upon the journey to discover what Indigenous leadership means is daunting. From an Indigenous person’s standpoint, there is little doubt as to whether leadership is present within Indigenous communities or not—of course, it is. However,
the question remains as to where Indigenous leadership stands in relation to the leadership of the western world, the world many have to survive in every day.

In the newly published *Voices of Resistance and Renewal: Indigenous Leadership in Education*, Linda Sue Warner and Keith Grint write a chapter called “Sacred Places: Indigenous Perspectives of Leadership.” They recognize that leadership in Indigenous spaces is as diverse as Indigenous communities themselves—from formal to informal leadership responsibilities.

Leadership models in these communities, like any large, contemporary organization mirror appointed and elected leadership activities. Culturally, there is evidence of traditional patriarchal society among Native peoples, as well as traditional matriarchal societies—further evident to suggest that diverse leadership models flourished prior to white contact. The Iroquois Confederacy has been described as the purest form of matriarchy ever to have existed in modern or ancient times.... (2015, p. 17)

They note that the Indigenous styles of leadership are culturally and place-based, and therefore a connection between the sacred and leadership can be argued (2015).

Janet Holmes, Meredith Marra, and Bernadette Vine share in their book, *Leadership, Discourse and Ethnicity* that, “...our understanding of leadership in different ethnic and racial groups is also in its infancy... whether leaders of colour lead differently from white leaders... how leaders in one culture lead differently from leaders in another culture...” (2011, p. 11). This understanding of leadership might be in the early stages, yet, there are still many resources available that discuss Indigenous leadership characteristics.
Others discuss the importance of models and mentors to the Indigenous leadership development process.

Role models and mentors are particularly important in Native American culture because humility is highly valued. Self-identification as a leader might make it appear as though an individual thinks that he or she is better than others and is attempting to set themselves above others. This aversion to power for the sake of control or dominance over others is indicated by the fact that most Indigenous languages do not have a word that is a direct equivalent of “leadership” (Simms, 2000). (Vogel and Rude, 2015, p. 175)

The statement by Simms, quoted in Vogel and Rude’s chapter is indicative of information that will be provided in Chapters 6-8 of this dissertation referencing the case study findings. The idea of leadership can be stigmatized because while leadership was present in Indigenous communities, it took on such a different role when colonizers came into communities, as they were the “leaders.”

... leadership is a foreign word, laden with notions of White individualism and imperialism.... Some Indigenous people are reluctant to identify with leadership or identify themselves as leaders as this may be akin to singling oneself out as separate from community to further, to aligning with oppressors. (Evans and Sinclair, 2015, p. 2)

These concerns will need to be addressed if a next generation of Indigenous leaders is to be mentored to take on the responsibility.
This issue is also present in Canada. Walton et al. notes a quote from Dinah Kavik, who states:

Inuit should be involved in leadership positions, but it’s also very hard for Inuit to take on leadership positions because in our culture, you don’t say you’re the leader, you’re the head, if you’re to be a good leader you do it quietly and the people decide, it’s more the people decide that you’re with it to be a leader and come to you, and ask your opinion of it. (2014, p. 26)

In *Indigenous Leadership in Higher Education*, Minthorn and Chavez note there are five roles of Indigenous leaders:

- Sharing a commitment to serve their community.
- Claiming their voice for themselves and their community.
- Demonstrated and modeled way that education is the key to cultural survival and self-determination.
- Traveling across boundaries to understand and bridge relationships with other who are different from themselves.
- Continuously nurturing their inner spirit and sustaining their soul through balance in their lives. (2015, p. 3)

Other important qualities of leaders mentioned in that text include the following: “Leadership is what happens when individuals, who are imbued with power, are wise—with resilience, steadiness, and smoothness of mind—are focused on serving others” (Brayboy, 2015, p. 38). Brayboy also discusses the importance of vision in an Indigenous leader as well as their knowledge that their success is hinged upon the success of their community—it is “rooted in and based on communities’ needs to address challenges” (2015, p. 53).
Another way to conceive leadership, especially in an Indigenous context is in the area of service.

So often we use the term leadership to describe the work we are doing, when really I believe what we are talking about is service. From a Western perspective the term leadership is too often focused on the individual and centered on the notion of power or influence over others—to lead implies that someone must follow. I reject both and contend that leadership is service... leadership is based on the value of service that benefits others. Leadership is not focused on the individual or exerting influence and power over others; rather it focuses on the collective where service is what is valued and the actions of leaders are guided by the needs of the group. (Shotton, 2015, p. 145-146)

The idea of service is also noted within the context of the Canadian Inuit (Walton, et al., 2014).

As a follow-up to service, much research that has been completed prior to this dissertation, as well as the research provided in this and later chapters provides evidence that one of the most important aspects of Indigenous leadership is the commitment to giving back to the community (Walton, et al., 2014). “Leadership is a community process of orientation, support, accountability, trust and even forgiveness that can grow the legacies of current leaders into new domains” (Villegas, 2013, p. 61).

The scholarly research for this work brings to light many more references to the characteristics of Indigenous leaders today. Some of that information is as follows:
• Other words in reference to Indigenous leadership collected from various sources and conversations include: holistic, self-respect, dignity, and honesty (Boyer, 1997).

• From “A Comparative Analysis Between American Indian and Anglo American Leadership” (2001): task specific, speak little, lead by action, modest, respectful, peace-maker, relationship oriented.

• Henderson et al. (2015) note that adaptation is an important characteristic of Indigenous leadership.

Bird, et al., in their article “Leadership and Accountability in American Indian Education: Voices from New Mexico,” describe traditional American Indian leadership. The Dine recognize the following characteristics within their leadership: ‘love, compassion, respect and integrity, as opposed to power, force, and authority” (2013, p. 541). They further remark that leaders were selected by the people, and thus leaders were considered a “servant” (2013, p. 541).

Ottmann has done extensive research in First Nation communities in Canada regarding Indigenous leadership development. She notes, “First Nations leadership required the leader to be aware of the visible and invisible forces, the earth and the cosmos” (2005, p. 2). Ottman states that leadership for First Nations groups was supported by the community—therefore someone did not simply claim to be a leader; they were supported by the community. The actions of leaders were always to support the community, and were based on service (2005).

Past Tribal College President Joe McDonald says, “If I were to sum up effective leadership in as few words as possible, I would say be knowledgeable, be honest, be
confident, be humble, be persistent, lead by doing, and work hard" (2015, p. 105).

David Gipp, another past Tribal College President said:

> Leadership must take all of the values along with skills learned and apply them in the correct manner and balance... Compassion, consideration, courage, and respect, commitment, generosity, belief, prayer, and spirituality, finding and offering hope, a willing service to our cause and those in need and good stewardship are elements of leadership. Most of all honesty and persistence are critical to successful and conscientious leadership... Oftentimes leaders were selected by their communities because of their recognized traits and demonstrated skills... Leaders were those who rose to the occasion in all (traditional) settings... Leaders do not stand alone... Humility is an ingrained process... we must use our own rubrics for Indigenous leadership... Leaders understand, trust others, and practice their values daily. (2015, p. 137)

Some of the Indigenous people described in the literature have been researched within the context of Indigenous leadership. A few highlighted areas are noted below.

5.2.1 Māori

Much research exists regarding the Māori and their leadership styles. Although Holmes et al. (2011) note that much of what exists in regard to research on Māori leaders is reflective of Māori political leaders and the two in this day and age might be synonymous. Some of the characteristics noted by Holmes, Marra, and Vine included:
... hospitality... caring for people and nurturing relationships... looking after family, 'and being very careful about how others are treated' (Mead, 2003: 29). Being a good leader involves more than providing direction for the organization... it entails actively supporting people in ways that go well beyond what is usual in Pakeha organizations. (2011, p. 13)

Holmes et al. continue to make the connection that the Māori, a society that is historically known for its structure and rigidity, possessed leadership that is similar to western forms of leadership, valuing “... strong, authoritative, and decisive decision makers who provide clear direction and behave with integrity” (2011, p. 48). However, they note that there are some clear differences from westernized leadership, including the value the Māori place on modesty, humility and the value of others (2011).

5.2.2 Hawaiian

Housman's (2015) chapter entitled “Guiding Principles of Indigenous Leadership from a Hawaiian Perspective” provides a very clear description of Hawaiian leadership, including providing eight leadership principles: “clear vision, strong cultural identity, ability to unite others in a common purpose, ability to overcome hardships and challenges, commitment to the whole journey, sensitivity to spirituality, respect for mentors, and legacy to pass on” (p. 50-51). She states:

The items showed that the exemplary Hawaiian leader acknowledges the Hawaiian culture as the source of leadership. Additionally, the exemplary Hawaiian leader must be able to apply cultural values in leadership activities and understand the balance of relationships that support a
thriving community for future generations. These exemplary Hawaiians also are leaders who are guided by a higher power. Finally, exemplary Hawaiian leaders must exhibit a personal strength and aptitude for leadership (Kaulukukui and Naho’opi‘i, 2008, p. 130). (2015, p. 50)

Other characteristics that Housman adds are the ability to inspire others and to work together harmoniously (2015, p. 63).

5.2.3 Canadian Inuit

Kitekudlak, in her article “Women and Leadership: Reflections of a Northwest Territories Inuit Woman,” provides a telling portrayal of what leadership really means within Indigenous communities.

When growing up, I saw Inuit people being looked up to as leaders for different reasons. For example, the weatherman was seen as a leader because he could predict the weather through clouds, tides, the horizon, the feel of the air or the acts of animals and people. Hunters were also considered leaders because they could indicate where and when to go to catch game. Furthermore, their knowledge has also kept up with the changes due to climate change. Seamstresses were of great influence because they knew how to bleach and tan skins traditionally, and how to make patterns and sew skins. Nowadays, leaders of organization know and love the work they do for the betterment of the community. (2014, p 12)
This reflection is important because Indigenous leadership is not defined by preconceived western forms of leadership. Indigenous leadership, as discussed in Chapter 4 with the definition of Indigenous, is a fluid concept and supports, encourages, and is inclusive.

Herve, who has worked with the North Eastern Canadian Inuit for many years, provided information during a presentation in the Spring 2015 semester at the University of Alaska Fairbanks regarding The Construction of Inuit Leadership in Nunavut. She too noted that the concept of leadership can be a very westernized construct and is sometimes related to suffering. The fact that the term “leadership” was originally introduced into Indigenous communities by the colonial administrators connects the concept to something negative. The Inuit have noted that a good leader has the following characteristics: helps others, listens, and responds to group needs. The President of Inuit Tapiriit said, “Being a leader and being President are not the same—being a President means you can dictate, being a leader means you do what people want” (Herve, personal communication, March 30, 2015).

5.2.4 Iñupiaq Eskimo

In 2002 Rexford published an article in the Sharing Our Pathways newsletter entitled, “Youth Empowerment: Traditional Values and Contemporary Leadership.” She notes that success can be found within the Iñupiat’s traditional value system. “As we focus on cultural identity in leadership, we raise the status of our Native way of life and further revive traditional values in contemporary Iñupiaq leadership” (2002, p. 12). Students who attended the conference that Rexford wrote about noted the following
characteristics were needed to become leaders: “In order to be a leader, we have to get up early in the morning to plan for the day;” “I also learned that the cultural values are important to an Iñupiaq leader. They connect us to our ancestors and land;” “I learned that if you’re trying to become a leader, don’t give up at what you are doing! Do your best at it” (2002, p. 13).

5.3 CASE STUDY: INDIGENOUS LEADERSHIP

The research conducted for this dissertation concerned Indigenous leadership, specifically related to higher education. As a part of the journey to discover Indigenous leadership traits that Indigenous higher education leaders exhibit, it was important to determine what leadership traits interviewees felt Indigenous people exhibited pre- and post-contact—and the similarities and differences.

For the purpose of this chapter, survey questions 3, 4, and 5 will be reported in terms of the characteristics that were identified, and the similarities and differences analyzed for all three data sets. Responses from the University of Hawai‘i are presented first. Tribal College Presidents and the Presidents and Vice Presidents from Ilisagvik College are compiled into one data set for the purpose of this chapter and presented second.

The Questions were as follows:

3. What do you know about pre-contact (western) Indigenous leadership? What did leadership look like in Indigenous communities?
4. A leader takes on many roles within Indigenous communities. What are characteristics of Indigenous leaders today? What does Indigenous leadership “look” like?

5. Compare, in your own words, the two above: pre-contact and post-contact Indigenous leadership.
### Table 1: Data from UHM, Survey Questions 3 & 4.

<table>
<thead>
<tr>
<th>Question #3</th>
<th>Question #4</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-Contact Indigenous Leadership</strong></td>
<td><strong>Post-Contact Indigenous Leadership</strong></td>
</tr>
<tr>
<td>Communities took part in decision making, Indigenous sense of place, personal and identity</td>
<td>Respect predecessors, have western knowledge along with cultural knowledge (learn, re-learn, or retain)</td>
</tr>
<tr>
<td>Fluid</td>
<td>Not fluid anymore- social constructs</td>
</tr>
<tr>
<td>Specialists were trained</td>
<td>Not any more</td>
</tr>
<tr>
<td>Set government, leadership was monarchy; however, everyone took care of each other/ Fishermen and Farmers were leaders</td>
<td>Good role models, speakers of their languages, practitioners of their values, think about the many- you can listen and be a follower</td>
</tr>
<tr>
<td>Diplomatic- Kamehameha</td>
<td>‘Ohana leadership model</td>
</tr>
<tr>
<td>Ali‘i, Families, Managed natural resources,</td>
<td>Assaults on survival, connection to land</td>
</tr>
<tr>
<td>Took care of the people, provided what was necessary to have an enjoyable life, kind compassionate</td>
<td>Translation work that needs to be done</td>
</tr>
<tr>
<td>Originally learned it from a western perspective: hierarchical, harsh, dictatorial...</td>
<td>Giving up power, handing leadership off to the next generation</td>
</tr>
<tr>
<td>Unique to place and to people; collective and reciprocal, collective, inclusive; grace</td>
<td>Commitment to community building, enriching community</td>
</tr>
<tr>
<td>Emanated from ke akua, the god; and aumakua, family or personal gods, power was transmitted through the gods to the ali‘i- for the people, the land</td>
<td>Have more texts to deal with today, different contexts. Cannot necessarily make a decision based on what your elders would do because it is a different time, different forces</td>
</tr>
<tr>
<td>We are a part of the land and the land a part of us</td>
<td>Translators, visionaries</td>
</tr>
<tr>
<td>Mālama ‘Āina- care for the land; Mālama pua to care of our gods, to care for our rituals and traditions to honor of our akua, our ancestors. That’s in a range of different stories, proverbs, and ritual ceremonies; Mālama lāhui, care for each other, the nation</td>
<td>Authentic, rooted in Native culture, appreciate diversity</td>
</tr>
<tr>
<td>Caste System, Supportive of people, individuals had a trade that supported community/society</td>
<td>Understand the political process</td>
</tr>
<tr>
<td>Efficient leadership and management of resources</td>
<td>Forced to operate in a world that wasn’t built for us to survive in – W. Kauai</td>
</tr>
<tr>
<td></td>
<td>Today leadership is much more westernized- President of community organizations, political leader, doctor</td>
</tr>
<tr>
<td></td>
<td>Younger leaders are up and coming- becoming more traditionally more connected</td>
</tr>
<tr>
<td></td>
<td>Wears many masks, leadership today is very much today- courage</td>
</tr>
<tr>
<td></td>
<td>Pays close attention to relationships, concern for balance</td>
</tr>
</tbody>
</table>
Table 2: Data from UHM, Survey Question 5.

<table>
<thead>
<tr>
<th>Question #5 Compare: Pre</th>
<th>Post</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community and culture focused</td>
<td>Forced norms and western ideas</td>
</tr>
<tr>
<td>Community support of individual</td>
<td>Today, very individualistic</td>
</tr>
<tr>
<td>One person of authority</td>
<td>Today- there isn’t one authority; therefore the structure isn’t there anymore—Or consensus decision making can at times not be productive</td>
</tr>
<tr>
<td>Positional, based on genealogy</td>
<td>Rather than hierarchical, perhaps more flat organized, everyone on the same level</td>
</tr>
<tr>
<td>Society was self-sufficient, supportive, inclusive of all people</td>
<td>Connecting to land, to place, to bring us back to who we are</td>
</tr>
<tr>
<td>Organized structure of class, strong spiritual connection</td>
<td>Sociopolitical environment is different</td>
</tr>
<tr>
<td>Great skill, intelligence, and closeness and intimacy with the gods/nature</td>
<td>Today, Native Hawaiians have some of the worst statistics</td>
</tr>
<tr>
<td>Aloha- love, but more—appreciating the person, no matter who, inclusive, reciprocative</td>
<td>Less about social rank, spirituality, and religious systems, and more about improving the health and wellbeing of their communities</td>
</tr>
<tr>
<td></td>
<td>Look up to leaders, but also look to opportunities to learn</td>
</tr>
<tr>
<td></td>
<td>Live in a more democratic society—Mālama values.</td>
</tr>
</tbody>
</table>
### Table 3: Data from TCUs, Survey Questions 3 & 4.

<table>
<thead>
<tr>
<th>Question #3</th>
<th>Question #4</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-Contact Indigenous Leadership</strong></td>
<td><strong>Post-Contact Indigenous Leadership</strong></td>
</tr>
<tr>
<td>Partnership/Equality</td>
<td>Good Hunter</td>
</tr>
<tr>
<td>Good Hunter- III</td>
<td>Ability to communicate with community</td>
</tr>
<tr>
<td>Provider/Farmer/Caregiver- III</td>
<td>Honest</td>
</tr>
<tr>
<td>Reasonable Person</td>
<td>Integrity- II</td>
</tr>
<tr>
<td>Wise</td>
<td>Keep to one’s word</td>
</tr>
<tr>
<td>Council Members- Elders</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Sharing</td>
<td>Speak Out</td>
</tr>
<tr>
<td>Community</td>
<td>Connected to Community</td>
</tr>
<tr>
<td>Service</td>
<td>Try to lead balanced life- between Indigenous and western world</td>
</tr>
<tr>
<td>Compassion</td>
<td>Thoughtful</td>
</tr>
<tr>
<td>Generosity</td>
<td>Passionate</td>
</tr>
<tr>
<td>Integrity</td>
<td>Considerate</td>
</tr>
<tr>
<td>Listening</td>
<td>Spiritual (Inua)</td>
</tr>
<tr>
<td>Bravery</td>
<td>Humility</td>
</tr>
<tr>
<td>Spiritual</td>
<td>Committed</td>
</tr>
<tr>
<td>Leadership was earned</td>
<td>Tries to make the best decision for all involved, Fair, Consistent, helpful</td>
</tr>
<tr>
<td>Leader due to attributes</td>
<td>Consensus driven</td>
</tr>
<tr>
<td>Harmony and Community</td>
<td>Strong, kind, flexible and adaptive, thoughtful, resourceful, and inclusive</td>
</tr>
<tr>
<td>Charisma, passion, people wanted to follow, to support</td>
<td>“It looks contemporary and professional but with very strong undertones of traditionalism—the common values of being Indigenous are demonstrated” (C. Lindquist, personal communication, November 21, 2015).</td>
</tr>
<tr>
<td></td>
<td>Educated</td>
</tr>
<tr>
<td></td>
<td>Understanding, caring, have long term in mind, evaluate Caregiver</td>
</tr>
<tr>
<td></td>
<td>“You may not find the leader in a suit or professional dress but cooking, washing dishes, or fixing plumbing” (C. Sineway, personal communication, November 17, 2015).</td>
</tr>
<tr>
<td></td>
<td>Caring, Visionary, Fair, Fearless, Articulate, Compassion, embraces values, history, traditions, beliefs</td>
</tr>
<tr>
<td></td>
<td>Operate in two worlds- white corporate and indigenous cultural; Speak dominant language, speak indigenous- or at least be sympathetic to it</td>
</tr>
</tbody>
</table>
## Table 4: Data from TCUs, Survey Question 5.

<table>
<thead>
<tr>
<th>Question #5 Compare: Pre</th>
<th>Post</th>
</tr>
</thead>
<tbody>
<tr>
<td>Had knowledge for every situation because they were immersed in it.</td>
<td>Outside influences</td>
</tr>
<tr>
<td>Laws were related to survival: Hunger, cold, working together</td>
<td>Have to live within the laws of society, far away governments who make laws</td>
</tr>
<tr>
<td>Place-Based</td>
<td>Western system corrupts the Indigenous worldview- so one must figure out how to live between both worlds</td>
</tr>
<tr>
<td>Holistic</td>
<td>System has made Indigenous people more individualized</td>
</tr>
<tr>
<td>Family and Community</td>
<td>Today resilience has allowed for common sense to be intact</td>
</tr>
<tr>
<td>Connected to the land</td>
<td>More women in leadership roles/heads of families</td>
</tr>
<tr>
<td>Consensus and culturally based</td>
<td>More opportunities for leadership</td>
</tr>
<tr>
<td>Leaders seemed wise- live and thrive in a responsible manner.</td>
<td></td>
</tr>
<tr>
<td>Common sense.</td>
<td></td>
</tr>
<tr>
<td>Worried about eating, surviving, and defending</td>
<td>Same today, but add health, employment and living conditions—education and new technology.</td>
</tr>
<tr>
<td>Confident way of life</td>
<td>Indigenous life was put into question, so have had to re-establish</td>
</tr>
<tr>
<td>Caring, willingness to share, compassionate, family/tribe oriented, strong and passionate about their values and beliefs, trustworthy, respectful</td>
<td>Me-oriented, money-oriented, materialistic, disrespectful, distrustful, greedy</td>
</tr>
<tr>
<td></td>
<td>L. Vermillion</td>
</tr>
<tr>
<td></td>
<td>Leaders are now elected, not chosen by the clan</td>
</tr>
<tr>
<td></td>
<td>Listen, delegate to build capacity and leadership experience, keep people informed, friendly</td>
</tr>
</tbody>
</table>

As the research presented shows, the concept of a leader in Indigenous communities, pre- and post-western contact, included similar responses from both those Indigenous leaders in a mainstream higher education institution, as well as tribal colleges and universities, which have a foundation in Native traditions, values, and
languages. This similarity speaks to the fact that Indigenous leadership is an existing concept no matter the type of educational institution where you work.

Additionally, many characteristics are the same between pre- and post-Indigenous leaders. Characteristics such as being culturally connected and connected to place result in leaders continuing to be compassionate, supportive, and acting on behalf of the whole community.

One difference between the two types of leaders included the fact that today, Indigenous leaders are faced with diverse influences that were not present in pre-contact times. Dr. Maenette Benham, the first Native Hawaiian Dean at the University of Hawai‘i at Mānoa, discusses the fact that “texts and contexts” of Indigenous leadership today are different from those of pre-contact times (personal communication, November 3, 2015). Indigenous leaders today face a completely different power structure, and as Noelani Goodyear-Ka‘ōpua, Associate Professor at the University of Hawai‘i at Mānoa, puts it, they face “assaults” on who they are as Indigenous people, and where they have come from (personal communication, November 12, 2015). These situational differences result in a leadership paradigm shift. Dr. Cynthia Lindquist, President of Cankdeska Cikana Community College located in Fort Totten, North Dakota says, “It looks contemporary and professional but with very strong undertones of traditionalism—the common values of being Indigenous are demonstrated” (personal communication, November 11, 2015). This is the Indigenous leader of today.
Kamanamaikalani Beamer suggests that within Hawaiian history, in regard to the life of the great Queen Lili’oukalani and her ancestors, “…they lived in both the Hawaiian and Euro-American worlds, but in reality they lived in one world, while their identities were drawn from a combination of the two” (2014, p. 3).

Beamer (2014) discusses in detail the ability of Native Hawaiians to take the best of both worlds and utilize the results of that partnership for the betterment of the Native Hawaiians. What an important lesson to learn, and to consider. Indigenous leadership in the world today will have to do just that. It will have to combine the best of both worlds if future Indigenous leaders are going to succeed and lead Indigenous people into the future.

Conversely, an Anglo-American leader brings organizational change through vision, control, and direction; by fulfilling the instrumental role; and by being an organizational designer, controlling and rewarding behavior appropriately… dominance… Success is best measured by the ability to move up through the organization, with increasing financial rewards providing the most tangible evidence of personal achievement. (Grahn, Swenson, and O’Leary, 2001, p. 5)

Grahn et al. go on to note that Anglo-American leadership is tasked with showing results; it is productivity oriented. They found similarities between Anglo-American and Indigenous leadership qualities, research showed that both were concerned with honestly and personal relationships (2001).
The issue of leadership paradigms was addressed in David Henderson, Jioanna Carjuzaa, and William G. Ruff’s study within the Montana school system, and published in their article, *Reconciling Leadership Paradigms: Authenticity as Practiced by American Indian School Leaders*. Henderson et al. noted that

Western leadership tends to be linear and incremental... also the concept of authority is deeply embedded into the Western leadership paradigm (Weber, 1946). In contrast, Indigenous leadership tends to be circular... incommensurate with notions of authority. The measure of leadership is not as much about doing as it is about the depth of being. (2015, p. 212)

The following was displayed in an exhibit regarding treaty rights at the National Museum of the American Indian (figure 2). The information provided notes the differences between Indigenous leadership and that of a European Nation. In particular, to treaties, the differences were wide-ranging between the various types of leadership styles that different tribes across the United States exhibited; however, they all supported the community, and the people in that community. The display notes that in comparison, the European nations focus on superiors and subordinates—one authority figure.
Contrasting political systems gave Native Peoples and colonists different assumptions about who had authority to negotiate a treaty.

**VIEWPOINT NATIVE NATIONS**

Native Nations were all self-governing. But systems varied in form and in the way leaders rose to power. Some systems had hereditary titles and roles. Others were merit-based or led by councils. There were many kinds of leaders with overlapping powers.

Most Indian Nations were federations of self-governing villages or bands. This decentralized, non-coercive system gave individuals more independence than the average European enjoyed.

At first, the need to present a united face to colonial leaders enhanced the authority of sachems and chiefs. Later, non-Indians undermined those powers.

**VIEWPOINT EUROPEAN NATIONS**

Europeans had hierarchical societies in which superiors compelled subordinates to obey. Even democratic governments gave elected officials authority to make decisions for all.

When colonists encountered tribal governments, they were frustrated that no one person could speak for all citizens of a given nation. Colonial leaders wrote disapprovingly about Indians’ lack of subordination. Other political thinkers were inspired.

The centralized organization of the colonies gave them the appearance of unity in negotiations with Indian Nations. In fact, they could not prevent their own citizens from trespassing on Indian lands.

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**Figure 2. Leadership Differences Between Native Nations and European Nations.**


Photo Credit: Pearl Brower.
The scenario provided below shows a “boss” or someone who is leading in a western format dictating, or telling people what to do, while they stand above. In comparison, a more holistic view of leadership—one which can be directly correlated to Indigenous leadership styles—is shown in the below scenario. The leader is working alongside the workers, leading the charge, carrying the brunt of the work. He is first not because he is better; he is first because he is committed and is giving himself to the effort as well. This is very indicative of Indigenous leadership.

Figure 3. Representation of Differences Between "Boss" and "Leader."
As the differences between Indigenous and non-Indigenous leaders is discussed consider,

... a traditional [western] leadership style associated with men relies on hierarchical structure of organization in which directives and communications flows through formal channels and decision-making authority is concentrated at the top. However, a relationship-oriented style is considered more appropriate in today’s organization. (Ballenger, 2010, p. 6)

With the above information provided, it can be argued that the Indigenous leadership style is one that is inclusive, supportive, and collective. It is a style that provides more opportunity for buy-in from community, and more support for a mission or purpose. Indigenous leadership is a style that more institutions around the nation, around the world, should consider implementing for the purpose of positive results both for the people within them, and for the organization, or community that surrounds them.

5.5 CONCLUSION

“Indigenous leadership is a fluid concept that allows for the inclusion of people within a leadership structure. Indigenous leadership is collective, connected, passionate. Indigenous leadership is spiritual and situational based. Indigenous leadership looks and feels like home.”

Pearl Brower

This chapter focuses on constructing a concept, a definition of Indigenous leadership. From the scholarly articles it is evident that the idea of Indigenous leadership is not new, however, the research regarding this leadership style has begun
to be more prevalent in the last few years. The case study presented was from interviews at the University of Hawai’i as well as tribal colleges around the nation. The information provided was from personal interviews with the Indigenous leaders to gauge their sense of what Indigenous leadership means, both pre- and post-western contact Indigenous communities. As the chapter ended, a discussion was presented focusing on the importance of Indigenous leadership styles, and how different they are to non-Indigenous ones. These differences make a case for the value of Indigenous leadership to be present as a norm in both communities, and organizations around the world. Finally, within the conclusion the author provides a brief definition of Indigenous leadership, constructed after this research and interviews were completed.

The next three chapters will provide a more detailed look at Indigenous leadership in Higher Education, providing additional case study information, and setting the foundation for an Indigenous leadership development program.
CHAPTER 6: TRIBAL COLLEGES, CATALYSTS FOR HOPE, OPPORTUNITY, AND LEADERSHIP DEVELOPMENT

“Equally important in the evolution of tribal colleges was the need to develop a local forum to discuss community and tribal issues and to address future reservation challenges. Tribal colleges would be a vehicle for strengthening tribal nations through academic learning, training and cultural preservation. Combine Western teachings and a strong emphasis on cultural preservation and the end product is a tribal college. Building from a cultural base, the essence of tribal colleges continues to be human growth and people empowerment for the strengthening of a tribal nation.”

Lionel Bordeaux

6.1 INTRODUCTION

Tribal colleges are an important modern development which supports the economy of the United States. They offer the opportunity for personal growth and "community empowerment" (Barnhardt, 1991, p. 5). Because tribal colleges are rooted in their communities, they are best prepared to be responsive to community needs, and offer community members the type of education through which they have the opportunity to be most successful. Tribal colleges have the unique responsibility to immerse their institution in the essence of their tribe’s culture, which allows them the opportunity to have a more positive, productive relationship with their community. Some tribal colleges and universities represent more than one tribe, so they incur an additional responsibility of making sure their programming is inclusive of all of those important tribal connections.

The cultural link between college and community is a central ingredient in everything from the goals and philosophy of the tribal colleges to their curricula. Efforts are made to provide programs and services in a manner
The first tribal college was established in 1968—Navajo Community College, now known as Diné College. The Tribally Controlled Community College Assistance Act was passed in 1978 and signed into law by President Jimmy Carter. Dr. Cheryl Crazy Bull states, “The foundational characteristics of these institutions is that they are established by a tribal government through a charter using the governance authority of the respective tribe” (2015, p. 36). One of the results of the tribal college movement included the opportunity to uphold individual tribes’ sovereignty by acknowledging they were in a position to establish institutions of higher education. By establishing tribal colleges and universities (TCUs), tribes were able to uphold their “unique government-to-government relationship” (2015, p. 37).

As Barnhardt states:

One of the earliest, most widespread and sustained initiatives on behalf of higher education by and for indigenous people has been the Tribal College movement in the United States. Begun in the late 1960’s with the establishment of fledgling community colleges on the Navajo and Sioux reservations… the movement spawned a national advocacy organization (American Indian Higher Education Consortium), a national Indian higher education leadership development initiative (Tribal College Institute), a fund raising structure (American Indian College Fund), and a professional journal (Tribal College: Journal of American Indian Higher Education). (1991, p. 3)
Tribal colleges are also unique in their leadership structure. While tribal colleges have to maintain accreditation within a western context, they also have the ability to create fluidity within the way they support their institution and each other. In their article, “Leadership and American Indian Values: The Tribal College Dilemma,” authors Elgin Badwound and William G. Tierney state,

Unlike the rational organization, where social structure is mainly static and confined to organizational prescriptions for behavior, tribal colleges exhibit social structures that are dynamic and fluid... demonstrated by constant interactions to share ideas, information, and problems. Organizational values, roles, and social positions develop, but they persist only as long as they contribute to and reflect group interest. (1988, p. 12)

An important aspect of tribal colleges is their ability to interweave the cultural aspect of tribal identities along with maintaining the incorporation of mainstream society (Badwound and Tierney, 1988). This is one area where, at times, tribal colleges are criticized; however, given the statistics on student success, both while attending tribal college and then as community leaders outside of the organization, this criticism is unfounded. Crazy Bull notes, “TCUs are catalysts for community transformation, fostering economic growth and the development of the knowledge bases for tribes” (2015, p. 42).
6.2 WHY ARE TRIBAL COLLEGES IMPORTANT?

Carrie Billy, President and CEO of the American Indian Higher Education Consortium (AIHEC), a Washington D.C. based advocacy group representing all Tribal Colleges says,

Tribal Colleges and Universities are an essential component of American Indian/Alaska Native (AI/AN) education. Currently, 37 TCUs operate more than 75 campuses and sites in 16 states, within whose geographic boundaries 80 percent of all American Indian reservations and federal Indian trust land lie. They serve students from over 250 federally recognized tribes. Annually, more than 160,000 AIs/ANs and other community members directly benefit from TCUs through a wide variety of academic and community-based programs.

Their return on investment is beyond dispute: for every $1 the federal government invests in TCUs, taxpayers get at least $2.40 back – with an average annual rate of return of 6.2 percent. Students get $4.20 back for every dollar they invest, and tribes/states/regions get a $5.20 ROI for every dollar. TCUs save the federal government nearly $200 million every year in social program savings, and our alumni generate at least $2.3 billion in added income every year.

Despite this proven investment and despite its direct trust responsibility and binding treaty obligations, the federal government has never fully
funded TCU institutional operations at the level authorized under the Tribally Controlled Colleges and Universities Assistance Act of 1978. Currently, TCUs receive about $6,715 per Indian student, although $8,000 per Indian student is authorized. Only one other minority serving institution receives its institutional operating funds from the federal government: Howard University (HU). In FY 2016, the Administration requested and Congress appropriated $194.5 million for HU, exclusive of its medical school. In contrast, the total appropriated for operating 34 TCUs was $105 million. The fall 2013 HU enrollment was 10,265; about 57 percent of the number of academic students enrolled at TCUs which numbered 17,879. (Personal Communication, April 1, 2016)

“Despite persistent unemployment in reservation communities, graduates from TCUs are employed at encouraging levels... in one survey 60% of alumni were employed outside the home, in the military, or self-employed” (Institute for Higher Education Policy, 2007, p. 3). In addition, it is estimated that over half of TCU students who graduate continue their education... (2007, p. 3). “Since 2004 TCUs have graduated more than 31,000 people. Hundreds of teachers, human-service providers, managers, technicians...” (Crazy Bull, 2015, p. 23).

Crazy Bull goes on to note that TCUs enroll nearly 20,000 students every semester, but that number nearly quadruples when we take into account those who take advantage of everything tribal colleges have to offer within their communities. “In addition to academics, TCUs function as community centers, libraries, tribal archives, career and business centers, computer labs, summer camps, community farms,
economic development centers, GED training and testing centers, child and elder care centers, and more (Billy, personal communication, April 1, 2016). Not to mention cooperative extension community programs and Pre-K-12 bridging programs. Over 70,000 people participate in some way at TCUs every year (Crazy Bull, 2015).

In addition, Paul Boyer recently published a book, *Capturing Education: Envisioning and Building the First Tribal Colleges*. Boyer, who has worked with and within the tribal college arena for decades, has first-hand knowledge of the positive impacts that tribal colleges have had on their communities, and on the nation as a whole. He states, “Through education, tribal members now have the skills and credentials to run programs and services that, until recently, were managed by non-Indians” (2015, p. 104). Many doors have been opened for tribal members including, “teaching, nursing, business administration, and engineering” (2015, p. 105). Boyer goes on to state that not only is the importance in jobs, but also in the growth of Native American students—in their ability to gain wisdom through their educational journey, which supports not only themselves, but their families, communities, and the entire nation (2015). More education, more options, more out of life!

6.3 TRIBAL COLLEGES AND UNIVERSITIES: PERPETUATING CULTURE THROUGH EDUCATION

“At tribal colleges, culture is more than a subject to be taught. It fully shapes each institution and its philosophy of education.”

Paul Boyer

In 2007, the Institute for Higher Education Policy in collaboration with the American Indian Higher Education Consortium and the American Indian College Fund
produced a report entitled, *The Path of Many Journeys: The Benefits of Higher Education for Native People and Communities.* The report highlighted the importance of tribal colleges for both the benefit of Native people and as important culture bearers in communities. The support that culture-based education has for both an individual and a group can be seen in the dramatic difference in student success rates for those attending TCUs versus attending “mainstream” institutions of higher learning.

The addition of cultural studies within each TCU, each TCU’s mission includes a concept of culture as a part of the basis of their educational policy (Boyer 1997). Christopher Harrington, who teaches at the Southwestern Indian Polytechnic Institute, observes that a major piece of their students’ development is their ability to know culture across their community and throughout the world. He states,

> ...tribal colleges have strived to provide culturally based curriculum in order to protect their cultural separateness and sovereignty. Most TCUs have a “cultural legacy” or other culturally based learning outcomes as part of their mission... the core competencies at [SIPI]... require students be able to show a ‘knowledge of Native American history, cultures and traditions while recognizing the cultures and traditions of others on a national and global level’." (2015, p. 25)

Crazy Bull’s article, “TCUs and Their Role Building Community,” communicates how important the tribal college’s role is in perpetuating Native culture. She explains that education is a societal norm, and the incorporation of culture encompasses every bit of teaching that elders pass along to their next generation. “Tribal Colleges and Universities (TCUs) fulfill this expectation by integrating community-based and formal
Another example of culture-based education being put into action at tribal colleges is the Keweenaw Bay Ojibwa Community College located in Michigan. As part of their commitment to Science, Technology, Engineering, and Math (STEM) programs, they have implemented training programs that support their students’ learning, which also results in their community being less reliant on outside scientists and other professionals—they are becoming the professionals.

... the training empowers tribal people to engage in community-based participatory research and eliminates any reliance on outside academics who conduct studies on the reservation. This is an important process of decolonization and building the capacity of our own community to conduct research on issues of importance that are defined within our community, conducted by community members, and used for the benefit of community. (Benton, 2015, p 46)

Dr. Cynthia Lindquist, President, Cankdeska Cikana Community College, writes about tribal colleges in the book American Indian Stories of Success: New Visions of Leadership in Indian Country, edited by Gerald Gipp, Linda Sue Warner, Janine Pease, and James Shanley. She states that tribal colleges are a model for culture-based education: “I believe the tribal colleges and universities have created a place for Indians to be Indians—to Think Indian, or as we say at my college, Think Dakota, Live Dakota” (2015, p. 147). She credits the community, especially the elders and their participation in the classroom and on campus, as a key to tribal colleges’ commitment to culture-
based education—that with those pieces in place, “Indigenous knowledge is a living thing” (2015, p. 150).

6.4 TRIBAL COLLEGES: LEADERSHIP INITIATORS

In the *Pathways* report, leadership development is noted as one of the main priorities of tribal colleges, as “centers for leadership” (2007, p. 39). In the text *Indigenous Leadership in Higher Education*, edited by Robin Minthorn and Alicia Chavez, one of the chapters is authored by Angela Bunner, who is the Dean of Academic Affairs for the College of Muskogee Nation in Oklahoma. She states,

> The students place a high regard on having a support system they can relate to because of shared values and expertise they possess to help them achieve academic success. Gipp (2009) determined, “well-prepared leaders with knowledge and experience with cross-cultural issues are fundamental to the future growth and sustainability of tribal colleges and universities…” (Bunner, 2015, p 87)

Don Day, previous President at Leech Lake Tribal College notes, “…tribal colleges and universities need to establish leadership training programs, where students can learn all the basic skills needed to be effective leaders” (2015, p. 199). Crazy Bull supports this concept as well. She notes in her chapter within the book, *Voices of Resistance and Renewal: Indigenous Leadership in Education*, edited by Dorothy Aguilera-Black Bear and John W. Tippeconnic III, that one of the main purposes of the tribal college movement as noted by its founding Indigenous leaders is to support, develop, and nurture Indigenous leaders who would be called upon to lead
their communities “to negotiate challenging environments, heavily influenced by
Western knowledge and experiences (2015, p. 37).

6.5 TRIBAL COLLEGE PRESIDENTS: CASE STUDY

Interviews were completed with nine Tribal College Presidents, among whom
44% of the respondents were male, and 56% were female. All respondents have led, or
currently lead, an accredited tribal college with membership in the American Indian
Higher Education Consortium (AIHEC).

INDIGENOUS LEADERSHIP IN HIGHER EDUCATION

Interview: Tribal College Presidents

1. What is your cultural heritage/Indigenous identity?

2. Please provide me with a short biography of yourself, or identify where an
already existing biography can be found.

3. What do you know about pre-contact (western) Indigenous leadership? What
did leadership look like in Indigenous communities?

4. A leader takes on many roles within Indigenous communities. What are
characteristics of Indigenous leaders today? What does Indigenous
leadership “look” like?

5. Compare, in your own words, the two above- pre-contact and post-contact
Indigenous leadership.

6. In your experience, what are some specific characteristics that Indigenous
leaders in higher education exhibit?
7. Comparing leaders in higher education, what are some of the main differences between Indigenous leaders and non-Indigenous ones? Are there similarities as well?

8. In relation to preparing the next generation of Indigenous leaders, what is happening today in higher education supporting this endeavor? Do you have any current leadership programs at your Tribal College?

9. Are there any stories within an Indigenous/Cultural framework regarding leadership you’d like to share? Perhaps any stories of Indigenous leaders that transcend the western concept of leadership?

10. Other Comments? Questions? Follow-Up?

For the purpose of the case study in particular to this chapter Questions 6-10 are reviewed. The following include the findings from these interviews.
6.5.1 Data

**Question 6:**
In your experience, what are some specific characteristics that Indigenous leaders in higher education exhibit? (Characteristics referenced more than once are noted.)

<table>
<thead>
<tr>
<th>Intelligent</th>
<th>Prayer and Spirituality</th>
<th>Humor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promote sense of cultural identity (5)</td>
<td>Strong commitment to children and students</td>
<td>Strong/Leadership Skills (2)</td>
</tr>
<tr>
<td>Kind</td>
<td>Flexible</td>
<td>Adaptive</td>
</tr>
<tr>
<td>Thoughtful</td>
<td>Resourceful</td>
<td>Inclusive</td>
</tr>
<tr>
<td>Knowledgeable in the majority societies way of conducting business</td>
<td>Revitalization of Indigenous Culture, language and tradition (2)</td>
<td>Caring/Compassionate (4)</td>
</tr>
<tr>
<td>Open to new ideas</td>
<td>Educated</td>
<td>Respectful (2)</td>
</tr>
<tr>
<td>Generous</td>
<td>Visionary (2)</td>
<td>Sharing</td>
</tr>
<tr>
<td>Trustworthy</td>
<td>Fearless</td>
<td>Articulate (2)</td>
</tr>
<tr>
<td>Well rounded personalities</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Question 7:
Comparing leaders in higher education, what are some of the main differences between Indigenous leaders and non-Indigenous ones? Are there similarities as well?

Table 6: Data from TCUs, Survey Question 7.

<table>
<thead>
<tr>
<th>Indigenous Characteristics</th>
<th>Non-Indigenous Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listening</td>
<td>Visionaries (only see, do not use other senses)</td>
</tr>
<tr>
<td>Equality</td>
<td>Hierarchical</td>
</tr>
<tr>
<td>Great Responsibility</td>
<td>Have staff to accomplish goals (funds for staff)</td>
</tr>
<tr>
<td>Rooted in Community, Place &amp; Culture (2)</td>
<td>Personal Achievement</td>
</tr>
<tr>
<td>Live and work within two worlds</td>
<td></td>
</tr>
<tr>
<td>The Native and western worlds</td>
<td></td>
</tr>
<tr>
<td>More caring, more personable, community based, tied to a living culture/belief system and language (2)</td>
<td></td>
</tr>
</tbody>
</table>

Similarities between the two: Education-focused, future-oriented, aggressive, articulate, visionary, goal-oriented.

Respondents noted the following in regard to the differences between the two types of leaders:
“We can lead more by listening (with our heart) than by depending exclusively on our eyes” (J. Guillory, personal communication, November 28, 2015).

“The biggest difference is that Indigenous leaders look out for all—the family, the community, the tribe—whereas non-Indians tend to be about ‘self’—titles, allocates, buildings named after themselves, and advancement within their hierarchy” (C. Lindquist, personal communication, November 21, 2015).

“The Indigenous leader must be more self-sufficient and more inclusive because tribes are big (happy) families” (M. Parish, personal communication, November 11, 2015).

“Several years back I was accepted into a doctoral program... I noticed a vast difference between me and others in the program.... I realized the primary reason that individuals were in the program was to be marketable and increase income... this was the farthest thing from my mind. My goal was to serve my community... salary was not a motivator” (C. Sineway, personal communication, November 17, 2015).

“Some non-Indigenous leaders think they have no culture and that the concept of culture is relegated to indigenous people. Some non-Indigenous leaders think that being bilingual is a detriment and that colors their thinking on educational matters” (R. Little Bear, personal communication, November 21, 2015).
Question 8:
In relation to preparing the next generation of Indigenous leaders, what is happening today in higher education supporting this endeavor? Do you have any current leadership programs at your Tribal College?

1. Cankdeska Cikana Community College
   a. Succession planning—identifying young Tribal members to take over key roles within the college, professional development opportunities for them to obtain terminal degrees

2. Bay Mills Community College
   a. Planning to establish a succession plan

3. Tribal college movement

4. “Two of my biggest concerns with leadership development are that we are introducing and encouraging our young people to view our status as indigenous people in the context of our relationships with the rest of society and with other governments, and that we are neglecting the concerns and needs of our tribal citizens who live away from the reservation” (C. Crazy Bull, personal communication, December 6, 2015).

5. Sitting Bull College
   a. Native Women as Emerging Leaders at Tribal Colleges and Universities program

6. Southwestern Indian Polytechnic Institute
   a. Community based education programs; service learning; mission/values, goals and philosophy that reflects and honors “being Indian”
7. Chief Dull Knife College

   a. Emphasizing STEM (Science Technology, Engineering and Math), positive cultural connection equals positive identities, student programs that support leadership development

Question 9:
Are there any stories within an Indigenous/Cultural framework regarding leadership you’d like to share? Perhaps any stories of Indigenous leaders that transcend the western concept of leadership?

1. Importance of place

2. “Even though young people, for example, may not understand what they are being taught, the elders, with full faith in the intelligence, gifts, and talents of the young, continue to teach and share and explain all they know about life, not holding anything good from them, knowing that one day they will understand at the appropriate time, just when they need it” (J. Guillory, personal communication, November 28, 2015).

3. “…relationships matter—professional relationships become family relationships—and this is a cultural characteristic that embodies being Indian. It brings us confidence, trust, and support” (C. Lindquist, personal communication, November 21, 2015).
There always seems to be conflict between the traditional Indigenous leadership and non-Indigenous leadership frameworks. Both frameworks try to address the same economic, civic, historical issues, but each has a different approach. The traditional Indigenous leadership seems to be more people and nature-oriented while the non-Indigenous framework is more time-based, highly structured organizational construct and often these two frameworks collide. It’s a delicate path both have to tread when dealing with both frameworks on one issue, like natural resource development or Bingo hall construction. Will the two ever compromise and meet on common ground? I don’t know but anyone who can do that will be a successful leader in both frameworks (R. Little Bear, personal communication, November 21, 2015).

6.5.2 Analysis

Responses provided by the nine Tribal College Presidents during interviews with the author paints an important picture of tribal colleges, their Presidents, their Presidents’ leadership style, and the future of what Indigenous leadership can look like within a tribal college context.

Question 6 regarding the characteristics of Indigenous leaders in higher education showcases 28 different leadership characteristics that the interviewees felt
represented their peers—Indigenous leaders in higher education. No doubt many were thinking about the skills they themselves often have to utilize within their profession. The characteristics that were mentioned the most included the following: support of culture, language, and traditions, culturally relevant, cultural identity, academic/educated, strong/leader, caring/compassionate, respectful, visionaries, and articulate. Others that were important additions that might not always be noted as characteristics of non-Indigenous leaders include humor, flexible, resourceful, inclusive, fearless, and spiritual. Of the 28 characteristics, Tribal College Presidents at some time exhibit all of these as they lead their institutions, and support the growth of their students and employees.

Several years back I was accepted into a doctoral program... I noticed a vast difference between me and others in the program.... I realized the primary reason that individuals were in the program was to be marketable and increase income... this was the farthest thing from my mind. My goal was to serve my community...salary was not a motivator. (C. Sineway, personal communication, November 17, 2015)

Indigenous leaders are place-based. They are leading within Indigenous communities to give back to those communities, to their people. Within a non-Indigenous context, higher education leaders often move around a great deal. They are not rooted within the context of their area of leadership, and to the community to which they serve.

Another key difference between Indigenous leaders at TCUs, and their non-Indigenous counterparts at other institutions of higher education is the lack of resources that TCUs have as opposed to the availability of resources at “mainstream” colleges.
and universities. As noted within this chapter, there are a number of times when the Tribal College President takes on a number of roles—being flexible, humble, a good steward of their school—because there is no one else there to fill in or accomplish that task. In comparison, leaders at “mainstream” institutions are rarely seen at student events, or at potlucks within Native Studies centers. Most often, a student at a mainstream institution might not even be able to pick out the President of their institution in a line-up. That is completely different at TCUs where leadership is an integral part of the college—whether that is by cooking something for the student potluck, or giving a student a ride home after class.

Question 9 enquired as to current leadership programs at tribal colleges. All of the respondents noted that they do not have any specific Indigenous leadership programs at their institution that are led by their institution. Later, in Chapter 9, a review of current Indigenous leadership programs will be provided, and one of those is the program noted by President Laurel Vermillion of Sitting Bull College in North Dakota. Other TCUs have programs that include leadership development, but that is not their full focus. In addition, it was noted by 20% of respondents the importance of succession planning within their own organization. Crazy Bull was strong in her opinion that leadership development programs need to be based within an Indigenous context, and not a part of a western system of knowledge and worldview.

Lastly, for the purpose of this chapter, question number 10 addressed any additional comments or suggestions for follow up. Important to note was President Richard Little Bear’s statement that there is a conflict between Indigenous and non-Indigenous leadership frameworks. The foundation of the two leadership styles is very
different: one is people-centered, while the other is highly structured around western norms and ideals. The question remains—how can one bridge the gap between the two so leaders in both arenas are able to work together? That perhaps is a question for future research and discovery.

6.5.3 Implications and Future Research

The data presented in this chapter is critical information for the final chapter of this dissertation—the creation of a model Indigenous leadership program that can be adapted to various Indigenous settings—given the information provided by these Tribal College Presidents, along with further information provided in additional chapters of this document. The characteristics of Indigenous leaders in higher education, along with differences between Indigenous and non-Indigenous leadership modes, and the research on current leadership programs will be important pieces of the program development puzzle.

6.6 CONCLUSION

“Only at a tribal college do you find a college President ironing table cloths before a banquet. Only at a tribal college do you find faculty members picking up students for a class. Only at a tribal college do you find an academic dean hanging star quilts before a funeral or wake. Tribal colleges are truly unique institutions.”

Cynthia Lindquist

Tribal colleges and universities are amazing institutions. Boyer states, “Simply by making college available—geographically, educationally, and emotionally—to all who
could benefit, tribal colleges rearranged the landscape of Indian higher education” (1997, p. 59). It could be argued that tribal colleges changed the landscape of all education. Supporting this Crazy Bull notes,

The vision of the founders included preserving the cultural vitality of tribal people—as evidenced by strong tribal identity, social and economic prosperity, and maintaining the integrity of knowledge and practice. Tribal colleges are the only higher education institutions established with this vision. (2015, p.40)

Tribal colleges are an important driver in higher education today, as well as the nation and the world. TCUs are at the forefront of creating curriculum that is place-based and culturally relevant. Curriculum is delivered in a manner that supports student success. These are models that are being researched for implementation globally. The information provided by the Tribal College President Case Study is key information as leadership development continues for the next generation of Indigenous leaders in the United States. The next chapter provides a highlight of one such tribal college, located in Arctic Alaska—providing information about its creation, its Indigenous leadership, and what a future Indigenous program might look like at that institution.
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7.1 INTRODUCTION

Ilisaġvik College, which in the Inupiaq language means “a place to learn,” was officially recognized as a standalone higher education program during the 1995-1996 school year. Prior to that, the institution had taken on many forms of education to support the needs of the residents of the North Slope—the northernmost region in the State of Alaska, home to the Inupiaq Eskimo.

The longstanding support for formal education was a priority for the first mayor of the North Slope Borough, Eben Hopson Sr., who is known on the North Slope for saying, “Education is the key to success.” Mayor Hopson knew that in order for the Inupiaq people to succeed in the ever-globalizing world, they would need to be able to function, to thrive, in a society that recognized the importance of both the Inupiaq cultural heritage, as well as to function in a westernized system. With that in mind, Mayor Hopson pushed for a K-12 school system that was locally controlled and incorporated Indigenous culture into the curriculum, along with a higher education program that supported workforce development on the North Slope for its residents.

In Ray Barnhardt’s article, “Higher Education in the Fourth World”, he states, Very early in the deliberation, the people of the North Slope Borough identified education as a critical concern—in fact gaining control of their schools from the federal Bureau of Indian Affairs was one of the incentives for establishing the Borough in the first place. Control over education was viewed as essential if Inupiat
people were to have access to the kind of education they felt they needed to share their own destiny. (1991, p. 1)

7.2 Higher Education on the North Slope: The Beginning

From the 1980s to the present day, formalized education within a context of a western world has been a driving economic force on the North Slope.

The roots of Ilisagvik College date back to 1986 when the North Slope Borough reinstituted locally controlled, higher education programs in the region through the creation of the North Slope Higher Education Center, a cooperative effort between the North Slope Borough and the University of Alaska Fairbanks. (Ilisagvik College Three Year Self Study, 2013, p. 5)

In fact, the commitment to a higher education program on the North Slope started even before that. Prior to 1980, the Inupiat University of the Arctic was established with the goal of “an Inupiat University based on Inupiat educational perspectives, philosophies, principles and practices” (Barnhardt 1991, p. 2). The concept stemmed from the need to staff schools and offices with local professionals. “The University offered a range of continuing education classes and vocational courses...” (Condon, 1989, p. 2). One of the leaders of the University of the Arctic Program on the North Slope was Bill Vaudrin. Vaudrin (1975) supported education in rural communities. He touted a philosophy that those in rural communities would have an opportunity to be community, regional, and statewide leaders; therefore, educational systems should be designed at the local level, with local decision making being the driver.
Due to the nature of organizations, and the tumultuous times on the North Slope, the program did not see much success and was closed down. That did not stop Mayor Hopson, or the passion that was invoked in the people of the North Slope, to seek a program that was culturally based and would support the people of the North Slope into the next decade. The next step was to implement the North Slope Higher Education Center.

In January 1986, Mayor George Ahmaogak, Sr. passed North Slope Borough Ordinance 85-23 establishing the North Slope Higher Education Center (NSHEC). The University of Alaska provided the credentials to sponsor the institution and certify credits (Condon, 1989). The goal of the institution was to be responsive to the needs of the North Slope and to work toward stand-alone accreditation. With a more developed program, there was a lot of hope riding on the foundation of this institution.

Iñupiaq self-determination was key as the higher education outlook morphed throughout the next decade. Through programs such as the North Slope Arctic Sivunmun Iļišaġvik College, the Mayor’s Workforce Development Program, the University of the Arctic, and other iterations of higher education in the early 1990s, it became evident that the North Slope and the State of Alaska needed a rural higher education program that supported both academic and workforce development programming. Dr. Shirley Holloway, supported by Executive Vice President Benjamin P. Nageak, was hired to create a workforce development program that would become a recognized community college. In 1995, Dr. Edna Ahgeak MacLean was hired as the President of Iļišaġvik College—a local Iñupiaq from Barrow, who had recently obtained her Ph.D. from Stanford University.
Early in 1996, the state and federal governments officially recognized Ilisagvik College as an institution of higher education. At that point it was important for Ilisagvik to begin the steps to become an accredited institution. That process took quite a few years due to the nature of the accrediting system. In June 1998, Ilisagvik was granted candidacy by the Northwest Commission on Colleges and Universities (NWCCU). In 2003, the college achieved initial accreditation. With that goal accomplished, an application to become Alaska’s first tribal college was submitted to the Federal Government. In 2005, Ilisaqvik College became Alaska’s first tribal college (E. MacLean, personal communication, December 7, 2015). In 2008, the college’s accreditation was reaffirmed, and currently the organization is working on its next affirmation cycle.

Ilisagvik College is unique within the State of Alaska. Not only is it the only tribal college in a state that has over 200 recognized tribes, but it also serves as the only independent community college, as it is not associated with the state’s university system. Located at the “Top of the World,” Barrow, Alaska, the most northern community in the United States, the college primarily serves a student base from the North Slope Borough, the northernmost county in the state. The North Slope encompasses eight distinct communities ranging in population from approximately 200 residents in the smallest community of Atqasuk, to approximately 4,000 people in the hub community of Barrow. The population in the outlying “villages” as they are known remains primarily Inupiaq. Over 90% of the population in the villages is Inupiaq. In Barrow that percentage is much less with Inupiaq comprising approximately 60%.
area of the North Slope Borough is approximately 94,000 square miles, which is the size of the State of Oklahoma. With a resident population of around 7,000 people, many have taken advantage of what Ilisaġvik College has to offer.

Ilisaġvik College’s mission statement and İñupiaq Values are as follows:

Ilisaġvium Sivunniutigivlugu Savaaksraña

Ilisaġvik College ilisalluataqviqaqtitchiruq, savaaqallasIALOGNÍgmun suli suna sivuniġivlugu ilisaksraumman ilisaġviqaqtitchiruq sivunmun suli suanńaktaallavlugu İñupiat İñuuñiagusiãt, İñupiuraṇigmun, piqpagirãŋíci suli piraγausiãt. Sivuniġigaas ilisalluataqviqnu suli itlitchilluataqviqnu ilisaqtiqnut itqvvlugu savaaqagaqumiñaqsaqigugíci pigiraksaqiguraŋnįŋiitik North Slope-mi Savaaqaqtitchisuurut.

Ilisaġvik College provides quality post-secondary academic, vocational and technical education in a learning environment that perpetuates and strengthens İñupiat culture, language, values and traditions. It is dedicated to serving its students and developing a well-educated and trained workforce who meet the human resource needs of North Slope employers and the state of Alaska.

**Figure 4. İñupiaq Values**
The Core Themes of the organization are as follows:

As an expression of this mission, Ilisaqvik College pursues the following core themes:

**ACADEMIC EDUCATION** - that education embodied in the Associate of Arts, the Associate of Science and the Associate of Applied Science degrees from which students either enter the workforce or transfer to four year institutions.

**APPLIED KNOWLEDGE AND SKILLS TO DEVELOP THE LOCAL WORKFORCE** - that education and training embodied in Certificates, Workforce Development programs, and partnerships with business and industry which either prepare participants to enter the workforce or to gain additional skills to enhance their abilities in the workforce.

**ACCESS AND SUPPORT** - those activities which either prepare students to enter college level programs or enable students to undertake college programs by providing classes to villages and providing the financial and learning resources to enable them to be successful in their endeavors.

**Iñupiaq Culture and Values** - Instruction and activities which incorporate principles of traditional education, including the promotion of Iñupiaq culture and values and which provides opportunities for participation in cultural events important to the essence of being an Iñupiaq. (Ilisaqvik College, Year Three Self Study, 2013).

As is evident in both the mission statement and the core themes, weaving Iñupiaq culture into all aspects of the college is a primary goal of Ilisaqvik and its employees. The purpose of the incorporation of values, language, culture and tradition is to foster student success because programs that are based within a cultural context, are perceived by students to be more comfortable and welcoming.
7.3.1 Leadership Development at Ilisagvik College

“Inherent in the successful functioning of indigenous higher educational institutions is the need for strong, sustained, visionary leadership that is well grounded in the community being served. This has been clearly evident in the experiences of the many such institutions that have survived their formative years, and is the basis for most of the successful cultural adaptation that reflect significant divergence from conventional practices in higher education institutions.”

Ray Barnhardt

Leadership from a community, within a community, is incredibly important, especially within an Indigenous context. Barnhardt notes,

The chances of such an initiative being sustained over the long term are greatly enhanced if the leadership originates from the local community and is able to effectively represent the interests of the community in the day-to-day milieu of the institutions development and operation…” (1991, p. 18)

The next section will review a case study of three of Ilisagvik College’s local, Indigenous leaders, from the beginning of the establishment of the college, to the current term of the President of the institution.

7.3.2 Ilisagvik College Leadership: A Case Study

Ilisagvik College has been led by Indigenous leaders since its inception, first with Benjamin P. Nageak, as Ilisagvik’s Executive Vice President, then by Dr. Edna MacLean, from 1995-2005; Beverly Grinage from 2005-2010; Dr. Brooke Gondara, 2010-2011; and Pearl Brower, 2011 to the present. All but Dr. Gondara have been local Iñupiaq leaders, committed to education on the North Slope and to giving back to the community that raised them.
In an effort to understand their thoughts on Indigenous leadership, their vision of education on the North Slope, their successes and challenges while leading Ilisaġvik College, and their thoughts on Indigenous leadership development, Benjamin P. Nageak, Dr. Edna MacLean, and Pearl Brower were interviewed.

INDIGENOUS LEADERSHIP IN HIGHER EDUCATION
Ilisaġvik College Presidents & Vice Presidents

1. What is your cultural heritage/Indigenous identity?

2. Please provide me with a short biography of yourself, or identify where an already existing biography can be found.

3. What do you know about pre-contact (western) Indigenous leadership? What did leadership look like in Indigenous communities?

4. A leader takes on many roles within Indigenous communities. What are characteristics of Indigenous leaders today? What does Indigenous leadership “look” like?

5. Compare, in your own words, the two above- pre-contact and post-contact Indigenous leadership.

6. In your experience, what are some specific characteristics that Indigenous leaders in higher education exhibit?

7. Comparing leaders in higher education, what are some of the main differences between Indigenous leaders and non-Indigenous ones? Are there similarities as well?
8. In relation to preparing the next generation of Indigenous leaders, what is happening today in higher education supporting this endeavor? Did you implement any leadership programs at Ilisagvik while you were leading the organization?

9. Are there any stories within an Indigenous/Cultural framework regarding leadership you’d like to share? Perhaps any stories of Indigenous leaders that transcend the western concept of leadership?

10. As an Indigenous leader at Ilisagvik College please tell us how your Indigenous perspective affected your leadership style within the organization. What was your leadership style? How is your style different than leaders who are not in a primarily Indigenous setting?

11. What drove you to want to be in a leadership role at Ilisagvik? What do you feel your greatest accomplishments were while at the head of the institution?

12. Ilisagvik College is a unique higher education institution within the state of Alaska. Please share your thoughts about how unique of an institution it is, and how that uniqueness might be a result of being led by your predecessors and yourself as Indigenous people.
   a. One way to look at this would be to compare Ilisagvik to other higher educational institutions that are solely based within a western context.

13. Is it important to you to help mentor the next generation of Indigenous leaders? Why? Please feel free to give examples, recommendations, etc.
14. Please share any other comments you might have in regards to Ilisaqvik College, Indigenous leadership (both in general and within higher education), and thoughts on the next generation of Indigenous leaders.

For the purpose of this chapter, the questions that are analyzed include Questions 6-14, as they are concentrated on the concept of leadership within a higher education spectrum, and at Ilisaqvik College, in particular.

7.3.3 Information About Participants

REPRESENTATIVE BENJAMIN PINIQLUK “BENNIE” NAGEAK

Bennie Nageak is a lifelong Alaskan who was born in Kaktovik, Alaska. He is currently an Alaska State Representative for the Arctic region, House District 40 and started serving his second House term January 2015.

Representative Nageak served in the U.S. Army from 1970-1972 and returned home to begin a long career in public service. In his own region he worked for the North Slope Borough in the Assessing Department, and as Director of the Department of Wildlife Management. He served as North Slope Borough Assemblyman (1995-1996) and Mayor (1996-1999).

His statewide involvement includes Vice-Chair of the State of Alaska Board of Game, Commissioner of the State of Alaska Local Boundary Commission, Chairman of the Subsistence Resource Commission for Gates of the Arctic Park and Preserve, Subsistence Resource Specialist for the U.S. Bureau of Land Management, and a founding member of the Alaska Gasline Port Authority, 1998-1999.
He is a former board member for the Ukpeaġvik Iñupiat Corporation (UIC), a regional Native corporation. His past leadership roles also include President of RurAL CAP, Chairman of the Eskimo Walrus Commission, Chairman of the Indigenous Peoples Council on Marine Mammals, Chairman of the Rural Alaska Resource Association, President of Indigenous Survival International, and Ruling Elder in the Utqiagvik Presbyterian Church.

In the State House, Representative Nageak is currently one of the Co-Chairs for the House Resources Committee. He is also a member of the Community & Regional Affairs, Transportation and Energy Committee and sits on the Finance Subcommittees of Community & Regional Affairs, Natural Resources, Public Safety and Fish & Game. He is a member of the Majority Caucus as well as the rural “Bush” Caucus in the state House. He was appointed by House leadership to the Suicide Prevention Council and the Alaska Native Language and Preservation Advisory Council. He is also a former House appointed commissioner for the Alaska Arctic Policy Commission.

Representative Nageak lives in Barrow with his wife Bonnie. He is the father of Robert, Eva and Perry (deceased), and grandfather to Angeline Isabella and Madilyn Karmella Nageak.

DR. EDNA AHGEAK MACLEAN

Edna Ahgeak MacLean, Ph.D., an Iñupiaq from Barrow, Alaska, and President Emeritus of Ilisaġvik College, is a member of the Iñupiat History, Language, and Culture Commission. She served as President of the northernmost college in the United States, Ilisaġvik College in Barrow, Alaska from 1995-2005.
Before serving as Special Assistant for Rural Education for the Commissioner of Education in Alaska from 1987-1990, Dr. MacLean developed and taught the Iñupiaq language B.A. degree program courses at the University of Alaska Fairbanks from 1976-1987. Edna received her B.A. from the University of California Berkeley, her Master's Degree from the University of Washington, and her Ph.D. in education from Stanford University. Dr. MacLean was inducted into the Stanford University Alumni Hall of Fame in 2003. She was named the Alaska Federation of Natives Citizen of the Year in 2005, and in 2006 she received the State of Alaska Distinguished Service to the Humanities Award. Edna recently received a Contributions to Literacy in Alaska (CLIA) award in 2015 for the publication of the *Inupiatun Uqaluit Taniktun Sivuninit/Iñupiaq to English Dictionary* from the Alaska Center for the Book, the State of Alaska's liaison to the U.S. Library of Congress Center for the Book in Washington, D.C. She recently received a lifetime achievement award from the Ukpeaqvik Iñupiat Corporation for her dictionary work.

Edna is extremely proud of her two sons, Stephen Ahgeak MacLean and Andrew Okpeaha MacLean and feels especially blessed to have two wonderful granddaughters, Gwendolyn Sirrouna MacLean and Ilusíña Lucia Marcous MacLean.

PEARL KIYAWN NAGEAK BROWER, M.A.

Pearl Brower earned a B.A. in Anthropology and B.A. in Alaska Native Studies from University of Alaska Fairbanks in 2004. She also earned a Master’s in Alaska Native and Rural Development from University of Alaska Fairbanks in 2010. She is currently pursuing a Ph.D. in Indigenous Studies, with an emphasis on Indigenous
Leadership, from the University of Alaska Fairbanks. Her expected graduation date is May 2016.

Ms. Brower is currently the President of Ilisagvik College, Alaska’s only tribal college. She has been with the College for the past eight years working in External Relations, Institutional Advancement, Student Services, and Marketing. She has served as President since 2012. Prior to working for the College, Ms. Brower managed an education and culture grant for the North Slope Borough and worked as the Museum Curator of the Inupiat Heritage Center.

Ms. Brower grew up in both Barrow, Alaska, and in northern California, practicing a subsistence lifestyle in both areas. She has a daughter, Isla Qannik, who is 4, and along with her husband, Jesse Darling, she lives in Barrow, Alaska, where she loves to be close to her culture and community. Brower was named one of Alaska’s Top 40 Under 40 in 2015. She is Board Member of the Friends of Tuzzy Library, and is a co-founder of Leadership:Barrow.
7.3.4 Data

**Question #6:**
In your experience, what are some specific characteristics that Indigenous leaders in higher education exhibit?

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<th>Characteristics</th>
<th>Honesty</th>
<th>Integrity</th>
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<td>Keep to one's word</td>
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<td>Strong Base</td>
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<td>Passion to give back to their communities</td>
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<td>Speak Out</td>
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<td>Ability to Develop partnerships</td>
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**Question #7:**
Comparing leaders in higher education, what are some of the main differences between Indigenous leaders and non-Indigenous ones? Are there similarities as well?

Similarities between the two: both need knowledge of how an educational system works and communication skills.

Respondents noted the following in regard to the differences between the two types of leaders:
“Within Indigenous leadership, relationship building is easier. They are not as loud and disruptive of the community and will know more of what the community needs/wants” (E. MacLean, personal communication, December 7, 2015).

“Indigenous leaders tend to stay at their institutions—they are committed to their people and their land. Non-Indigenous leaders seem to move from one position to another, from one higher education institution to another. I can remember attending a President’s Institute with the American Association of Community Colleges—and in discussions with new Presidents around the room—I was floored by how many of them knew each other from working at the same institutions at some point in their career. It baffled me as within a TCU context, some leaders have been leading since their college was created” (P. Brower, personal communication, November 16, 2015).

I believe another difference between the two types of leaders is that Indigenous leaders tend to think outside of the box, outside of western contexts, which is something non-Indigenous leaders (western) do not often do—while an Indigenous leader looks to different ways to do things, non-Indigenous are very black and white and by the book—the western book (P. Brower, personal communication, November 16, 2015).
Question #8:
In relation to preparing the next generation of Indigenous leaders, what is happening today in higher education supporting this endeavor? Did you implement any leadership programs at Ilisagvik while you were leading the organization?

1. Mentorship program at Ilisagvik College in the early 1990s
   a. “We hired local people to take over jobs—like the Dean of Students. We hired locally so they could be trained by more seasoned professionals—so they could learn things. We worked hard to identify young people who could get degrees” (B. Nageak, personal communication, November 16, 2015).

2. Worked with ASRC, relationship with the oil companies—found what the expectations were of the oil companies, including job interviews, resumes, etc. Talked directly with the oil companies, and then worked directly with students to prepare them.

3. Connections and partnerships with the school district

4. Increased conversation

5. Current programs are based on a western, settler colonial model

6. Have not implemented official leadership program at Ilisagvik College
**Question #9:**
Are there any stories within an Indigenous/Cultural framework regarding leadership you’d like to share? Perhaps any stories of Indigenous leaders that transcend the western concept of leadership?

1. People who were leaders: Eben Hopson, Sr., Joe Upicksoun, Eddie Hopson
   a. Eben Hopson Sr. —Visionary

2. “One personal story I can share is that of my ancestors. My great grandmother—my Amau—was set to be a victim of infanticide when she was a baby because it was a time of famine. She had older brothers, who ended up taking her and raising her. They lived off the land—were hunters, trappers—and they raised Asiaŋataq. This is Indigenous leadership” (P. Brower, personal communication, November 16, 2015).

**Question #10:**
As an Indigenous leader at Ilisagvik College please tell us how your Indigenous perspective affected your leadership style within the organization. What was your leadership style? How is your style different than leaders who are not in a primarily Indigenous setting?

1. “My leadership style is cooperative. Constantly learning. Asking questions, hearing different ideas from different types of people. Listening to what is going on... working together with a goal, plan in place” (B. Nageak, personal communication, November 16, 2015).

2. Important to have an education

3. “I wanted to help in making sure that the young people on the North Slope had the opportunity to become employed, because I knew that in order to
lead a hunting life, you now needed cash. In order to have cash you needed a job... But there was no real opportunity for those who wanted to stay in Barrow, to learn the trades, or get higher education…” (E. MacLean, personal communication, December 7, 2015).

4. Needed a Ph.D. to become a President, and become a policy maker
5. I wanted to be a benefit to my community
6. Need support from both sides (personal and community)
7. There were other things I didn’t have knowledge about, so I needed a consultant
8. Supporting a family centered and oriented institution
9. Ability to transcend western and Indigenous worldviews
10. “My leadership style is that of consensus building, community building, informed decision making, respect, commitment, and honesty” (P. Brower, personal communication, November 16, 2015).
11. Within an Indigenous setting allowed more flexibility to support/encourage/mandate an Indigenous perspective

Question #11:
What drove you to want to be in a leadership role at Ilisagvik? What do you feel your greatest accomplishments were while at the head of the institution?

1. Leadership from the community, leading the College is important. “The College being run by local people. We accomplished setting this up for the future—for local Iñupiaq leaders” (B. Nageak, personal communication, November 16, 2015).
2. Accreditation
3. Tribal college status
4. Given an opportunity to learn from a good leader, and one not so good, felt right time to take on the helm
5. Believe in the mission and vision of the institution
6. Be a part of the growth into the future
7. Accomplishments: reinvigorating a family centered institution, implementing programs for employee development and support, each student success is institution’s success

Question #12:
Ilisaqtvik College is a unique higher education institution within the state of Alaska. Please share your thoughts about how unique of an institution it is, and how that uniqueness might be a result of being led by your predecessors and yourself as Indigenous people.

One way to look at this would be to compare Ilisaqtvik to other higher educational institutions that are solely based within a western context.

1. Ilisaqtvik College started locally, grass-roots effort
2. Indigenous perspective
3. “I think it’s unique because we have the policy makers, the trustees, who can make decisions right then and there and they come from the communities themselves” (E. MacLean, personal communication, December 7, 2015).
4. Proximity to listen to the needs of the community
5. “... they could gain whatever skills that they didn’t get in high school, and then be able to develop a trade and go on to further education. That always made me feel good” (E. MacLean, personal communication, December 7, 2015).

6. Only tribal college, Only community college

7. Culturally sensitive, supportive, small environment

8. Reflection of local Indigenous leaders who led prior to assuming leadership of the organization

9. Inupiaq values within the organization

**Question #13:**
Is it important to you to help mentor the next generation of Indigenous leaders? Why? Please feel free to give examples, recommendations, etc.

1. Constantly encouraging young people to move into leadership positions

2. When you see potential it is important to motivate them

3. Optimistic about the next generation

4. “They have a better feel of what is happening, a better educational system, they will be highly educated. I’m excited about the process…” (B. Nageak, personal communication, November 16, 2015).

5. Yes, you need people who understand the environment, the community

6. “… someone who understands all of the responsibilities of a person living in Barrow” (E. MacLean, personal communication, December 7, 2015).

7. Must conquer drugs and alcohol—addiction and not over doing it

8. Students need all of that knowledge

9. YES! A part of this for betterment of future generations
10. “Absolutely. I do what I do so that our children, and our children’s children, and so on will have a healthy vibrant community and culture. This is the goal of Ilisagvik College—and of all of us as leaders” (P. Brower, personal communication, November 16, 2015).

**Question #14:**
Please share any other comments you might have in regards to Ilisagvik College, Indigenous leadership (both in general and within higher education), and thoughts on the next generation of Indigenous leaders.

1. Optimistic about the future
2. Technology, information at one’s fingertips
3. Important to give praise, but also constructive criticism to up and coming leaders
4. Leaders should not boast (talk about achievements a lot)
5. Don’t put yourself above others
6. Delicate balance
7. Quote: “I prefer the ripple effect of my actions, words, and ways of being to influence in a fairly invisible manner… not to be the title or be given credit. I interpret culture as a way that those who came before ripple into us. What we do in our lives is how we ripple out into the world. I feel like a leader when I see influences of what I have done or said years later, not for the sake of my legacy but rather a legacy of serving others.” (Alicia Fedelina Chavez, 2015, p. 16).
Through an analysis from the three interviews, above, with past and present Indigenous leaders at Ilisagvik College, it is imperative to reflect upon Ilisagvik College as a potential leader in preparing a next generation of Indigenous leaders. Is the framework that has been set by previous leadership ready to take on an Indigenous leadership program based upon an Indigenous context?

Question 6 regarding characteristics of Indigenous leaders in higher education showcases fourteen different characteristics that the leaders of Ilisagvik College note as being important to Indigenous leaders in higher education. Some of the characteristics have been noted before, in the previous chapter, by other Tribal College Presidents, such as honesty, integrity, resourceful, and having the Indigenous perspective. Interestingly, however, two characteristics were not noted before—working across the state, as well as family support. These are two that certainly cross boundaries, no matter if one is a president in Alaska, or elsewhere in the nation. These just add to the characteristics base that is being prepared through the work of this dissertation.

Question 7 compared leaders in higher education—Indigenous and non-Indigenous. Two presidents who were interviewed did not comment too deeply upon this question. Dr. Edna MacLean noted that perhaps one of the differences is that when you are Indigenous to the community in which you serve, you will know more about the community and, therefore, might be a better fit for the leadership role. Pearl Brower, current President of Ilisagvik College, noted that an important difference is the aspect of being place-based. She provided an observation that reflected upon non-Indigenous leaders within education and their constant movement within the higher education
system. This is much different from the practices of tribal college Indigenous leaders. This observation was also noted in Chapter 6.

Question 8 asked what is happening today within higher education to support the next generation of Indigenous leaders. Past leaders at the College noted that most of the leadership development occurred through academic, vocational and workforce development programs that were directly connected to education and training to prepare students for the workforce. In addition, it was noted that many of the programs today within the Indigenous leadership arena are still based within a western framework. In Chapter 6, it was noted by President Crazy Bull that this is a major concern for the future of Indigenous leadership.

Question 9 inquired about any stories about leadership that was based on a non-traditional model of leadership. Much of the discussion centered around past leaders on the North Slope, including Mayor Eben Hopson, Sr. President Pearl Brower shared a story that had been told to her by her relations regarding her great-great uncles and their leadership in taking in a small baby to raise in hard times. Within a western context, this might not seem to be leadership, but within an Indigenous perspective, this showed great leadership and courage. It is interesting to note that from all of the tribal college perspectives provided in both Chapter 6 and 7, not many stories were shared that had a foundation in a tribal concept of Indigenous leadership. The argument could be made that in our acculturation, many of these stories have been lost.

Question 10 asked the leaders at Ilisagvik College if their Indigenous perspective had affected their leadership style at Ilisagvik. The types of leadership styles that were discussed include many of the characteristics that all tribal college Presidents have
noted throughout the last two chapters. Articulated leadership styles included words like cooperative, listening, educated, family centered, consensus building, respect and honesty. In addition, it was important that the leadership of the organization provided and continues to provide opportunity to residents—to benefit them for the future. Lastly, it was noted that being within an Indigenous setting allowed for flexibility to incorporate the Indigenous perspective. These are so important because connections are being made—leadership styles across tribal colleges reflect leadership characteristics, which support the ability to incorporate an Indigenous perspective into all aspects of the TCUs.

Question 11 asks Ilisaqvik’s leaders why they wanted to be a leader at the institution and what their greatest accomplishments were. Not surprisingly, but reaffirming in nature, the leaders wanted to give back to their community. That is why they chose to work for Ilisaqvik College. In addition, the greatest accomplishments included college-wide endeavors such as accreditation, tribal college status, family-centered organization, and employee development and support. The accomplishments were not centered on individuals, but on groups—which is reflective of some of the leadership characteristics that have been stated in the last 2 chapters.

Question 12 asks why Ilisaqvik is unique. Respondents noted that its uniqueness is delineated in its being created by a grassroots effort, its Indigenous perspective, its ability to be responsive to community need, culturally sensitive, and based on its Inupiaq values. These are so important to an institution, but also to the sense of connection to community. These unique qualifiers of Ilisaqvik College could very well be the key components to the foundation of an Indigenous leadership program based upon an Indigenous core.
Question 13 asks if it is important to nurture the next generation of leaders. All respondents noted a resounding yes to that question. Leaders said it is important to encourage the younger generation to become leaders—give them tools so that they can overcome obstacles and barriers and learn to lead. Everyone was optimistic about the future and noted that with so much knowledge available now, the opportunities for the next generation of leaders continue to grow. The encouragement from this question is important, as programs are developed to continue to support growing the next generation of Indigenous leaders.

Finally, question 14 was merely an opportunity for the respondents to add any additional information. The optimism was shared again, as well as noting how important it is for current leaders to groom the next generation of leaders. It was stated again that these individuals are not in leadership positions for themselves, but to contribute to the future generation.

7.4 IMPLICATIONS AND FURTHER RESEARCH

The responses to the interview questions provided an important insight into the leadership from Ilisaġvik College’s perspective, but at the same time, also supported and confirmed many of the responses from the greater Tribal College President’s survey. What these two case studies emphasize is that there is a gap that needs to be filled in regard to Indigenous leadership programs that are based within a cultural context. However, the studies also illustrate that Indigenous people are ready for such a program to exist, which provides a great deal of excitement and optimism for the future. There is opportunity for further research in this area, including discussions on the
difference between gender roles of these tribal college leaders; however, at this point, it is important to focus on the issue at hand. Is an Indigenous leadership program based within an Indigenous framework possible? What would this mean for “mainstream” higher education institutions?

7.5 CONCLUSION

Ilisagvik College, Alaska’s Only Tribal College, has had a long history of supporting its students and creating opportunities for students to grow. A more educated population is a healthier one. Ilisagvik’s motto is: More Education, More Options, More Out of Life. That is an important mantra. As institutions such as Ilisagvik College grow, programs need to grow alongside as well. Is an Indigenous leadership program one such growth opportunity?
CHAPTER 8: THE UNIVERSITY OF HAWAI‘I: A CASE STUDY

“In Hawaiian, the word for leadership, alaka‘i, is actually derived from two smaller words, ala and ka‘i. “Ala” is a path, road, or trail, and “ka‘i” means to lead, direct, lift up, and carry (Pukui and Elbert, 1986). So from the Hawaiian worldview, a leader leads, directs, lifts up, and carries the people around him on a journey down a pathway, which leads to a common goal.”

Alohalani Housman

8.1 INTRODUCTION

The history of Hawai‘i is one filled with amazing fortitude, cultural advancement, strong economic concepts, but also a harrowing tale of illegal take-overs, and demoralizing acts upon the accession of the Hawaiian Islands by the United States of America. Today, Native Hawaiians are at the lower end of many scales of well-being. A proud and strong Indigenous people, they have faced the effects of assimilation, similar to the Native Americans of the continental United States, and have many scars to show from it.

Think about this:

Native Hawaiians, prior to Western contact, had a complex social class structure that governed their economic, political, religious, cultural, and educational systems. They were schooled through an oral tradition that valued cultural knowledge in areas such as history, medicine, navigation, hula, and genealogy. (Hawai‘i Papa O Ke Ao, 2012, p. 3)

In 1846

over 80% of the Hawaiian people were literate, a figure that ranked among the highest in the known world at the time... By 1893, at the time of the
illegal overthrow of the kingdom, the Hawaiian population numbered less than 40,000. (Hawai‘i Papa O Ke Ao, 2012, p. 3)

In Kamanamaikalani Beamer’s book, No Mākou Ka Mana: Liberating the Nation, he discusses in great detail the history of Hawai‘i in regard to the takeover by the United States, and the historical implications of that act, both positive and negative. The chronology of Hawaiian people, pre-contact to post-contact, is one of re-birth. He quotes Jonathan Osorio,

Regardless of the fact that the law has changed the Native and may have created a being that is not entirely like his ancestors, law has also been made a part of our being, adopted and adapted to our view of ourselves and the world. (2014, p. 13)

Within an Indigenous context, this is powerful, and truthful. Indigenous people worldwide have had to adapt in many ways as a result of colonization. These acts that Indigenous people had no control over resulted in the solidification of positive traits of Indigenous people... resiliency, adaptation, survival.

With the negative forces upon the Hawaiian nation, there has been an incredible re-birth of Hawaiian culture and language. Today, the Hawaiian language is recognized as an official language of the State of Hawai‘i, cultural renewal is taking place within institutionalized systems, and children are beginning to be immersed in their Native Hawaiian culture from birth. At this time, academics can write a Ph.D. in their very own traditional Hawaiian language.

Polynesian explorers [ancestors of Native Hawaiians] were able to build deep-sea voyaging canoes from limited resources on small islands and
were able to sail them in open-ocean passages of 2,500 miles with accuracy without the use of modern day instruments. Who would not find pride in such a heritage? (Housman, 2015, p. 70)

8.2 THE UNIVERSITY OF HAWAI'I

The University of Hawai'i System was established in 1907. Initially established as a college for teaching and agriculture, it has since grown into a 10 campus system, with seven community colleges, and three universities—a system that boasts 57,000 students a year. In 2014, 23% of students attending the system-wide campus were Native Hawaiian (NH), or part-Native Hawaiian. Most of these students are enrolled in one of the seven community colleges throughout the system, not at the three universities. Eight percent of faculty identified themselves in the same way (University of Hawai'i website, 2015).

The University of Hawai'i recently added in its strategic plan the importance of incorporating Indigenous Native Hawaiian values into its organization in order to be an Indigenous serving institution. As the following case study will show, Indigenous leaders at UH are concerned with the progress made with regard to this mandate. The University has written this, but is it actually happening today? The research conducted for this dissertation provides an important look into the future of Indigenous support and leadership opportunity at the mainstream level. With that being said, there is no doubt that Indigenizing an organization, especially an institution of higher education, has many positive outcomes. It is as Cornel Pewewardy states, “Mainstream universities are in
great need of Indigenous leadership because they will benefit from Indigenous ways of knowing” (Minthorn & Chavez, 2015, p. 3).

The System Mission
From the University of Hawai‘i Strategic Plan, 2002-2010

The common purpose of the University of Hawai‘i System of institutions is to serve the public by creating, preserving, and transmitting knowledge in a multi-cultural environment. The University is positioned to take advantage of Hawai‘i’s unique location, physical and biological environment, and rich cultural setting. At all levels in the academy, students and teachers engage in the mastery and discovery of knowledge to advance the values and goals of a democratic society and ensure the survival of present and future generations with improvement in the quality of life.

Functioning as a system, the purposes of the University of Hawai‘i are to:

- Provide all qualified people in Hawai‘i with equal opportunity for high quality college and university education and training.
- Provide a variety of entry points into a comprehensive set of postsecondary educational offerings, allowing flexibility for students to move within the system to meet individual educational and professional goals.
- Advance missions that promote distinctive pathways to excellence, differentially emphasizing instruction, research, and service while fostering a cohesive response to state needs and participation in the global community.

As the only public higher education institution in Hawai‘i, the UH System bears a special responsibility to prepare a highly educated citizenry. In addition, the system supports the creation of quality jobs and the preparation of an educated workforce to fill them. Building on a strong liberal arts foundation, the UH System prepares the full array of workers from technicians, physicians, and scientists to artists, teachers, and marketing specialists—who are needed in a technologically advanced and culturally diverse island state.

*Excerpt from University of Hawaii System Strategic Plan.*
In an effort to Indigenize the University of Hawai‘i, and in response to the strategic plan outlining the importance of the UH System as an Indigenous serving institution, a task force was created called “Hawai‘i Papa O Ke Ao—Hawai‘i Foundations of Enlightenment/Knowledge.” The group is “tasked with developing a plan to make the University of Hawai‘i a leader in indigenous education” (Hawai‘i Papa O Ke Ao, 2012).

The document begins with a letter from the now former President of the University of Hawai‘i System MRC Greenwood. She supports the committee’s creation and states,

We in Hawai‘i share the gift of living in the home of our host culture—Hawaiian. Everything we do is, or should be, imbued with Hawaiian values and respectful of the traditions practiced here for centuries, long before the ancestors of other ethnicities landed on our shores. It is incumbent on Hawai‘i’s only public institution of higher education to both educate Hawaiian youth of our islands to prepare them for productive lives, and continue to play a key role in preserving and perpetuating the culture that exists no matter where else on earth. It is a gift and an obligation of which we are keenly aware. If not the University of Hawai‘i then who? (Hawai‘i Papa O Ke Ao, 2012, p. 2)

What would success look like for the University system? A few important characteristics are noted including:
• Hawaiian enrollment at parity with Hawaiians in the Hawai‘i state population.
• Hawaiian students performing at parity with non-Hawaiians.
• Qualified Native Hawaiian faculty are employed in all disciplines at the University.
• Native Hawaiian values are included in its decision-making and practices.
• Hawaiians hold leadership roles in the UH administration.
• The University of Hawai‘i is the foremost authority on Native Hawaiian scholarship.
• The University is responsive to the needs of the Hawaiian community and, with community input, implements programs to address the needs of Native Hawaiians and other underrepresented groups.
• The University fosters and promotes Hawaiian culture and language at all its campuses.

In relation to the purpose of this dissertation, this document is important because it provides an outline for the University of Hawai‘i System to support Indigenous leadership development throughout the system. Many of the bullets from the excerpt above note the importance of Native Hawaiian leadership within the university system and within the state. The first goal of Hawai‘i Papa O Ke Ao is to “Prepare students of Hawaiian ancestry to assume leadership positions at UH and in the Community” (2012). The second is to prepare faculty and staff. An objective of Goal 3 is to “Develop and expand system-wide training programs in Hawaiian values for all levels of faculty and staff” (2012). As noted in prior chapters, Indigenous leaders rely upon their value systems to support their communities. This objective is in direct relation to the needs of Indigenous leadership programs, no matter if they are located at an Indigenous institution, or non-Indigenous one.

In the document’s closing comments regarding Hawai‘i Papa O Ke Ao’s mission and purpose, it states:

the basic goals of this University to afford all qualified people of Hawaiian ancestry equal opportunity for a rich college and university education at
both undergraduate and graduate levels... the University ensures active support for the participation of Native Hawaiians at the University and supports vigorous programs of study and support for the Hawaiian language, history and culture. (UH Website, 2011)

8.3 A CASE STUDY: INDIGENOUS LEADERSHIP AT THE UNIVERSITY OF HAWAI’I

In developing the research regarding Indigenous leadership programs within higher education today, it was important to provide context for programs at both Indigenous places of higher education as well as non-Indigenous ones. In an effort to showcase and understand both institutions, it was determined that research would be conducted at the University of Hawai‘i. The University of Hawai‘i was a perfect place to embark upon this research because it is a mainstream colonial-settler institution, situated within the context of an Indigenous place, with important strides being made by the Native Hawaiian community to reclaim their Indigeneity.

The research for this part of the overall case study was conceived on the basis of how a “mainstream” institution for learning—a settler-colonial organization, based within the traditional home of an Indigenous people—would provide opportunity for Indigenous leadership. Within the text, Indigenous Leadership in Higher Education, Robin Minthorn and Alicia Chavez write, “Leadership development programs and student affairs departments on Non-Native Colleges and Universities (NNCU) campuses primarily utilize western modes of leadership, and those theories and model typically exclude or fail to incorporate Native American college student populations” (2015, p. 4). This is
one of the reasons for the following case study, and the research on Indigenous leadership programs in general.

Housman (2015) states that vision has as much to do with Indigenous leadership as the act of implementing any actions, or of actually leading. It is important for a leader to know in what direction one is heading in order to effectively communicate that to those who are coming behind. “The leader must possess a mental image of the target in mind in order to accomplish the vision... The vision is what drives the leader to accomplish the goal” (2015, p. 57). She goes on to note that it took a visionary to unite the islands... one with “character and inspirational qualities that influenced the chiefs and the warriors from his homeland on the Hawai‘i island to unite together” (2015, p. 63).

The researcher conducted interviews with 13 individuals, all of whom were Indigenous and were leaders within the University of Hawai‘i System. Of these 13 individuals, 77% were female and 13% were male. Out of the 10 campuses of the University of Hawai‘i System, all three universities were included in the study, as well as three of the community colleges. This researcher also visited two additional community college campuses, for a total of eight campus visits and/or interviews.

The following questions were asked to each individual participant in the interview:
INDIGENOUS LEADERSHIP IN HIGHER EDUCATION

Interview: University of Hawaii

1. What is your cultural heritage/Indigenous identity?
2. Please provide me with a short biography of yourself, or identify where an already existing biography can be found.
3. What do you know about pre-contact (western) Indigenous leadership? What did leadership look like in Indigenous communities?
4. A leader takes on many roles within Indigenous communities. What are characteristics of Indigenous leaders today? What does Indigenous leadership "look" like?
5. Compare, in your own words, the two above- pre-contact and post-contact Indigenous leadership.
6. In your experience, what are some specific characteristics that Indigenous leaders in higher education exhibit?
7. Comparing leaders in higher education, what are some of the main differences between Indigenous leaders and non-Indigenous ones? Are there similarities as well?
8. The University of Hawaii System is an organization based upon a western context. How do you see the role of Indigenous culture within the system? How does this work/not work within an Indigenous perspective/worldview?
9. In relation to preparing the next generation of Indigenous leaders, what is happening today in higher education supporting this endeavor? Do you have
any current leadership programs at your institution/within the UH system focused on Indigenous Leaders?

10. Are there any stories within an Indigenous/Cultural framework regarding leadership you’d like to share? Perhaps any stories of Indigenous leaders that transcend the western concept of leadership?

11. Other Comments? Questions? Follow-Up?

For the purpose of this case study in particular to this chapter, Questions 6-11 will be reviewed. The following includes the findings from these interviews. When more than one respondent mentioned a specific item, the replications are noted below.
### Question #6:
In your experience, what are some specific characteristics that Indigenous leaders in higher education exhibit?

<table>
<thead>
<tr>
<th>Paying attention to people, to relationships</th>
<th>Understanding their role in the hierarchy</th>
<th>Finding ways to stay grounded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflective</td>
<td>Po'o pa'akiki or gumption</td>
<td>Practitioner</td>
</tr>
<tr>
<td>Fluid, someone ready to accept things, make an impact</td>
<td>Very hard worker, stay after hours, pay not important (2)</td>
<td>Understand history, and the importance of culture/or people</td>
</tr>
<tr>
<td>Engaging Knowledge</td>
<td>Cultural values (2)</td>
<td>Wisdom</td>
</tr>
<tr>
<td>Fluid, someone ready to accept things, make an impact</td>
<td>Very hard worker, stay after hours, pay not important (2)</td>
<td>Understand history, and the importance of culture/or people</td>
</tr>
<tr>
<td>Strength- know when to be strong, when to be soft</td>
<td>Good sense of humor, have to build a tough skin</td>
<td>Communicate within a western context</td>
</tr>
<tr>
<td>Family is important</td>
<td>Dynamic</td>
<td>Fiery</td>
</tr>
<tr>
<td>Cultivator</td>
<td>Commitment</td>
<td>Nurture</td>
</tr>
<tr>
<td>Maintain support to keep culture alive</td>
<td>Knows Indigenous language</td>
<td>Creative, work around structure, around boundaries</td>
</tr>
<tr>
<td>Easier way of handling ego</td>
<td>‘Ohana leadership</td>
<td>Culturally aware</td>
</tr>
<tr>
<td>Innovative</td>
<td>Culturally aware</td>
<td>Passionate</td>
</tr>
<tr>
<td>Engaging Different management style: get the job done, empowering people, don’t need credit</td>
<td>Ability to build and sustain community- University, Cultural</td>
<td>Frustrations- being overworked, not thinking collectively, academy vs. culture</td>
</tr>
<tr>
<td>Risk-Taker</td>
<td>Advocate</td>
<td>Collaborator</td>
</tr>
</tbody>
</table>
Question #7:
Comparing leaders in higher education, what are some of the main differences between Indigenous leaders and non-Indigenous ones? Are there similarities as well?

Similarities between the two include: both want to see a student succeed, provide opportunity to the student, commitment (in particular to current UH President Lassner), and noted was that sometimes the similarities are only seen with leaders who are not American.

Respondents noted the following in regard to the differences between the two types of leaders:

<table>
<thead>
<tr>
<th>Relationships (2)</th>
<th>Place-based leadership</th>
<th>Casualness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investment into people, place, community</td>
<td>Bridge between culture and leadership</td>
<td>Not highly mobile- unless non-Indigenous leaders</td>
</tr>
<tr>
<td>Knows self—Thrive for future of their people</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 9: Data from UHM, Survey Question 7.
“One difference is perspective. How Native Hawaiian professors view their purpose as experts in their fields is based on this place, or this land, the coastline they gathered or played, the mountain forests they hunted. These take a place within their psyche and form a filter for information, style, and values” (H. Mossman, personal communication, December 1, 2015).

“So here’s the difference between me and all the other deans and directors that sit around a table…when I talk, I talk in a very different way. I take it back to mo’olelo. I take it back to the storytelling in the way I come to my work” (M. Benham, personal communication, November 3, 2015).

“Many Indigenous leaders always see themselves as part of their community, therefore their actions and words reflect the community or are done in support of the community. Some non-Indigenous leaders see themselves as individuals where their decisions or voices have more to do with power and influence over people” (G. Makuakane-Lundlin, personal communication, December 13, 2015).

“Non-Indigenous leaders while able to empathize cannot truly know the struggle of Indigenous leaders” (L. Sugimoto, personal communication, November 14, 2015).
Question #8:
The University of Hawai‘i System is an organization based upon a western context. How do you see the role of Indigenous culture within the system? How does this work/not work within an Indigenous perspective/worldview?

1. There is room for this voice...
2. Need to respect where the people come from
3. Still struggle—“University” setting is still very westernized context (2)
4. “If we want to see a truly indigenous center of learning, it cannot be situated within this university setting” (H. Mossman, December 1, 2015).
5. How would it look? Land and dynamics of environment dictate policies and systems
6. “So the university does have this great idea and great vision to become a Hawaiian serving institution. That idea is littered all throughout their strategic planning from 2015-2021—Hawaiian this, Hawaiian that. It looks great on paper. There really hasn’t been too much teeth behind that” (W. Kauai, personal communication, November 19, 2015).
7. No financial commitment
8. “We, in order for us to survive- for Native Hawaiians to survive in Hawai‘i, in order for this place, this land to survive, we are going to need to succeed at high levels at this university. And even more than that, the reset of the community in Hawai‘i needs Hawaiians to be educated and healthy because we have the magic, we have the key, we have the blueprint” (W. Kauai, personal communication, November 19, 2015).
9. It works… Native Hawaiian leaders: Cabral, Freitas, Hokoana; Non-Indigenous leaders have been on the islands for a long time so know about culture and history

10. Today it is different than it was before

11. Comes in spots, bursts, but not systematic

12. “…at the same time it brought in this new world of thinking, it was devoid of anything that had to do with this place and the people of this place” (M. Benham, personal communication, November 3, 2015).

13. Never really considered itself a place of Hawaiian learning

14. “… I was the first Native Hawaiian to graduate from the Educational Administration department with a doctoral degree… this campus, this university has had a very difficult time trying to figure out how it is a Hawaiian place of learning, how it can be Indigenous serving, but because they have said it, because it is in writing, it is my job, and every other Hawaiian’s job on this campus to live into it” (M. Benham, personal communication, November 3, 2015).

15. Struggle to make it happen across campus

16. Little value on service which is so important to Native communities

17. Falls on Native Hawaiian to implement

18. “Let me say this, there is one big thing that is important, in mainstream schools we look at the University in that traditional way of degrees by content and the way we prepare students for the larger workforce is economically driven and content driven. Indigenous Universities- Indigenous higher places
of learning/education—see more of a drive for how does the University become more responsive to the reality of how it is there in the community. How you educate your people. How does the University in an Indigenous scenario, be more responsive to those needs and to being flexible to looking at different ways of programs and educate students at the higher education level to best prepare those to go back in to the community, to elevate community?” (K. Kawai’ae’a, personal communication, November 10, 2015).

19. Need more faculty and staff who are NH, or Indigenous

20. Responsibility to make this happen

21. “Indigenizing the College could attract students to come here—to want to learn the culture and want to learn the language, dance. Be immersed in this type of knowledge. We have the knowledge but they are all in pockets right now” (J. Oliveira, personal communication, November 24, 2015).

22. Only one “HAP” (Hawaiian/Asia/Pacific) course required of all students

23. “I think UH is making small steps, the question remains for me, can a settler-colonial institution like this ever be Indigenous? I don’t think it truly can” (H. Aikau, personal communication, November 16, 2015).

**Question #9:**
In relation to preparing the next generation of Indigenous leaders, what is happening today in higher education supporting this endeavor? Do you have any current leadership programs at your institution/within the UH System focused on Indigenous Leaders?

1. Native Hawaiian Education Association

2. UH Hilo Kīpuka Native Hawaiian Student Services Center
a. Advising, tutoring, professors’ opportunities to engage and participate to indigenize their curricula; NH students to learn and display leadership qualities that would otherwise be neglected, foster leadership

b. 2016 will host Hawaiian Leadership Conference

3. NHs would flock to programs that had NH leadership—used to be just cultural programming. Today, more NH are in other programs, and so you see the diaspora

   a. These NH leaders are helping to mentor the next generation in small pockets

4. President’s Emerging Leaders Program

   a. Not Indigenous

5. Leeward CC leadership development

   a. Mentorship

   b. “That’s what we are trying to do. Support those who are showing signs of—we were green. There are people who down the road, they will be ready to do something” (M. Cabral, personal communication, November 17, 2015).

6. Need faculty and staff present on campus- Hawaiian culture, Hawaiian ways

7. Mānoa

   a. Department focused

   b. No succession plan

   c. Kanaka Maoli Institute for NH faculty and staff to provide support
8. Leadership programs used to be sponsored by grant funds—grants went away, so did the programs.

9. “This is really indicative to where we are at in higher ed. You want to serve Indigenous people, but you have to find your own money” (E. Wright, personal communication, November 12, 2015).

10. Consider the word “leadership” has a stigma (negative), so might be off putting to some.

11. Programs to mentor junior NH faculty.


13. Native Hawaiian political leadership opportunities.

14. West O’ahu- considering revamping the NH leadership project- from 25 years ago.

15. Indigenous Politics program.


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**Question #10:**
Are there any stories within an Indigenous/Cultural framework regarding leadership you’d like to share? Perhaps any stories of Indigenous leaders that transcend the western concept of leadership?

1. Gladys Brant- 1st female principal at Kamehameha Schools.

2. Today is a different leader than the leaders in previous generation.

3. “… She didn’t create a Gladys Brant Native Hawaiian leader; she created a new hybrid Native Hawaiian leader. One that speaks Hawaiian, one that
knows the chants, and all the ‘ole that are appropriate” (L. Hokoana, personal communication, November 25, 2015).

4. “There is a very ancient very informational text that illustrates our active volcano and the birth of our islands. The story of Pele and Hi’iaka (Pele’s “sister”) and Hi’iaka’s journey to fetch the lover of Pele is actually a story that takes us through a Hero’s journey of novice experiences, trials, family guidance, loss, and self-actualization and acceptance. Hi’iaka starts this journey as a young novice, experiences many dangers, enemies, personalities that impede her progress and in the end defeats the very one who sent her on this journey with the knowledge, skill and wisdom gained throughout the whole experience. I found myself somewhere along this journey and other native Hawaiian women have found their present situation within this story as well” (H. Mossman, personal communication, December 1, 2015).

5. Change names of places on campus

6. Two Hawaiian women during time of annexation, San Francisco Call Article
   a. They were women, in a time that the United States didn’t give women the right to vote, talking about politics to both women and men, around all the islands

7. Grandfather: the fisherman...
   a. The story I tell of my grandfather, he’s fisherman and he lived in Ka’a’awa and I would – when I was growing up I would spend many weekends out there. Every morning we would wake up and he would
take me fishing with him. He is a net fisher so we’d go to different places. We’d always catch the stuff that we were going to eat for the day. It was great. I loved growing up with my grandparents out there. After he was done we’d come back and he had a really big yard, he would hang his fishing nets on the clothes-line and I would actually lay down on the grass looking up at these clothes lines filled with fishing net. They would need to dry and he’d clean them. He’d be sitting on his stool- he’d be preparing them. He would tell me stories and whatnot about growing up—different lessons learned, he’d ask me questions about what we did, what I learned. I don’t remember too much about what he said, I just remember the tone of his voice and I knew the messages were important that made me feel like I was part of his work. I also talk about how I love the day because it’s Hawai‘i, blue skies, sea breeze, all those kind of sensory- the sensory things about that. Just feeling very loved…. Because I consider my grandfather a leader—now he may not have been like a President or something like that, but in everything he did he did it intentionally. There was intention to what he did. He didn’t speak often but when he did people listened. He was intentional, thoughtful and he always believed in really keeping your nets repaired and ready. And use nets for different fish- different contexts, different types of things. He knew a lot about what he knew. He was very embracing. So whenever I think about leadership and leadership stories, these days, I think of him. I have other stories I tell
as well, but I think of him. (M. Benham, personal communication, November 3, 2015).

8. Kamehameha

a. In addition, the story of Kamehameha the Great, which was mentioned by a number of the Indigenous leaders at the University of Hawai‘i, is also mentioned as one of three important movements within the Hawaiian leadership experience. Housman, in her article *Guiding Principles of Indigenous Hawaiian Leadership from a Hawaiian Perspective* discusses the contribution of Kamehameha to both Hawaiian identity as well as the concept of what Hawaiian Indigenous leadership means. As a unifier of the Hawaiian Islands in the early 1800s, Kamehameha’s leadership in battle, and his stalwartness as a war leader is legendary. What is not always discussed however is that his leadership ability came from an important characteristic of the ability to take care of his people, and his diplomacy.

b. Kamehameha is well known for the establishment of the ‘Law of the Splintered Paddle’: which protected the weak, especially the old, the women and children. Kamehameha had good relationships with foreigners and demonstrated a curiosity to new ideas and concepts, but his beliefs, values and foundations in his cultural identity are what guided him throughout his long and prosperous life (2015, p. 52).

9. ‘Umialilōa

a. Fed people, took care of people
10. Piko as a leadership opportunity—Hilo

11. Haunani-Kay Trask—outspoken about injustice, supportive, encouraging

12. Chancellor Freitas—always about the students

13. Maenette Benham

14. Kamehameha and ‘Umi were both farmers

15. Really important to let students lead the way sometimes, don’t always pre-subscribe to programs/curricula, etc.

**Question #11:**
Other Comments? Questions? Follow-Up?

1. Create a model Indigenous serving institute—or Indigenous Institution?

2. Take care of your family

3. Do we Indigenize the President’s Emerging Leaders Program?

8.3.2 Analysis

Responses provided by the thirteen Indigenous leaders at the University of Hawai’i provide an important look into a mainstream university and its ability to become an Indigenous serving institution and provide positive, quality opportunities for Indigenous leadership to its students.

Question 6 regarding the characteristics of Indigenous leaders in higher education showcases 38 different leadership traits that NH leaders feel they or their peers’ exhibit. As seen in Chapters 6 and 7, some of the leadership traits are exactly the same, which allows for a generalization to be distilled regarding Indigenous leaders,
which will be helpful in the development of an Indigenous leadership program. Characteristics relating to culture, relationships, humor, passion, family, and being a risk taker are the same across the chapters. A few new characteristics have been provided such as gumption, strength (knowing when to be strong and when to be soft), and being a cultivator. This might be the first time these elements are named, but if asked if these are indeed recurring characteristics, most Indigenous leaders would agree.

Responses to Question 7 between Indigenous and non-Indigenous leaders are also similar and reflective. NH leaders within the University of Hawai‘i System felt that there were many differences between the Indigenous leader and the non-Indigenous leader including: understanding relationships between culture, community, and the school; being a bridge between cultures; perspective of being Indigenous; the investment/commitment an Indigenous person makes to a community and people; serving through Indigenous values; and accountability to the cultural community. Similarities are along the same lines as the previous two chapters: everyone wants the best for students, and has a commitment to offering as many opportunities as they can for student success.

Question 8 reflected on the University of Hawai‘i System and whether Indigenous leaders felt the system was incorporating Indigenous culture within the system. This question was only asked to the University system interviewees. The University of Hawai‘i, being a settler-colonial institution, is in an interesting place regarding the incorporation of Indigenous culture into their institution. As noted in this chapter, the University mandates the incorporation of Native Hawaiian culture into the college community to create an Indigenous place of learning.
Overall, respondents noted that the University could certainly do more in order to accomplish this goal. Some respondents felt that the University had done a good job making progress in this area, and others felt it was lacking. It was noted that there are aspects of Indigenization within certain groups within the system, but that the movement has not been implemented system wide. In addition, respondents felt that the onus was put primarily on the Native Hawaiian faculty and staff to make this happen, while not necessarily getting the support needed to implement change. For instance, the Native Hawaiian Student Services division at the University of Hawai‘i at Mānoa campus has a general fund budget of less than $20,000. They supplement that with grant funds, but less than $20,000 to support over 3,000 Indigenous students, in an institution that states it is Indigenous serving, is not going to provide those opportunities for support that are needed within the system, nor does it nurture the support needed to be Indigenous serving.

Question 9 asked if there were any Indigenous leadership programs at the University of Hawai‘i. The answer was a resounding no. There are some programs that exist that support leadership development at certain campuses, with Kīpuka at the University of Hawai‘i at Hilo being the most connected to Indigenous leadership. Overall programs are designed using a western model. Overall respondents noted that it was important to nurture the next generation of leaders. This is one of the characteristics of an Indigenous leader—nurturing and being a cultivator of the future Indigenous leaders.

Question 10 asked respondents to think of stories about leaders that transcend a western concept of leadership. Leaders mentioned by respondents included current
leaders such as Dr. Maenette Benham, Dean of the School of Hawaiian Knowledge at the University of Hawai‘i at Mānoa, who was the first Native Hawaiian Dean of the institution—hired in 2008—to historical leaders such as Kamehameha, or ‘Umi, both of whom were committed to the people. In addition, stories of leadership of elders, and grandparents were provided, which rounded out the concept that Indigenous leadership can be found in formal and informal ways throughout Indigenous contexts.

The last question inquired about any further information that respondents wanted to provide. Within that context a reminder about family was provided. At the end of it all, family was most important. In addition, there was brief conversation regarding being Indigenous serving, or being an Indigenous organization—which provides interesting food for thought as the University continues down this road, and as Indigenous leadership development is pondered and a program is designed.

8.4 IMPLICATIONS

As this research has shown from the University of Hawai‘i perspective, a mainstream, settler-colonial organization that has implemented a mission that includes being a Native Hawaiian serving organization, there is still much work to be done to reach that goal. The institution’s longstanding western foundation hinders its ability to systemically enact change to support Indigenous students, faculty and staff, and to truly incorporate into its seams the concept of Indigeneity.

Within the text Indigenous Leadership in Higher Education, Kamakanaokealoha M. Aquino, who has a Master’s Degree in Education from the University of Hawai‘i at Mānoa, is a proponent for inclusion of Native Hawaiian values and systems within the
University of Hawai'i. In his chapter entitled, “Ma Ke Ala Pono: A Journey through My Leadership” he states:

The first recommendation is to allow for Indigenous leadership to become a formal part of the university system from the administration level down to the faculty and staff level. Three steps could include the following (1) Develop official positions for Indigenous leadership that are included as a part of the organizational chart of the university, (2) Increase Indigenous faculty and staff across all fields of study, and (3) Include Indigenous representation in all university committees. (2015, p. 221)

Aquino makes important recommendations to the University system that, with implementation, could produce widespread positive, productive change within the organization, which could lead to the recruitment of more students, and truly offer the opportunity for the University of Hawai'i to become a Native Hawaiian serving organization.

8.5 CONCLUSION

“If Indigenous leadership models are to be developed for Native people, the worldview of that people must first be understood.”

Alohalani Housman

Indigenous people have historically encountered barriers to obtaining a higher education. In an effort to combat the effects of assimilation and colonization, institutions and programs across the country have been designed to support an Indigenous way of learning, or an Indigenous worldview. As discussed in prior chapters, within a higher education arena, tribal colleges and universities were founded to address this exact
issue. However, not all Indigenous students attend a TCU, and therefore it is important for mainstream, higher education institutions to consider addressing Indigenous students’ needs as well.

The University of Hawai‘i has begun this endeavor. The truth is “Indigenous leadership with a vision and a mission that is supported by the administration will shift a paradigm in higher education for Indigenous people” (Houseman, 2015, p 221). The UH System has a long way to go, but they have taken the first step toward implementation. It is now time for their leadership to support this endeavor by words, by action, and by funding. As a part of that change, implementing an Indigenous based leadership program to nurture Indigenous leadership could be key to supporting the goal of an Indigenous serving institution.
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CHAPTER 9: INDIGENOUS LEADERSHIP PROGRAMS

“The light of a torch begins with a flicker of a flame—an idea or a concept—the beginning of a vision that when ignited with the right conditions, provides enough brilliance to guide the way forward and becomes the light of inspiration.”

Keiki Kawai‘ae‘a

9.1 INTRODUCTION

Indigenous leadership is not a new concept, as discussed in the preceding chapters. However, within a western context, there are times when Indigenous leadership is either not recognized, or is relegated to a topic that, instead of being inspiring, is demeaning. Leaders in Indigenous communities—Indigenous and non-Indigenous—have more recently begun to recognize this problem and have made a commitment to considering what it is that our youth need in order to be prepared to lead within Indigenous communities today, while also thriving within the westernized world that surrounds us.

A number of Indigenous leadership programs exist today that are supporting the growth and development of our future Indigenous leaders. These programs are designed to be the start of the flame, a flame that is geared to ignite within our youth (Kawai‘ae‘a, 2014), the core inspiration they need to know they are capable of being leaders within their community, and it is imperative that they work to become those leaders, as they will have to lead their people into the next generation. Discussed in this chapter are some key leadership programs designed for Indigenous people. These programs set a foundation for the current path in leadership development within Indigenous communities today.
Consider the importance of creating leadership programs today to support Indigenous leadership development. As these programs are discussed, it is key to consider the context in which they developed and the support Indigenous students in the program receive based upon a cultural context. This chapter aims to answer the question of why Indigenous leadership programs exist. Questions that will need to be answered include: Are the leadership programs discussed within this chapter based upon a western or Indigenous context? In relation to success, does it matter? Are students successful, no matter the context? What determines a student’s success?

Indigenous people have survived through a continuum of colonization. They have faced issues including disease, warfare, assimilation, and yet they have adapted. In some cases, they thrive today; in others, maintaining their cultural connection is more of a struggle due to the circumstances of colonization. With these struggles in mind, it is imperative that Indigenous people be prepared to lead as we continue to move into this century. How are these preparations being made?

In the article, “Reconciling Leadership Paradigms: Authenticity as Practiced by American Indian School Leaders” by David Henderson, Jioanna Carjuzaa, and William G. Ruff, the concept of leadership development is discussed within the context of Native American K-12 school leaders in Montana. The authors stated, “Almost all of the educational leadership programs in the United States approach leadership preparation using leadership constructs derived from the dominant Western paradigm” (2015, p. 212). This construct of leadership programs that are supposedly developed for
Indigenous students, to support their needs in the development of their leadership potential, is cause for concern.

It certainly is important to note that the world that Indigenous students live in is currently based on a westernized system, but the research shows that Indigenous students thrive within systems that model their cultural background. How are students going to maintain their Indigenous identity if the programs that are prepared for them are merely a reflection of the assimilationist world that they live in today? Henderson et al. go on to say that, “American Indian school leaders in the past have felt isolated, unsupported and without voice.”

Throughout this research, and within the circles of communication of the author, this feeling is not something that is seen only in one person, or in one Native American group. Indigenous students often communicate that they feel isolated in classrooms in which they find themselves to be the only student of color, or the only Indigenous student. From classrooms at the University of Alaska Fairbanks, to classrooms at the University of Hawai‘i at Mānoa, Indigenous students face feelings of isolation and express that their peers, and their instructors, do not understand them.

Verna J. Kirkness and Ray Barnhardt support these concerns within a higher education spectrum in their article “First Nations and Higher Education: the Four R’s—Respect, Relevance, Reciprocity, Responsibility.” They question, “Why do universities continue to perpetuate policies and practices that historically have produced abysmal results for First Nations students, when we have ample research and documentary evidence to indicate the availability of more appropriate and effective alternatives” (1991, p.1).
Their article further observes that these systems of higher education do very little to support Indigenous student success, but more often continue to support Indigenous students’ failure. With that being the basis of an Indigenous student’s experience in higher education, it is not hard to connect that failure to an Indigenous students’ inability to see themselves having a place at the higher education table, much less as a leader. “The university must be able to present itself in ways that have instrumental value to First Nations students; that is, the programs and services that are offered must connect with the students’ own aspirations and cultural predispositions sufficiently to achieve a comfort level that will make the experience worth enduring” (1991, p. 2).

In “Carrying the Torch Forward: Indigenous Academics Building Capacity Through an International Collaborative Model” (2014), authors Candace Galla, Keiki Kawai‘ae‘a, and Sheilah Nicholas offer a model for bringing Indigenous students together across nations to discuss cross-cultural education. This course that they co-teach along with other instructors is aimed at supporting the Indigenous student and their worldview because,

> Historically, higher education institutions have engaged in superficial relationships with Indigenous peoples that constitute “isms” of oppression in language and culture education denoting a lack of respect...This lack of respect permeates the academy creating hostile environments that are detrimental to the cultural integrity of students, and Indigenous peoples and communities overall. (Galla et al., 2014, p. 7)

Considering the concerns of Indigenous leaders within contexts of higher education as well as their professional careers, it is obvious that Indigenous leadership
programs are important. The research provided supports the need that these programs should be created using Indigenous models and worldview for their development and the basis of their components. Discussed in the next section will be a review of the methodology for current Indigenous leadership programs, including where the programs can be found, determining the measure of success, and a reflection on the importance of these programs.

9.3 METHODOLOGY FOR LEADERSHIP PROGRAMS

Today, “Indigenous Leadership Programs” exist in various sectors of our communities. These programs can be found within the tribal college system, in “mainstream” colleges and universities, and within the public sector as programs offered by non-profit and for-profit institutions. For the purpose of this chapter and dissertation, the programs focused on include those that support individuals within a higher education spectrum, or as continuing education opportunities, outside of a college or university.

The concept of “success” can be debated depending on with whom you speak, or what program is being discussed. For the purpose of this chapter, success will be based upon each individual program’s determination of success, along with commentary from the author supporting an Indigenous context of success including:

Was the program based within an Indigenous context? Did Indigenous participants complete the program? Did the participants feel as though they gained insight or information from the program? Were the participants able take a next step in their transformative journey? These questions will be posed for each program to determine a
holistic sense of student success. With the information provided to the public for these Indigenous leadership programs, it may not be possible to answer fully some of the questions; however, as much information as possible is provided in order to assess the students’ success in these programs.

Finally, a review of these programs and their need is discussed. Why are these programs in existence? What concerns do these programs address? Each program’s themes and values are determined through a review of the program’s structure. Do these programs address a critical question for the communities and people that they serve? What does the program look like? What are the results of the program?

The information provided from a review of these various programs will assist in the development of an Arctic Indigenous Leadership Program to be implemented at Ilisagvik College, Alaska’s only tribal college. The next section of this chapter reviews a number of current Indigenous leadership programs that cover the three sectors discussed above, reviewing each program and the “success” of its students.

9.4 INDIGENOUS LEADERSHIP PROGRAMS

A number of Indigenous leadership programs that have been developed and implemented in various sectors of communities across the United States. As discussed earlier in this chapter, many of these programs are not based on an Indigenous model, and therefore there is question as to their success for Indigenous students, given that much research has been done that supports the concern that Indigenous students do not always find success in programs based on a western colonial model. Below is a review of some programs that have been developed in the past decade.
9.4.1 Indian Leadership Education and Development (ILEAD)

"The Indian Leadership Education and Development (ILEAD) project was developed through a grant funded by the U.S. Department of Education to provide contextualized principal preparation and induction services to Native American teachers aspiring to school leadership positions" (Ruff and Erickson, 2008, p. 244). In the article "Contextualized Principal Preparation for the Improvement of American Indian Education: Negotiating Cross-cultural Assumptions," authors William G. Ruff and Joanne L. Erickson discuss the program and its implementation in Montana.

The program was designed for 70 students to work toward obtaining skills in order to assume leadership roles within their respective schools in Montana. The authors note that for some, this did occur, and thereby about half of the students found success. The program is said to "provide an authentic context for leadership instruction and problem-based learning..." (2008, p. 245). The program was designed by non-Indigenous people, so there is a question as to the validity of the "authentic" context. About half of the students completed “successfully” as per the authors’ report. All were Indigenous who participated in the program. Of those half, the authors note that many did go on to have the skills necessary (as viewed by their school administrators) to assume leadership positions within the school. The article does not note at what rate individuals in the program actually did take on leadership roles (2008).

The program was designed because there was a direct lack of connection between school administrators and the percentage of Native American students within the school system. The lack of connection to the Indigenous communities surrounding the school was also noted as a reason to encourage Indigenous leadership
development within the school system. The program did address some of the concerns, notably, “... several principals remarked that ILEAD students have influenced decision-making in the district” (2008, p. 248). The themes and values present on the periphery supported Indigenous education models and wanted to see Indigenous staff have an opportunity to connect with the Indigenous students within the school, and their families for a positive school environment.

In a review of the program, some of the concerns reflect that only half of the students seem to have had the opportunity to grow as leaders. In addition, the research provided by Ruff and Erickson notes,

The selection process required strong recommendation (letters) from principals... for all ILEAD students; yet principals... in face-to-face conversation indicated that only about half of the ILEAD students had leadership potential. Such a disconnection between the letters of recommendation and the verbal evaluations of leadership potential was perplexing... many principals and superintendents were uninterested in strengthening the partnership when they viewed the graduate student(s) as not having potential for leadership. (2008, p. 249)

This is an even greater concern. The program participants had little to no support from the administrative leaders at their schools—who were all non-Native. The success rate therefore plummets. If the non-Indigenous school administrators will not support the leadership development of their Indigenous employees, what is the purpose of the program?
9.4.2 Building Tribal Intellectual Capital: Native Women as Emerging Leaders at Tribal Colleges and Universities

This program was developed by the American Indian College Fund through support from the Embry Family Foundation. The goal of the program was to “offer access to higher education, resources, skills and learning opportunities needed to persist and successfully overcome barriers often encountered by American Indian women in pursuit of a post-secondary degree” (Clairmont, 2014). The program began with a cohort of 20 women from very diverse backgrounds, but who were all working with tribal colleges and universities, and who were all Indigenous. The goals of the program included: “all fellows had to commit to earn a 4-year degree; prepare to serve and lead their tribes, communities, and nations; seek positive change through community action projects” (6).

The program was designed within an Indigenous context, and the program goals were determined by the participants who were supported in their projects to make a difference in their community. At the time of the National Indian Education Association Conference, where the information for this program was presented, the program goals were being attained and all had supported programming in their communities. The themes and values supported community engagement and leadership development from a female perspective. The program was designed to let the participants lead the way, which is indicative of Indigenous communities where actions speak louder than words. This program is successful in the eyes of its developers, its students, and the communities to which the students belong, as their action projects were community based.
The Native Community Development Program at Sitting Bull College, located in Fort Yates, North Dakota, was established in 2008 as an effort to support Sitting Bull College's second institutional outcome, “Students will display leadership skills that promote ethical, responsible, dependable, and respectful behavior” (Nygard, 2014, p. 5). The outcomes of the program include topics such as effective Native community development and empowerment, understanding concepts to positively change the community, and “gain[ing] the ability to expand the leadership base of the community” (Nygard, 2014, p. 6). In the last 4 years, the program graduated a total of 9 students.

The certificate program has allowed these students to further their careers and become more effective in their professional endeavors. Two of our students have run for and been elected to the Tribal Council at Standing Rock; three have become the departmental head of their respective departments and one has become an elected leader of their local government; one is the department chair at the college and two have become independent consultants. (2014, p. 8)

With the information provided in the Program Review Report and Feasibility by Al Nygard who operates the program, the success of the program is evident. There were a total of 18 students involved in the program at the end of 2014. Nine of those graduated, but with nine more in the program, the opportunities continue to grow. It is evident that there was a need for leadership development on the reservation. The program was designed in conjunction with a tribal college, which mandates that Native culture intertwine with the curriculum, thereby supporting Indigenous student
development and success. There were nine graduates. The critical question was addressed—leadership development was important. All nine graduates have shown their potential for leadership by the mere fact they have graduated from the program—many taking on leadership roles within their communities. This program would be labeled a success by the criteria as stated above.

9.4.4 Native Nations Rebuilders Program

The Native Nations Rebuilders Program funded and facilitated by the Bush Foundation is “a leadership development program for Native American leaders in our region... who have a passion for learning about innovative tribal governance practices, and how they can take these ideas and approaches to their own Native nations to make a positive difference” (Bush Foundation, 2015). The program design is based on a cohort model that enrolls approximately 30 students each year for a two-year program. Participants design action plans for their communities and they are expected to implement them to support positive change within their community.

Since 2010, the Bush Foundation has supported 61 Rebuilders and as of the 2012 Bush Foundation Annual Report, eight of those individuals were serving in public office at a state or tribal level. The Bush Foundation is not an organization based on an Indigenous model. Their program, therefore, is not based within an Indigenous context. However, some participants within the program have certainly gained leadership potential and have gone on to serve in important positions. For example, Jodi Gillette from the Standing Rock Sioux tribe was a 2002 Bush Fellow and is now serving as Deputy Assistant of Intergovernmental Affairs within the United States Government.
(Erdrich, 2015). Overall the success of the program lies in the people and the changes they are making within their communities.

9.4.5 Indigenous Studies Ph.D.: Indigenous Leadership Focus—University of Alaska Fairbanks

In 2008 a request was submitted to the University of Alaska Fairbanks proposing a new degree program to be entitled Indigenous Studies. The program would offer a Ph.D. in the area of study, along with the option of six focus areas, one being Indigenous Leadership. The program purpose was as follows: “The Ph.D. program in Indigenous Studies is intended to directly address... goals of the UAF 2010 Strategic Plan by offering an advanced program of graduate study focusing on issues that are deeply rooted in Alaska’s past and are destined to be an integral part of Alaska’s future” (Indigenous Studies Ph.D. Proposal, 2008).

The program was approved, and has graduated a number of Indigenous Ph.D.s helping to support Alaska’s Indigenous economy, while also boosting the University’s enrollment of Indigenous students, particularly Alaska Native students. To date, approximately 20 students have graduated from the program with another 30 students in the pipeline (R. Barnhardt, personal communication, January 29, 2016).

Success in this case can mean graduation rates, by which many have then succeeded. Other ways to determine success in the area of this program is through the empowerment of Alaska Native people—one of the main reasons for the creation of this program. The more Indigenous/Alaska Native researchers and Ph.D. recipients there are, the more opportunities for empowerment within Native communities. Under this
definition, there has been success within this program. However, when looking at the program through a lens of Indigenous-ness, there is much lacking. This stems from the fact that the program is still housed within a western colonial institution—the University of Alaska.

9.5 CONCLUSION

“I subscribe to a personal philosophy that everyone is a leader, whether that someone is an employee, a student, or at the simplest level, oneself.”

Cassandra Manuelito-Kerkvliet

Indigenous leadership programs have become more prevalent in the last decade. Various organizations both tribally related and not, hear the call of the importance of preparing the next generations of Indigenous leaders to lead within Indigenous communities, and throughout the globe. For too long Indigenous people were pushed to the back, without acknowledging their historical leadership practice. The United States Constitution was based upon the historical Iroquois model of governance, yet, for hundreds of years Indigenous communities were termed “savage” and “uncivilized” by a colonial force that aimed to assimilate them. Indigenous communities were subjected to the concept of “Kill the Indian, Save the Man.” Today assimilation policy still exists.

It is important to recognize the work that has been done to date to support Indigenous leadership. The programs discussed within this chapter are just a few of the many other programs that have been designed with the Indigenous leader in mind. Some have seen great success, built upon Indigenous leadership models. Others perhaps did not have as much success. It is evident that there is a need for these
leadership programs to continue to be designed, with the Indigenous person and their worldview in mind.

The next chapter develops a model program for an Indigenous leadership design that is based within a cultural context, supporting Indigenous ways of knowing, ways of learning, and worldview.
CHAPTER 10: INDIGENOUS LEADERSHIP DEVELOPMENT, A MODEL PROGRAM FOR THE ARCTIC

“What is called education today was, for American Indians, a journey for learning to be fully human. Learning about the nature of the spirit in relationship to community and the environment was considered central to learning the full meaning of life.”

Gregory Cajete

10.1 INTRODUCTION

The previous nine chapters provided in this dissertation focus on Indigenous leadership—what it is, what it means in Indigenous communities, how it is perceived within a higher education context both in mainstream and tribally controlled institutions of higher education, and reviews current Indigenous leadership development programs across the nation. All of the information provided in the previous chapters supports the development of an Indigenous leadership program that is grounded in Indigenous ways of knowing and being. This chapter begins with supporting information about the need for this curriculum and discusses the ways in which the curriculum will be designed. It ends with the presentation of a model syllabus designed and presented in a way that allows for adaptation by other organizations that wish to implement an Indigenous leadership program within different cultural contexts.

10.2 WHAT IS NEEDED IN AN INDIGENOUS LEADERSHIP PROGRAM?

Within Indigenous communities, positive, supportive leadership is imperative to create healthy vibrant communities. Indigenous communities need to nurture and foster
the next generation of Indigenous leaders. As Battiste puts it, “Indigenous peoples must be the ones renewing and reconstructing the principles underlying their worldviews and languages, and how these inform their own humanity” (2013, p. 12).

How does one create the opportunities for Indigenous students to be successful, to be given the opportunity to become leaders for the future? The answer lies in the way education is delivered to the students within the current educational system. Angela Castagno and Bryan McKinley Jones Brayboy explains that culturally responsive education (CRE) “… for Indigenous youth has been widely viewed as a promising strategy for improving the education and increasing the academic achievement of American Indian and Alaska Native (AI/AN) students in U.S. schools” (2008, p. 941).

The implementation of CRE is not an easy task, however, in the western colonial-settler organization that is today known as the United States Department of Education. The implementation of this type of program requires systemic change, but few organizations have embarked upon the journey to make change a reality.

Castagno and Brayboy provide insight into the various learning styles of Indigenous students including, “visual, hands-on… direct experience… global, seeing the overall picture before the details… reflective, collaborative” (2008, p. 954). They do note, however, that researchers warn not to put Indigenous students in a box by generalizing them.

As curriculum is being prepared for Indigenous students within an Indigenous framework, it is important to note:

Understanding how to respond to the systemic inequalities that stymie self-determination in Native communities and how to create the most
effective education system beneficial to Native children are necessary components of an essential curriculum in the preparation programs for Indigenous leaders in education; it is imperative to cultural sovereignty and survival as Indigenous people to have leaders who know how to build relationships with the community. It takes leaders with team development skills and courage to transform conventional education into cultural responsive learning and teaching environments that support the goals and visions of Indigenous people. (Aguilera-Black Bear & Tippeconnic, 2015, p. 99)

Within the text, *Voices of Resistance and Renewal: Indigenous Leadership in Education*, one of the chapters, “Native American Doctoral Students: Establishing Legitimacy in Higher Education,” provides a recommendation for Native leader programs as follows:

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<tr>
<th>Recommendations for Native Leadership Programs</th>
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<tr>
<td>1. Recognize and honor mentoring relationships as a priority for serving Native Students</td>
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<tr>
<td>2. Support and respect cultural knowledge and language rather than assimilate and displace Native students’ cultural identities, relationships and sense of connection</td>
</tr>
<tr>
<td>3. Address program challenges with students and empower them to make changes most relevant to the cohort.</td>
</tr>
<tr>
<td>4. Establish peer support processes and encourage graduate students to continue meeting as a cohort of emerging Leaders.</td>
</tr>
<tr>
<td>5. Provide professional development opportunities for Native educators to practice leadership skills in authentic ways that reflect the realities of schools and Native children they serve.</td>
</tr>
<tr>
<td>6. Create a balance between theoretical-abstract and practice-based literature to teacher problem solving in schools.</td>
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(Christman et al., 2015, p. 136.)
John Forkenbrock, in his chapter entitled, “The Tribal College Movement: My Observation of Leadership in Indian Country,” says that his recommendation for Indigenous leadership programs would include sessions of varying length, students would be provided scholarships to attend, and that established leaders would lead discussions as well as non-Indigenous leaders within various sectors. “The academy would be a place where those who show leadership potential would experience as they listen and learn from respected leaders from all walks of life the recipe for leadership” (2015, p. 207).

In addition, Indigenous leaders must know their past in order to live in the present and be prepared for the future.

...Native people would never achieve true self-determination without knowing about their past, “One of the main impediments to this freedom is that you know little about being Indian”... the workshop merely intended to relate “knowledge about culture and the wisdom to appreciate that cultural heritage.” (Shreve, 2011, p. 72)

As discussed in previous chapters, many Indigenous students learn by observing and then doing.

In a study of learning patterns of post-secondary American Indian students... described their learning as a process of watching and thinking, were practical and orderly in their orientation, earned success by thoroughness, and drew on analytic as well as global information-processing approaches in learning. (Ruff & Erickson, 2008, p. 246)
Other models support place-based programming (Clairmont, personal communication, October 18, 2014). Ray Barnhardt discusses the importance of "empowerment" for both schools and the students that are a part of them (1987). Nunavut Sivuniksavut, focuses on supporting emerging Inuit leaders and providing them a foundation to transition into the "real" world. The first year of the program is based on an Inuit-specific content course and then the second year provides them an opportunity to continue some of that learning while also adding college course content that is based within a broader subject area. They base their program on relevance, responsiveness and relationships (Angus and Hanson, 2011).

Continuing within a specific Arctic context, the Inuit Circumpolar Council-Alaska recently published their work on an education strategy for Alaskan Inuit children. The report was published after a committee met a number of times, and an education workshop was convened that welcomed a number of educational leaders from across the northern part of the state of Alaska in 2014. They designed the following diagram of what Inuit student success looks like:
The strategies to support Inuit education include Indigenization, influencing policy, creating curriculum that is culturally based, supporting Inuit language development, building a capacity for educational leadership, and parenting skills (Alaskan Inuit Education Improvement Strategy, 2015).

Leadership means doing the foundational work for the benefit of future generations. Inuit leadership can be built by modeling to younger generations—planting and nurturing the seeds of leadership will ensure
the continuance of vibrant indigenous ideologies related to education.

(Bernadette Yaayuk Avanna-Stimpfle, 2015, p. 13)

A part of this revitalization effort in Alaska includes the North Slope Borough School District’s implementation of the Inupiaq Learning Framework, the ILF. The ILF’s development was spearheaded by Pausauraq Jana Harcharek, and supported by Cathy Tagnak Rexford. The program states,

The ILF is meant to guide instruction and expose students to curricular knowledge to help reclaim identity and determine for ourselves what constitutes “success.” A primary purpose of the ILF is to effectuate change: to make the education system meaningful and culturally responsive, resulting in greater academic success for our students.

(Harcharek and Rexford, 2015, p. 14)

The ILF has been implemented through the school district system with regular meetings and workshops for teachers to discuss, learn, and reconfirm their curriculum within the framework.

Indigenous youth today need to be prepared to take on the challenges of tomorrow. Many of those Indigenous students who are pursuing degrees of higher education are ready to take on the world. As Chancellor Lui Hokoana stated in Chapter 8, the Indigenous leaders of today are different from those of past generations. They have the tools at their fingertips to create positive change—because they are in a position of having the opportunity to know both an Indigenous worldview, but also the western worldview. As was stated before—they are not living in two worlds, but living in one with identities that are a representation of both of their cultures.
A history of colonization and negative race relations manifests itself today in schools’ determination of what counts as knowledge and what are acceptable levels of cultural representation. While dominant and colonizing ideologies that marginalized American Indian students permeated the school and maintained hegemonic control over curriculum, instruction, events and youth... [these ideologies] unearthed how students resisted and confronted those ideologies and associated rules by voicing their discontent, maintaining strong connections to the Native community’s values and beliefs and challenging the status quo’s rationalizations and rules... American Indian students are not passive recipients of power structures that marginalize their experiences, history, and traditions. (Bird et al., 2013, p. 543)

As this statement presents, now is the right time to develop these programs to support Indigenous leadership development. Indigenous students are ready for the challenge—they are ready to take their people into the next generation using the best of both their Indigenous world and their western one.

With the aforementioned information, and using the article “Culturally Responsive Schooling for Indigenous Youth: A Review of the Literature” by Castagno and Brayboy, the following syllabus, created for an Arctic Indigenous Leadership program to be implemented at Ilisaqvik College, Alaska’s only tribal college, includes the following curricula components that are provided from the Alaska Native Knowledge Network’s Curriculum for Schools:
Culturally-Responsive Curriculum Requirements

1. A culturally-responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them.
2. A culturally-responsive curriculum recognizes cultural knowledge as a part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future.
3. A culturally-responsive curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum.
4. A culturally-responsive curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems.
5. A culturally-responsive curriculum situates local knowledge and actions in a global context.

10.3 CONCLUSION

This chapter has provided important information to show why providing education to Indigenous students within a culturally based framework has positive outcomes. Students are able to better connect with what they are learning if they are learning within a context that is familiar to them. For instance, learning about sea and ice conditions for an Inuit student, and connecting that to the science around weather, around mathematics, around politics. Take for example global warming. Information has been provided concerning what an Indigenous leadership program should look like; in particular characteristics of the program are recommended. The information provided in this chapter as well as previous chapters provides the data that is useful in creating an Indigenous leadership program. A proposed syllabus for such a program follows this chapter.
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10.4 SYLLABUS: Alaska Native Studies/Iñupiaq (ANS/INU) 195
IRRITURUAMI NIPIT: ARCTIC VOICES
“Voices in the Place of Extreme Cold”
Preparing Indigenous Leaders
Summer Program

Instructor: Pearl Brower, President
Ilisagvik College
Phone: (907) 852-3333, (907) 952-4817
E-mail: pearl.brower@ilisagvik.edu
Office Hours: By Appointment

Credits: 3 Credit Course
Offered as College Credit/Dual Credit

Course Calendar: June –July 2017

Catalog Description: Currently this course is offered as a special topics course and therefore is not in the Ilisagvik College Catalog.

Course Description: This course will be an intensive seminar focused on developing students’ leadership capacity both as Indigenous people and as people living in a western world construct. The course is designed to support students’ growth as Indigenous people in an effort to prepare them to be leaders in their communities. The program will be hands-on, interactive, and will include travel and participation requirements.

Don’t be afraid of high hopes or plans that seem to be out of reach, Life is meant to be experienced, and every situation allows for learning and growth.

Motivation is a positive starting point, and action places you on a forward path. A dream is a blueprint of a goal not yet achieved; the only difference between the two is the effort involved in attaining what you hope to accomplish.

Let your mind and heart urge you on; allow the power of your will to lead you to your destination.

Don’t count the steps ahead; just add up the total of steps already covered, and multiply it by faith, confidence, and endurance.

Always remember that for those who persist, today’s dreams are transformed into tomorrow’s successes. (Caron, n.d.) (*Excerpt taken from Paul Whitinui, Chapter 7, Ara Mai he Têtëkura.)
Expectations:

As Indigenous students in a rigorous program of development there will be expectations of each one of you.

1. Excellence will be expected of each student.
2. A commitment to the program and the participants in the program.
3. A commitment to think about the future, and what your place in the future will be.
4. Remember Iñupiaq Values.

Course Objectives:

1. To develop students’ cultural knowledge of their culture, community, and where they fit into the world around them.
2. To provide students with an opportunity to develop themselves as a “leader” – whatever that might mean to them.
3. To develop students’ connection to leaders and Elders within their community in order to have a foundation in the past to learn from and be mentored.
4. To explore the circumpolar Arctic experience, and make contacts with peers in other countries, communities around the circumpolar north who are interested in Indigenous leadership development themselves.
5. To increase a students’ understanding of what it means to be Indigenous and the importance of supporting that Indigeneity.
6. To help students understand their aptitude for leadership and the need communities and Indigenous people have for them to become leaders.

**Course Readings:**

   - Chapter 2
2. The Whales, They Give Themselves: Conversations with Harry Brower, Sr. by Karen Brewster
4. Alaskan Inuit Education Improvement Strategy, ICC-Alaska
5. Pearl Brower’s Dissertation
   - “With the goal of indicating that this type of “thing” is possible to accomplish
6. Alaska Native Knowledge Network’s Standard Documents
7. One Day with Elders on the Land
   - Utilized for the Elders Week

**Grading Policy:**

The grading policy for this course is based on participation in activities. A final project or paper is required in order to pass the class.

**Academic Integrity:**

Academic integrity is essential to this course and your studies. Plagiarism will result in a failing grade on the project/assignment, and may result in a failing grade in the course. Work that is plagiarized is ineligible for redo or resubmission. Plagiarism means taking someone else’s words and/or ideas and making them look like they are your own. Another word for plagiarism is “cheating.” Plagiarism that is willful or inadvertent is still plagiarism. Students who are caught cheating/plagiarizing (whether intentionally or accidentally) or allowing others to cheat from their work will receive an “F” for the assignment (with no option to make up the assignment) and risk being expelled from the class with an overall failing grade.

**Success—What does it look like?**

To be successful in this class will not mean submitting a paper every week to be graded, and that all grades will result in a final grade for the course. Success for this course will be a result of your participation in the activities, along with the meaningfulness of your work with elders, partners, and in various projects that
you will accomplish, for both yourself as well as for your classmates, your family, and your community. Success is truly in your own hands.

Cultural Standards for Students


1. Culturally knowledgeable students are well grounded in the cultural heritage and traditions of their community.
2. Culturally knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.
3. Culturally knowledgeable students are able to actively participate in various cultural environments
4. Culturally knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.
5. Culturally knowledgeable students demonstrate an awareness and appreciation of the relationships and process of interaction of all elements in the world around them.

Course Location:

1. Ilisagvik College
2. Community Organizations and Businesses
3. Tundra
4. Beach
5. ... The places where we find power, connection, Inua
6. Circumpolar Arctic—Greenland and/or Canada

Course Schedule:

1. Each day will include a language component
2. Each day students will journal
   a. An essential question will be asked, and students will need to answer it, and each student can add any additional information
3. All students will be provided with a tablet that upon successful completion they will have for their personal/school use.
4. Each student will be required to provide some leadership/lesson/discussion during the 8-week period, starting after week 3.
Week 1: Introductions and Getting to Know One Another/Finding Place
- Students will be asked to introduce themselves, their families and their communities
  Leadership...
- Discussions around formal and information leadership
  - Styles
  - People
- Characteristics of Indigenous Leaders
  - What does it mean to be Indigenous? Alaska Native?
  - Leadership looks like:

<table>
<thead>
<tr>
<th>Western</th>
<th>Native</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linear</td>
<td>Circular</td>
</tr>
<tr>
<td>Talks a great deal</td>
<td>Listens</td>
</tr>
<tr>
<td>Decides with numbers</td>
<td>Decides with issues</td>
</tr>
<tr>
<td>Thrives on details, specialized</td>
<td>Looks for large picture (holistic)</td>
</tr>
<tr>
<td>Looks at parts of whole</td>
<td>Looks at connections of parts</td>
</tr>
<tr>
<td>Void of Spirit</td>
<td>Filled with Spirit</td>
</tr>
<tr>
<td>Objective</td>
<td>Subjective</td>
</tr>
<tr>
<td>Control Environment</td>
<td>Live with all of Creation, adapt to environment</td>
</tr>
<tr>
<td>Goes to extremes</td>
<td>Lives in Balance</td>
</tr>
<tr>
<td>Uses male structures</td>
<td>Uses female structures</td>
</tr>
<tr>
<td>*From Alaska Native Traditional Knowledge and Ways of Knowing Workshop</td>
<td>September 13-14, 1994</td>
</tr>
</tbody>
</table>

- Reading/Essential Question
  - Chapter 2, Indigenous Leadership in Higher Education
    - Research who these “leaders” are. What did they do that made them “leaders?”
    - What is your leadership statement or definition now? What do you want your leadership statement to be 20, 30, 40 years from now?

Iñupiaq Values
- Discuss implementation, Live by the values

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**Week 2:** Connection with Elders
- Tasked with accomplishing a project for an Elder
  - Students might be paired for this project
- Tasked with learning about the elder, hearing their story
- Stories will be shared with the entire group
- Reading: Working with Elders, Respect, etc.

**Week 3:** Connection with Leaders
- Days spent with a formal leader
  - Assignment for that leader/organization
- Days spent with an informal leader
  - Task to accomplish for that leader

**Week 4:** Begin connection with Greenland or Canada Peers
- Communication
- Action Oriented

**Reflection**
- What is “leadership”
- Do you see leadership as something different from what you envisioned before?

**Spirituality**
- What does this mean to you?
  - Varied ways of showing being spiritual

**Week 5:** Preparation for Travel

**Diversity**
- We live in a diverse community, Arctic, and World
- *Reading: Diversity Book

**Community Project Completed- Barrow**

**Week 6:** Travel to circumpolar community (1 week, with travel days)
- Connect and work with peers
- Learn language
- Community action project
- Share, Engage, Immerse
- Make connections

**Week 7:** Circumpolar Connections
- Indigenous
- Leadership
• Community Connections
  o Positive
  o Negative
  o Struggles
  o Advancements

Parents Day

Week 8: Pulling it all together- Leadership is ME, it’s YOU, it’s US
• Travel to NS Communities
  o Project in 2 or 3 communities
  o Students play “Host”, Lead the Effort
• Final Individual Project or Document is due
• Final Group Project is Due

Method of Delivery:

1. Ms. Brower will lead many conversations and discussions.
2. At times, guest speakers, or guest participants will join in order to support the conversation.
   a. Expectation is that every week community will have a part in the “classroom” wherever that may be.
3. This will not be a sit-down lecture program; this program will be hands-on.
4. Technology will be included because that is a part of the world in which we reside.
5. Reading and writing will be included because that is a part of the world in which we reside.
6. Working outside a classroom/building will be an expectation each day.

Ideas for Projects:
1. Lead a community event
   a. All
   b. Children
2. Complete a project for an elder
   a. *Outside of the expected project already within this course
3. Work with the museum to create a display about something that is culturally important to you
4. Sew a project
5. Design a project
6. Construct a project
7. Create a video about something
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CHAPTER 11: IN CONCLUSION: HERE’S TO THE NEXT GENERATION...

“The voyage is not about you. It’s about the children not born. It’s about the voyage helping to change the way we look at ourselves and look at the world. Your ultimate role as voyagers will be to become teachers [leaders]. If it only stays with you, you have done nothing over time. Make sure you keep in mind, along the path of the vision, that you see children all the way.”

Nainoa Thompson

11.1 CONCLUDING THOUGHTS

It is important to the future of Indigenous communities to nurture, mentor and support future leaders today. Ray Barnhardt says,

In all of these instances of initiatives by Indigenous people to create their own versions of higher education institutions, the unmistakable implication is that existing mainstream institutions have not adequately served their needs, so after many generations of frustration and alienation, they are taking matters into their own hands... Indigenous people are taking responsibility for, and control over their own destiny, and there is no turning back. To the extent that these institutions are able to achieve their mandate, the people and communities they serve will be greatly strengthened, as will the larger society in which they are situated. (1991, p. 8)

The chapters in this dissertation provided an overview, beginning with the theme, literature review, and methodology of what this research entails. It went on to discuss definitions, provided clarification of vocabulary, and stated a case for why Indigenous leadership development is important. Chapter 5 defines Indigenous leadership and supported the idea that leadership within an Indigenous framework is more positive than
a western form of leadership. Chapters 6-8 provide an in-depth review of what
Indigenous leadership looks like from a higher education perspective at both tribal
colleges and universities, highlighting Ilisaġvik College, Alaska’s Only Tribal College, as
well as mainstream institutions of higher education, with an additional emphasis on the
University of Hawai‘i. Chapter 9 provides and offers a review of current Indigenous
leadership programs and offered a glimpse into their programmatic framework and their
resulting success rates. This document’s research concludes in Chapter 10 with the
development of an Indigenous leadership program—a culmination of all the research
provided throughout the first nine chapters.

This dissertation has taken the reader on a journey of reflection, a journey of
reality, and a journey of possibilities. This journey is one Indigenous people travel
together. The fate of many distinct cultural people who are integral to the world today
lies in the future generations of Indigenous leaders. It is a responsibility of Indigenous
people today to envision the next generation of leaders and to begin to mentor them so
that the circle of life continues.

11.2 YET WE REMAIN… STEADFAST AND STRONG

“We are not broken. We are, however, battered by the conquests of colonialism.
Leaders who engage in the process of leadership, guided by our knowledge
systems and notions of wisdom, will have the abilities to draw on the past and
move toward a better future.”
Bryan McKinley Jones Brayboy

Indigenous people around the world have borne the brunt of colonization,
assimilation, cultural destruction and personal invalidation. In many cases, in many
scenarios, people do not survive this continual oppression. It is due to the resiliency and adaptive nature of Indigenous communities that they are still in existence today—some are even thriving.

As some interviewees for this paper have discussed, Indigenous people have an immeasurable sense of optimism for future generations because of the amount of power youth have at their fingertips—connections to elders, to community, to place, to knowledge, as well as technology and 21st century amenities. Today the Indigenous student has opportunities their elders never dreamed imaginable. No one will be able to deny their grandchildren an education, or a future, with Indigenous leaders at the forefront of the charge.

Now it is time for individuals to work together to develop relationships so that historical knowledge can be shared, and so the next generation of Indigenous leaders is ready to take the responsibility of leadership when it is their time. They and their children and grandchildren will have the responsibility to move Indigenous people into the 22nd century. Optimism abounds. The future is bright with this as the vision for the future Indigenous leader.

11.3 WORLD CHANGERS

“Our challenge today is to continue to change how the world views us and what our culture has to offer. Our challenge is not to accept the world as it is today, but to work toward making the world what we believe and envision it should be. It is what those who came before us did. We honor and respect them by continuing the journey they started.”

Pearl Brower
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REFERENCES


University of Hawai‘i. (n.d.) *University of Hawai‘i System Strategic Plan*. Retrieved from https://laulima.Hawai‘i.edu/access/content/group/MAN.70753.201610/Week%202/Session%202-657_UHSystem.pdf.


Wall Text, Nation to Nation: Treaties Between the United States and American Indian Nations, National Museum of the American Indian. Washington, D.C.


Informed Consent Form
Indigenous Leadership in Higher Education
Surveying Indigenous Higher Educational Professionals

IRB # 785354-1
Date Approved: October 27, 2015

Description of the Study:
You are being asked to take part in a research study. This study is about Indigenous leadership. It will focus on higher education. The study will review current traits of Indigenous leaders. The research will ask if you know of any Indigenous leadership programs in higher education. The study will hope to determine how the next generation of Indigenous leaders will be nurtured. You are being asked to take part in this study because you are an Indigenous leader within higher education. Please read this form carefully. You are invited to ask any questions you may have now or at any time during your participation.

If you decide to take part, you will be asked to answer questions all relating to Indigenous leadership. Your answers will assist in creating an Indigenous leadership program. The approximate amount of time this will take will be 30 minutes.

Risks and Benefits of Being in the Study:
The risks to you if you take part in this study are very minimal. Other than answering the questions to assist the current research, there is no additional interaction needed, unless the participant would like to stay in contact in regards to the final product.

We do not guarantee that you will benefit directly from taking part in this study, but if you are interested in this area of research, continued communication could benefit you, your organization, and the research topic.

Confidentiality:
We will properly dispose paperwork and securely store all research records. If appropriate we would ask that we would be allowed to quote you, however, if you wish to remain anonymous, please let us know and we will be happy to keep your information confidential.

Voluntary Nature of the Study:
Your decision to take part in the study is voluntary. You are free to choose whether or not to take part in the study. If you decide to take part in the study you can stop at any time or change your mind and ask to be removed from the study. Whether or not you choose to participate, will not affect future relationships with the interviewers.
Contacts and Questions:
If you have questions now, feel free to ask me now. If you have questions later, you may contact myself, Pearl Brower at pkbrower@alaska.edu, or via cell phone (907) 952-4817.

If you have questions or concerns about your rights as a research participant, you can contact the UAF Office of Research Integrity at 474-7800 (Fairbanks area) or 1-866-876-7800 (toll-free outside the Fairbanks area) or uaf-irb@alaska.edu.

Statement of Consent:
I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I am 18 years old or older. I have been provided a copy of this form.

____________________________
Signature of Participant & Date

____________________________
Printed Name

I wish my information to remain confidential: ________. (please initial)