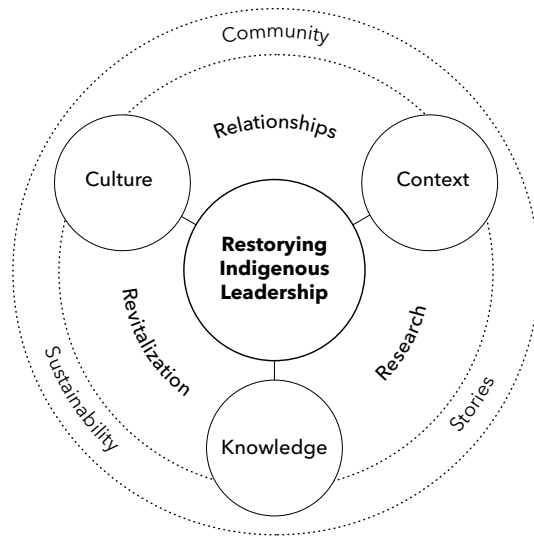*Conclusion*

Restorying Indigenous Leadership

Cora Voyageur, Laura Brearley, and Brian Calliou

The interplay between stories, sustainability, and community in Indigenous leadership and community development is a key feature of the research described in *Restorying Indigenous Leadership*. The stories reflect the collectivist nature of effective leadership and community development practices. In their complexity, the stories reveal the interconnections between revitalization, relationships, and research itself. In order to develop sustainable communities and enterprises, the research in this book highlights the importance of collaborative approaches to leadership and a willingness to invest in relationship building within and beyond communities.

What the stories share is an understanding of how to work with the interrelationships between context, culture, and knowledge. This focus on interconnectedness and relationality places this work at the leading edge of research on leadership.

The contributors to *Restorying Indigenous Leadership*, as strength-based storytellers, acknowledge the complexities inherent in our relationships with culture, with each other, and with the mainstream economy. Their stories reveal the dynamic tensions inherent in fostering Indigenous leadership and community development in competitive contexts shaped by economic imperatives. The stories contain examples of Indigenous leaders who understand that relationships and partnerships are key to building vibrant enterprises and communities, as well as creat-

ing economies of scale. The research calls for capable leaders of self-determined communities with legitimate and accountable governance structures, yet grounded in their culture and local knowledge and experience.

The Practice of Restorying

Restorying is a strength-based approach to narrative research. Many scholars writing on Indigenous leadership argue that the effects of colonization and oppression suffered by Indigenous peoples must be overcome by returning to the strength of traditional values and principles (Begay 1997; Ottmann 2005; Calliou 2005; Simpson and Turner 2008; Metoyer 2010; Fraser and Kenny 2012). The research and stories told in this book, while presenting a strength-based approach, also acknowledge the problems Indigenous communities face. In that regard, *Restorying* brings together stories of knowledge and healing within the cultural context of their Indigenous communities—with pain and despair intertwined with creativity and possibility. There are discussions of successful Indigenous communities and leaders told against the backdrop of the statistics of unemployment and disadvantage that resemble the conditions of developing countries. This approach

to research into Indigenous leadership and community development is holistic, and the stories within *Restorying* compellingly reveal the full legacy of colonization and dispossession and the associated intergenerational trauma. As well, the research within this anthology is sufficiently textured so that the stories of success are told in a way that recognizes the difficulties faced while still fostering a sense of agency.

It is important that all aspects of stories are acknowledged and represented. It is not about an either/or approach, which implies a duality: interconnectedness is about coexistence. Melanie Yazzie, a Navajo artist and educator, says:

> In our Navajo belief, the good and the bad coexist. Nothing is entirely good and nothing is entirely bad. It all exists together to make something whole. This is what leads to healing. When we are getting well, we have to strip everything back to the basics and then we can re-create ourselves into being whole again. (Melanie Yazzie, pers. comm.)

The stories of wise practice in this book are told against the backdrops of dispossession and despair, but also that of possibility; they recognize the strength of Indigenous wise practices. Nature writer and philosopher Barry Lopez (2010) contends that everything is held together with stories and we need to share them, as much as we need to share food. We need to be reminded of who we are, what we intend to do, and how we want to conduct ourselves in the world. Storytelling, he claims, is the best and only protection against forgetting. Restorying is a restorative process in which we remember who we are. It has the potential to generate healing at both the individual and community level.

Culture, Context, and Knowledge Matter

A central theme running through this book is that in a restorative approach to Indigenous leadership development, culture matters, context matters, and knowledge matters. The stories reveal the importance of documenting experience as well as the significance of asking the right questions: What matters? and What matters most?

A wise practices approach to leadership involves listening deep-

ly to the voices of our elders, our artists, and our philosophers. To illustrate the wisdom that leaders need to exhibit in the action they take to lead us into the emerging future, here are some thoughts from Tom Crane Bear, a Blackfoot elder, pipe carrier, and cultural adviser for The Banff Centre's Indigenous programming. His words of wisdom reveal the significance of culture, context, and knowledge and why they are important in building community and restorying Indigenous leadership.

On Why Culture Matters

Culture is the backbone of existence of the people. Culture is very important to us. Culture is a way of life. We have to keep at it. It teaches us how to be respectful to each other and to the Creator. Spirituality is our culture. It underpins how we look at life and what we do. Spirituality is a strong principle for the people. A lot of people have forgotten culture, language, spirituality, and beliefs. They have forgotten how to be themselves. It's important to have a daily awareness of who you are in relationship to the Creator. We are meant to love each other, care for each other, and look after each other.

We have stories right from time beginning. Storytelling is our culture. Without stories, we wouldn't know where we came from. When I was young, my grandmother told me stories about Creation and how the world began. She remembered the stories of the old times. We come from Napi, who created the trees, the mountains, the rivers, all the animals that you see running around. He created man and woman, and from there we branched out into different branches of a tree. All the nations in Canada, in America, in Australia, all over the world, they all have stories. Without stories you won't know who you are or where you came from. We become the stories that we are told.

On Why Context Matters

We have come to learn the ways of other people. It's important that they understand our way of believing, too. We are willing to share in this way. Today, education is a must. Education is an avenue out of dependency on the monthly welfare cheque. If people don't get an education and sit around doing nothing, the Indian Act is still controlling us and containing us.

When I was young, Indian policy on the reserve meant I could not go beyond grade eight. I had my education in the school of life and upgraded my formal qualifications later in life. It's come a long way since I was a child. People who continue their education can go off-reserve and have the opportunity to mix with other races and broaden their perspective. Once they graduate, they can come back to the reserve. They return to the community with master's degrees and PhDs. They know the law and they know how to negotiate. They can be on council, a chief, or a consultant. Education is about broadening the frame and getting a wider picture.

On Why Knowledge Matters

You come into the world as a baby and you begin learning. You grow and become a young person and begin to work. As you grow older, you take on more and more responsibilities in the family. You learn to take care of others and to be kind to your elders and your family members. As you continue on in life, you learn about the four key dimensions of life: kindness, honesty, trust, and love.

You will walk into wisdom as you live, and wisdom grows with life. Kindness and how to accept people, that's part of our training. With an elder, there is both kindness and firmness. You can say your piece in an honest way, without hurting anybody or denying anybody. Eventually, if you practise to be kind, to be honest, to be trustworthy, and to love, these things can push you right through to wisdom. You can't talk about wisdom without these four principles. You can become a pipe carrier, you help anyone out, you pray for people, and you know a lot of old songs. If you know the four principles, you know who you are and you can be a leader. To obtain wisdom, you have to earn it. You have to go through life with openness and honesty and come to know who you are. When you are on the path of wisdom, learning how to behave, smudging and practising culture, talking about culture, nothing can hold you back. It works.
(Elder Tom Crane Bear, pers. comm.)

Such wisdom and teachings are what a new wave of Indigenous scholars argue are essential for developing and training Indigenous leaders (Nicholas-MacKenzie 1999; Washington 2004; Ottmann 2005; Calliou 2005; Simpson and Turner 2008; Metoyer 2010; Fraser and Kenny 2012).

Stories of Wise Practice and Community Strengthening
The research and stories presented in this book also represent this current wave of scholars calling for the development of Indigenous leaders who need to learn the knowledge and skills required to lead their communities and organizations through the complexity of this modern, globally connected world while also returning to the teachings of our elders to ground them in their local community and identity.

Identifying Success Factors
In her contribution to *Restorying Indigenous Leadership*, Miriam Jorgensen draws on decades of research with her colleagues from the Harvard Project on American Indian Economic Development and its sister organization, the Native Nations Institute for Leadership, Management, and Policy at the University of Arizona. She identifies five key areas that have emerged from the Harvard Project as central to Indigenous economic and community development: Sovereignty Matters; Institutions Matter; Culture Matters; Strategic Thinking Matters; and Leadership Matters. Jorgensen frames Indigenous leaders, whether elected, community, or spiritual, as people who introduce new knowledge, challenge assumptions, convince people that things can be different, propose change, and mobilize the community to take action. She articulates the need for stability and accountability in governing institutions and responsibility in leaders within a context of respect for culture and the environment. In her advocacy of seventh-generation thinking, Jorgensen compellingly articulates the need to move from an individual/present focus to a collective/future focus. In this approach, sustainability is a central concern and decisions need to factor in the impact of today's decisions on the future survival of a collective body.

There are significant overlaps between the key priorities identified by the Harvard Project and The Banff Centre's wise practices approach. This research identifies what's integral to community development through a model featuring seven elements that contribute to success: identity and culture; leadership; strategic vision and planning; good governance and management; accountability and stewardship; performance evaluation; and collaborations, partnerships, and external relationships. In their chapter sharing this research, Brian Calliou and Cynthia Wesley-Esquimaux recognize the need for making space for the Indigenous knowledge, experiences, and stories learned on the front lines. A wise practices approach acknowledges the complexity and uncertainty of the times we live in and the need to make decisions that encompass the welfare of others and also the planet. The researchers affirm the importance of culture and advocate that Indigenous knowledge and wisdom be complemented by proven knowledge and skills of the modern business and organizational development world. The incorporation of Indigenous traditional knowledge into practice means that people live as good human beings, respectful to each other and to the environment. This approach strongly resonates with Elder Tom Crane Bear's teachings.

Constraints and Possibilities
In his chapter on three economically successful Indigenous case studies, Bob Kayseas describes the challenges of dealing with market constraints and the legacy of the Indian Act. He identifies the opportunities and enabling factors for Indigenous entrepreneurship and community development. His case studies of Indigenous on-reserve Canadian enterprises from British Columbia, Saskatchewan, and Nova Scotia invite us to learn from stories through a process of critical reflection and questioning. The stories of entrepreneurship in Dennis Foley's chapter reveal similar constraints and possibilities within the Australian context. He argues convincingly for the incorporation of Indigenous ways of knowing into business practices, business education, and research.

Collaboration and Community
The importance of strengthening communities and enterprises through collaborative approaches is a key theme explored in *Restorying Indigenous Leadership*. Cora Voyageur's chapter dem-

onstrates the range of strengths that Indigenous women leaders bring to politics and businesses in communities through their collectivist approach and their strengths in community building. She describes how Indigenous women are entering positions of power and authority in increasing numbers, with the number of women chiefs more than doubling in the last twenty years. The growing influence of women in education, politics, and entrepreneurship is being felt both in Indigenous communities and in mainstream society. This trend is likely to continue in the future, with Indigenous women playing an increasing role in community leadership.

A diverse range of collaborative Indigenous leadership training models is examined in Christopher Wetzel's chapter. He explores private and public models of training Indigenous leaders in the United States, as well as specialist and general approaches. Wetzel recognizes the widespread influence in training organizations of the Harvard Project's holistic model of sustainable economic development predicated on an interwoven model of institutions, sovereignty, and culture.

Relationality and Reciprocity

Michelle Evans's chapter based on her doctoral research with Indigenous arts leaders recognizes the co-constructed nature of leadership. This approach transcends a charismatic, attribute-based model of leadership and reframes it as a relational process co-created within emotional, historical, socio-economic, and cultural contexts. Relationality and reciprocity are also key themes in Laura Brearley's chapter about community leadership. In a Deep Listening and Leadership model, leaders can broaden the range of their practice in different contexts as collaborators, learners, facilitators, artists, storytellers, custodians, and messengers. An increased awareness of the interplay between culture, context, and knowledge is central to the Deep Listening and Leadership model.

Indigenous Leadership Research into the Future

Indigenous researcher Russell Bishop (1996) strongly advocates that researchers take ownership of the sociological, cultural, psychological, and educative roots of traditional Indigenous ontology and epistemology. He claims that indigenizing the narrative "cor-

rects the stereotyping and mythologizing of the native" (528). Linked to this is his promotion of the use of "alternative research designs and creative presentation formats" (528). Making room for voices that are "silenced, othered and marginalized by the dominant social order" requires "flexible and fluid qualitative research methodologies" (Liamputtong 2007, 7) and an approach that is open to working with complexity and multiple forms of representation.

Leadership literature encompasses a range of perspectives that span the simplistic to the complex. Some literature focuses on individuals as having the locus of control, for example vision-led change (Belasco 1990) and charismatic leadership (Peters and Waterman 1982). The literature of leadership over recent decades tracks a move away from top-down coercive approaches dependent on the charisma of individual leaders. In such models of leadership, a leader creates and communicates a vision and then organizes and aligns people to that vision (Belasco 1990). Dexter Dunphy and Doug Stace (1996) argue that such models of alignment perpetuate cultures of dependence, conformity, and ultimately alienation. Such individually focused models of leadership frame leaders as heroic manipulators of culture who use stories, symbols, and metaphors to align and control (Peters and Waterman 1982; Kanter 1985; Deal and Kennedy 1982). These approaches do not generally attend to issues of cultural diversity, relationality, or context.

Contingency theory resulted in the development of models of leadership that challenged prescriptions of universal solutions to complex organizational and community issues (Fineman, Gabriel, and Sims 1993). This literature focused on issues of relationship between structure and leadership (Burns and Stalker 1961; Woodward 1965; Fiedler 1967) and argued against ideal or replicable forms or styles, acknowledging the influence of multiple factors such as cultural, environmental, and organizational contexts. The emergence of meaning-making in leadership literature was also a move away from singular interpretations to the recognition that there were variable ways in which people could interpret events (Morgan and Smircich 1982; Daft and Weick 1984; Isabella 1990).

According to Bishop (1996, 519), the acknowledgement of the value of multiple realities "creates space for multiple audiences, convenes conversations that critique the approach within local and global contexts, and directs learning and inquiry toward community empowerment." This approach makes room for the space "in between" described by Indigenous researcher Leilani Holmes (2000, 50) as the place "where both the knowledge of our elders and the knowledge of our colleagues or professors may enter, live, and be voiced." The research and stories in this book reflect and argue for this same approach to the study of leadership. Indeed, the stories of the future will emerge from what bell hooks (2003, 23) has referred to as the "in-between" space and, like the stories of the past, will bring with them "transformative potential."

Expanding the Frame

In the development of Indigenous leaders, there needs to be an emphasis on learning the knowledge and skills of modern leadership, management, and business. However, as is argued throughout this book, traditional teachings must be reintegrated into the development of emerging leaders. In other words, as Franceen Reihana and Martin Perkison (n.d., 1) put it, leadership today requires "new expertise and old wisdom." Indigenous leaders need to be competent as orators and storytellers. They need to tell a new story—a story of what is possible, of what is important, of what is necessary to build successful, healthy, and balanced communities.

Underpinning the contributions in this book is the recognition that a restorying process involves looking at the big picture, working with both the pain and the potential in Indigenous communities. This understanding is strongly evoked in the work of Australian Aboriginal storyteller and artist Lisa Kennedy, a descendant of Woretemoeteyenner, a Trawlwoolway woman from northeast Tasmania, Australia, who was one of the women taken by the sealers in the early years of colonization. By first acknowledging and understanding this history of dispossession and tragedy, Lisa's storytelling, artwork, and leadership are motivated by a deep sense of responsibility to the whole. Her words below illuminate this understanding, which also illustrates a wise practices approach to becoming a great leader.

Creative Cultural Connections

The spirits of the land have compelled me to speak
   with what I know
I have looked for creative ways to bring out what I feel inside
I have always felt a responsibility
And a need to share

Over time I have become more open
And learned to trust more deeply
These days I feel connected and part of a continuity
Of playful, imaginative, creative ways of knowing

I have learned to hold back and not push so much
Working in more collaborative ways
Bringing knowledge and the environment together
Providing opportunities for others to create something together

I know I'm working at the edge and I know I'm lucky
I'm grateful to the Old People for what I've been given
I feel a responsibility to do things the right way
It takes time and the process needs to be respected

I feel I am in service to the larger community
It is exciting to see the potential in others
Knowing that if we work together
Something great could happen

It's important to know where we have come from
Recognizing where we are now
Drawing from the best of it all
And then communicating it creatively
Culture lives in us all
It is what we share
It's a portal to the Old People
A place of direct connection to spirituality

Sitting with the Ancestors is a path to healing
Enriching us with insights
I feel the Old People here
I can feel the release and the responsibility that comes with that

We help people connect with their own imaginative source
Providing the creative tools of art, earth, land and food
Individual and universal
Recognizing that we all drink from the same well.
> (Lisa Kennedy, pers. comm.)

The research and stories told in this book reveal that culture lived as a dynamic and evolving process will ensure that its practice is restoried, restored, and revitalized. Many of the Indigenous traditional teachings remind us that as human beings from diverse cultures, we drink from the same well, while at the same time we work within and between diverse economic, political, and socio-cultural contexts. Developing leaders who are well educated but also grounded in their local and cultural knowledge and wisdom will result in more healthy, prosperous, and balanced communities. The development of such leadership is predicated on a sensitivity to these contexts in combination with a blend of cultural wisdom, sustainable business practices, and environmental responsibility.

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