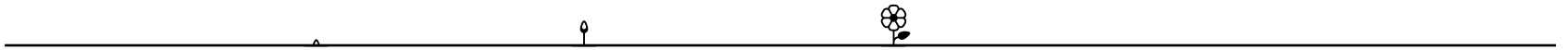
Restorying Indigenous Leadership
Second edition

RESTORYING INDIGENOUS LEADERSHIP

Wise Practices in Community Development

Second edition



Edited by Cora Voyageur, Laura Brearley, and Brian Calliou

Banff Centre Press

Warning: Readers should be aware that this book includes names of deceased people, which may cause sadness or distress to Indigenous peoples.

Restorying Indigenous Leadership:
Wise Practices in Community Development
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Dedication

We would like to dedicate this book about restorying Indigenous leadership to two Indigenous elders who have been very influential to the work we do in our Indigenous Leadership and Management program area at The Banff Centre. First, we dedicate it to Elder Tom Crane Bear, a member of the Siksika Nation, part of the Blackfoot Confederacy, in Treaty 7 territory in southern Alberta, Canada. Elder Tom has been an elder and cultural advisor to The Banff Centre's Indigenous programming for over fifteen years and is a respected elder who does important work in sharing and preserving Blackfoot culture and traditional teachings. Second, we dedicate it to Uncle Albert Mullett, a member of the Gunai/Kurnai peoples in Victoria, Australia. Uncle Albert is a respected elder who has been actively involved in Aboriginal education and the preservation of Koorie cultural heritage.

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We would like to acknowledge Treaty 7 territory upon which The Banff Centre is located and where we do our important work in Indigenous leadership development. We would like to acknowledge and thank all the Treaty 7 elders, leaders, and citizens who work in supporting the work we do. We would like to acknowledge and thank two sponsors whose financial contributions allowed us to begin important applied research into documenting and telling the stories of wise practices case studies: Nexen Energy, which funded our Nexen Chair in Indigenous Leadership, and Rural Alberta Development Fund (RADF), which funded our Wise Practices Symposium and case studies, upon which this book was based. We would like to thank the staff at The Banff Centre who assisted, in many ways, in implementing our vision of applied research into wise practices success stories, especially Nick Nissley, Lisa Jackson, Anna Wowchuk, and Katie Smith. We would also like to acknowledge and thank our former Nexen Chair in Indigenous Leadership, Cynthia Wesley-Esquimaux, for her active role in the Alberta wise practices case studies, especially for her work with the Indigenous youth cohort. We would like to thank the film and media team at The Banff Centre for their terrific work in documenting our RADF wise practices research project. We would like to thank W. Brett Wilson for his inspiring talk at our symposium and for agreeing to write the foreword, and each of the contributors to this collection. Finally, we would like to thank the Banff Centre Press in taking on this important book project, especially Robyn Read and May Antaki whose attention to fine details and superb editing ensured this book would be of top quality.

Table of Contents

1 · **Foreword**
W. Brett Wilson

3 · **Introduction**
Indigenous Leadership and Approaches to Community Development
Cora Voyageur, Laura Brearley, and Brian Calliou

31 · **Chapter 1**
A Wise Practices Approach to Indigenous Community Development in Canada
Brian Calliou and Cynthia Wesley-Esquimaux

61 · **Chapter 2**
The Field of Tribal Leadership Training, Cultures of Expertise, and Native Nations in the United States
Christopher Wetzel

91 · **Chapter 3**
Deep Listening and Leadership: An Indigenous Model of Leadership and Community Development in Australia
Laura Brearley

129 · **Chapter 4**
Restorying the Leadership Role: Indigenous Women in Politics and Business in Canada
Cora Voyageur

155 · **Chapter 5**
Exploring Australian Indigenous Artistic Leadership
Michelle Evans

185 · **Chapter 6**
Four Contemporary Tensions in Indigenous Nation Building: Challenges for Leadership in the United States
Miriam Jorgensen

215 · **Chapter 7**
Aboriginal Approaches to Business Leadership and Entrepreneurship in Australia
Dennis Foley

233 · **Chapter 8**
Leadership Success in Overcoming the Environmental Constraints to Indigenous Entrepreneurial Activity in Canada
Bob Kayseas

Canadian Case Studies–First Nations
267· *Osoyoos Indian Band*
275 · *Lac La Ronge Indian Band*
283 · *Membertou First Nation*

Canadian Case Studies–Indigenous Organizations
291 · *Alberta Indian Investment Corporation*
301 · *Blackfoot Crossing Historical Park*
309· *Metis Crossing*
319 · *Mikisew Group of Companies*

329· **Conclusion**
Restorying Indigenous Leadership
Cora Voyageur, Laura Brearley, and Brian Calliou

343· **Contributors**

Foreword

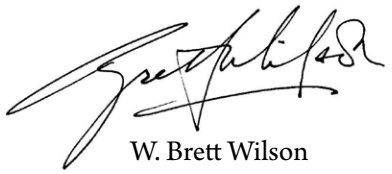
I'm often asked about the secret to success. You've likely heard that it lies within each of us—that we are truly responsible for determining how to achieve our own goals. It's certainly true that we choose our paths to success. But whatever paths we choose, when others start to follow us, we are no longer just individuals searching for success: we become leaders. To me, learning to be great leaders means broadening both our visions and our aspirations. There's always the chance that we may, collectively, decide to change our path or direction. If success begins and ends with leadership, then leadership begins and ends with questioning and rethinking the very paths we choose to follow, and on which paths we lead others.

The Indigenous leaders featured within this book are great leaders because they are great listeners. They have listened closely to traditional, Western stories of leadership and governance, have been able to hear the silences in the gaps within these stories, and have heard and invited new voices to contribute. As a form of storytelling, "restorying" involves recollecting the stories of the past, paying attention to the stories of our present, and appealing for new voices in these compelling narratives. These are the voices that will raise alternative and innovative suggestions for how social change can be enacted in Indigenous communities, today and into the future.

So, while I'm often asked about the key to success, the truth is, there really isn't just one key, one single answer, or one path. The collection *Restorying Indigenous Leadership* demonstrates this, abounding with stories, testimonials, and case studies that offer a variety of models, approaches, and conceptions of success. You will find in this book inspiring research and groundbreaking methodologies of Indigenous leaders whose identities as leaders are very closely tied to the assets and needs of their Indigenous communities and cultures. These are stories of Indigenous leaders who define success by the search, not the answer; by remaining open to new inspirations, opportunities, and possibilities; and by

knowing that sustaining the economic development of Indigenous communities means never assuming the story is over.

Restorying is not only an active and ongoing process, it is an invitation to listen, and to speak into the silences. Welcome.



W. Brett Wilson

Introduction

Indigenous Leadership and Approaches to Community Development

Cora Voyageur, Laura Brearley, and Brian Calliou

Since leadership plays an important role in any community, Indigenous leadership scholarship advocates opportunities for leaders within Indigenous communities to gain the knowledge and skills required to fulfill the needs and aspirations of their peoples and to foster economic development. Yet over the years, states have imposed their laws and institutions upon Indigenous peoples, resulting in the loss of traditional leadership and governance. There has been a pattern of non-Indigenous leadership practices being forced upon Indigenous communities, exacerbated by the media portraying Indigenous communities and their leaders in a negative light, which sociologists have termed a "deficit paradigm" (Ponting and Voyageur 2001). *Restorying Indigenous Leadership: Wise Practices in Community Development* shares different stories that collectively could be referred to as a "strength-based" paradigm: specific examples of wise practices and successful leadership in Indigenous communities.

Stories have been bringing us together for thousands of years; storytelling is not only a way we make sense of our worlds (Ellis 2004), but it is "a creative act of leadership through which we manifest our solidarity and strengthen our people to take their next steps in encouraging good and healthy lives" (Kenny 2012, 1). *Restorying Indigenous Leadership* uses a storytelling model that interweaves lived experiences with extensive research to stimulate progressive and informed action through not just sharing stories but a process of *restorying*.

Restorying is a dynamic form of storytelling that revisits and recuperates in order to restore—a central theme in the work of Indigenous writers Thomas King (2008) and Lewis Mehl-Madrona (2007). While Indigenous scholars Audra Simpson and Dale Turner argue that Indigenous leaders need to understand and use the narratives of modernity and globalization, they also emphasize the necessity of incorporating Indigenous knowledge, practices, and ideas *into* the global discourse in order to assert their respective community rights and interests (2008). Thus, restorying not only helps readers become aware of "the power and beauty of our stories to educate and heal people" (Archibald 2008, 371), but enacts a kind of storytelling that encompasses the past, the present, and the future, and is a participatory and reciprocal process between writer and reader.

Indigenous researcher Judy Atkinson (2001, 8) advocates the form of listening that brings a sense of responsibility to the stories that are told, called Deep Listening, and stresses the importance of respect and relationality in the relationship between the storyteller and the listener. At its most profound level, Deep Listening is the search for understanding and meaning by paying attention to the spaces within and between stories. Being awake and attuned in this way develops a critical awareness of our relationship to the stories being told and those being silenced. John Berger (2008) contends that we need to listen to what is said, what is not said, what is waiting to be said, and what is crying out to be expressed. This kind of awareness requires an understanding that there is not just one kind of listening—that listening is a complicated, nuanced process that requires practice.

In his work on learning by contemplating the future, Otto Scharmer (2007, 7–8) describes four types of listening:

1. **Downloading:** Confirming what you already know.
2. **Objective or Attentive Listening:** Paying attention to what differs from your own concepts.
3. **Empathic Listening:** Seeing the world through someone else's eyes.
4. **Generative Listening:** Listening from the emerging field of the future.

Scharmer's fourth concept, Generative Listening, aligns closely with the concept of Deep Listening. It incorporates a confirmation of what is known, an attention to what is different, and a listening beyond what is heard with the ears. It invites work teams or communities to be fully present with each other and to identify what is happening and emerging in the moment. For leaders, it means getting out of the way in order to open a space in which genuine contact can be made. That space is a place of possibility where current and emerging needs can be expressed and explored.

Listening deeply opens the way to developing collective mindfulness. Being collectively mindful is about being aware of the complexities within a situation and the different perspectives from which it can be viewed. When leaders are present, they are attuned to other people and to their context. Scharmer refers to this as "presencing"—a term that blends *presence* and *sensing*. The paradox is that the more a leader is present, the more she or he is able to get out of the way and become more available for other people. Scharmer contends that a kind of deepened presence gives access to greater levels of authentic awareness, new dimensions of power, and a clearer direction. It bridges inner experience and collective experience in creative, non-linear ways.

One of the key elements of Karl Weick's (2006) work on collective mindfulness is the capacity to seek a complete and nuanced picture of any difficult situation. Reflecting on issues from different perspectives requires a degree of comfort with complexity and a reluctance to simplify. It helps leaders pull out threads and insights from knotty issues, working in co-operation with people's commonalities and differences. Collective mindfulness is an important element of how Indigenous peoples come together to present their diverse perspectives in a dialogue until a consensus emerges. It is the key to the work that needs to be done to co-create communities where we can work together in sustainable ways.

The Study of Leadership

The literature on leadership is vast, and yet leadership theory, for the most part, reflects only a Western conceptualization of leadership; rarely does it reflect any cross-cultural leadership perspec-

tives (Pfiefer 2005, 10). There is not a consensus on a definition of leadership, but Joseph Rost (1993, 102), after an extensive review and critique of leadership definitions, defined it as "an influence relationship through which leaders and followers intend real change that is mutually acceptable and has individual commitment." Gary Yukl (1998, 3), in his review of definitions of leadership, argued that the notion of influence underpins most leadership definitions, and concluded that most definitions "reflect the assumption that it involves a social influence process whereby the intentional influence is exerted by one person over other people to structure the activities and relationships" of the group. This definition of leadership is at odds with Indigenous leadership practices, which place the emphasis on community and collective perspective rather than autonomy and a single point of view.

In his analysis of the vast literature on leadership, sociologist Keith Grint (2000) isolated four main approaches to leadership: trait approach, situational approach, contingency approach, and constitutive approach. A trait approach (also known as the study of "great men") was an early attempt at leadership theorization that suggested leaders possessed inherent qualities and characteristics that made them great leaders, and that through studies we could identify such traits. These great leaders supposedly could lead under any conditions. The situational approach, in contrast, emphasized the importance of the context or circumstances that leaders faced. The right situation had to arise before a leader had an opportunity to excel. The contingency approach combines the two previous approaches by looking at the essence of a leader but also the situation or context that leader faced. If a leader's strengths aligned with the situation, then the leader would be able to lead effectively. This contingency approach recognizes that different leaders may require different circumstances in order to lead. Lastly, the constitutive approach was described by Grint as a "pro-active affair" for leaders (4). Leaders actively shape a group's interpretation of the situation and try to persuade others that their interpretation is the truth, and that their vision or plan is the right response. Leaders may actually influence an organizational culture and help shape an organization's interpretation of their context and, by extension, how to deal effectively with given situations.

One other main theoretical area of study is that of transformational leadership, which moves beyond leadership behaviours and situations to the exploration of leadership as a more dynamic and complex phenomenon. Transformational leadership theories differ from situational or contingency theories by focusing on the importance of collective identity and the reciprocal relationship involved (Conger 1999). Leaders make meaning for the group by creating an inspirational vision and strategic direction, persuading the group of the importance of such change, and mobilizing energy to carry out these goals. This approach to leadership through inspiration is often referenced in contrast to transactional leadership, which sees leaders using the carrot or the stick to get followers or staff to perform (Griffin and Rafferty 2004). Transformational leadership also recognizes the important role followers play in leadership effectiveness: a leader's vision, values, and knowledge have to resonate with his or her followers in order to be effective—which seems to contend that a leader listen deeply to his or her followers' needs.

Whether leadership differs between cultures is a question that has received attention in leadership studies. Indeed, Geert Hofstede (1980, 1983, 1991) led a movement exploring cultural differences in leadership and management, arguing that culture is the mind's software and it collectively programs leaders, thereby distinguishing them, and their values, from leaders of other cultures. Cross-cultural leadership studies have shown that culture is an important factor to consider when exploring leadership, and that the major leadership schools of thought, which come from Western countries, do not provide a complete cross-cultural picture (Dorfman et al. 2004). *Restorying Indigenous Leadership* opens up a different kind of conversation, considering a full range of leadership behaviours.

Research and writing on Indigenous leadership may not be extensive, but it is a growing area. There are a variety of themes that one sees in this emerging literature on Indigenous leadership. Most of the research and publishing on Indigenous leadership has been in the form of biographical studies of chiefs and other political leaders, often written for the general public (Sluman 1967; Dempsey 1972, 1986, 1995; MacEwan 1973; Goodwill and Sluman

1984; Smith 1987; MacGregor 1989; Comeau 1993; Botting 2005; Harper 2013; Madsen 1999; Smith 1986; Baird 1972; Utley 1993; Sugden 1997; Kohere 1949; Rutherford 1947; Binney, Chaplin, and Wallace 1979; Horner 1974; Coe 1989; Attwood and Markus 2004). This line of research takes the trait approach to leadership, although these biographers also use the situational approach to some extent, placing the leaders in their legal and historical context or situation. What we see is that Indigenous peoples in the various colonies were similarly dealing with the effects of colonization, especially the rapid influx of white settlers, displacement from their traditional lands and resources, and their attempts at protest and resistance in an effort to stand up for their Indigenous rights (Elliott and Fleras 1992; Havemann 1999; Langton et al. 2004; Knafla and Westra 2010). Soon after settlement, these Indigenous leaders had similar experiences with the colonial governments imposing assimilation policies upon them and restricting their governance and sovereignty (Armitage 1995; Franks 2000; Hocking 2005; Ivison, Patton, and Sanders 2000). Thus, the Indigenous leaders in each of these countries had similar issues and challenges facing them and their communities, with similar results, such as loss of cultural practices, dispossession from traditional lands, and a marginalization from the mainstream economy. The resulting social impacts are still being felt today in Indigenous communities.

Scholarly studies of Indigenous leadership have also been undertaken by social scientists, including many ethnohistorians who attempted some generalized characterizations (Macleod 1923; MacNeish 1956; Rogers 1965; Smith 1973; Morantz 1982, Chute 1998; Fenton 1946; Bee 1969, 1979; Berkhofer 1978; Holm 1982; Schusky 1986; Tollefson 1986; Abler 2004; Hauptman 2008). There were also collections published by Indigenous leaders (Monture 1960; Quan 2003; Josephy 1962; Fielder 1975; Foreman 1976; Dockstader 1977; Nagelfell 1995; Edmunds 2001). Some research focused on leaders and the Indigenous organizations they represented (Mitchell 1977; Patterson 1978; Dobbin 1981; Tennant 1982; O'Donnell 1985; Krosenbrink-Gelissen 1989; McFarlane 1993; Sawchuk 1998; Calliou 2011; Drucker 1958; Svensson 1980; Hauptman 1983; Morrison 1991). In Canada, sociologist Menno Boldt from the University of Lethbridge led a new wave of published scholarly

works on Indigenous leadership studies in the early 1980s, exploring leaders' attitudes, values, political activism, and Indigenous nationalism, including extra-legal action (Boldt 1973, 1980, 1981a, 1981b, 1981c, 1982, 1993; Boldt and Long 1987; Hedican 1986, 1991). In the United States during this period, research was being published on contemporary Indigenous leadership issues led by R. David Edmunds and others (Edmunds 1980; Holm and Jordan 1979; Cornell 1980; Williams 1984a, 1984b; Holm 1985; Fenton 1986; Fixico 1986; Lurie 1986; Ervin 1987; Martin 1987; Hoxie 1984, 1992; Moses and Wilson 1985). In Australia, New Zealand, and the Pacific Islands during this period, most studies were by anthropologists exploring traditional leadership, especially the concepts around chiefdoms and authority (Douglas 1979; Blackwood 1981; Allen 1984; Marcus 1989; Lawson 1990; Sutton 1990; Rose 1992; Diamond 2003; Lindstrom and White 1997).

There has been a considerable amount of research and publishing on Indigenous educational leadership (Sealy 1985; Urion 1993; Robbins and Tippeconnic 1985; Charleston and Lynch 1990; Jules 1999; Muskego 1995; Ambler 1992; Eagleeye and Stein 1993; Jennings 2005; Johnson 1997; Benham et al. 2003; Fitzgerald 2003, 2006; Montes 2007; Benham and Murakami-Ramalho 2010; Pidgeon 2012). Another area that has received much attention is Indigenous women in leadership in a variety of sectors, including politics, business, and education (Voyageur 2002, 2003, 2005, 2008, 2011a, 2011b; Maracle 2003; Fraser and Kennedy 2012; Johnson 2000; Hauptman 1979, 1985; Vernon 1985; Antell 1990; Griffen 1987; Mathes 1990; McCoy 1992; Halsey and Jaimes 1992; Miller 1992, 1994; Mankiller and Wallis 1993; Gomez and Prindeville 1999; Stauss and Taylor 2006). There has been some exploration of Indigenous leadership in the urban environment and its associated issues (McKinney 1980; Straus and Valentino 2003; Lickers 2006). Problems associated with factionalism, questions of authority, and what has been termed the "crisis in Indigenous tribal leadership" have been covered by several scholars (Sawchuk 1995; Shepardson 1971; Moulton 1979; Holm 1985).

Scholars and practitioners have carried out research on Indigenous leadership training (Calliou 2005, 2008; Ottmann 2005a, 2005b; Kotowich-Laval 2005; Begay 1991, 1997; Finley 1997; Wakshul 1997;

Hassin and Young 1999; Allicock et al. 2010; Foley 2008). Manley Begay (1997) has argued that training of Indigenous leaders requires a focus on knowledge and skills to carry out nation building after the effects of colonialism, stating that "native leaders have become responsible for the tasks of rebuilding, reuniting, reshaping, and revitalizing these nations." Jacqueline Ottmann (2005a, 2005b) reported that Indigenous leaders she interviewed felt that any leadership development program would have to be cognizant of specifically Indigenous culture, needs, and issues, as well as aware of current and innovative leadership practices.

The comparison of traditional Indigenous leadership and Western leadership is an area that has garnered some attention (Bruhn 2009; Delorme 2012; Nielson and Redpath 1997; Badwound and Tierney 1988; Pfiefer 2005). This stream of research still makes quite broad generalized statements about Western and Indigenous leaders and the leadership they carry out. R. David Edmunds (1980, ix) argued that, rather than making generalizations about the nature of American Indian leadership, it was perhaps better to study the diversity of leadership through biographical research that illustrates how "Indian leadership has manifested itself in a wide variety of patterns." Indeed, the varieties of Indigenous leadership and the difficulties of researching and explaining them have been discussed by some scholars (Berkhofer 1978; Williams 1984a). Understanding a particular Indigenous community, its historical and legal context, and its world view may be challenging, but it is a necessary prerequisite for truly appreciating a leader, and his or her values and accomplishments. Carolyn Kenny (2012, 4) argues that, for Indigenous leaders, the road to leadership is "paved with land, ancestors, Elders, and story—concepts that are rarely mentioned in the mainstream leadership literature" and that such a perspective "embodies concepts unique to Native leadership." Cheryl A. Metoyer (2010) argues that Indigenous leadership is rooted in culture, and that any study of, or development of, leadership must consider specific traditions and ways of knowing, just as Ottmann (2005b) argues that culture and language play a major role in defining the roles and expectations of Indigenous leadership.

Others have argued that we need to rethink leadership, that we need to explore leadership concepts appropriate to building strong

Aboriginal communities, and that we have to pay attention to the original philosophies and practices of our people (Fraser and Kennedy 2012). Survival of specific Indigenous identities will require a continuation of traditional knowledge and practices. Laurence M. Hauptman (2008, xxi) argued in his study of Iroquois leadership that they were able to survive the onslaught of Euro-American contact by being adaptable to change by relying on their traditions, cultural strengths, and ceremonies. Some Indigenous scholars argue that leaders need to learn from an ancestral knowledge perspective (Nicholas-MacKenzie 1999; Washington 2004).

Another line of argument calls for a need to break away from the colonial mindset and a state of dependency. For example, Strater Crowfoot (1997, 323), a Blackfoot leader, argues that Indigenous leaders "need a paradigm shift in [their] thinking, away from the cynical, defensive, dependent, entitlement mindset that has been articulated in [them] under the colonial Indian Act regime, and toward a more trusting, assertively proactive, persevering, visionary, affirming, meritocratic, and inclusive orientation . . . ." Selwyn Katene (2010, 6), exploring what makes good Maori leadership, especially in response to the colonial encounter, argues that Indigenous peoples "looked to a leader that would lead them forward through the difficult times that lay ahead, someone who could present an identifiable vision or future state that they could aspire to, someone who could clearly map out a way forward and who had a plan which was mutually beneficial." Thus, Indigenous leaders are expected to lead change in the community that not only meets current needs, but anticipates the challenges and opportunities that lie ahead. Taiaiake Alfred (1995, 1999), a Mohawk political theorist, argues that Indigenous leaders today must ensure that they work to revitalize their community's traditional values, which will serve as a foundation for re-establishing the community's leadership and governance systems in order to preserve its identity and nationhood.

Even though Indigenous scholars and practitioners are calling for more research on traditional forms of Indigenous leadership and governance, many continue to argue that contemporary Indigenous leaders need to learn both modern Western knowledge and traditional knowledge related to knowing, being, and doing

as a leader (Calliou 2005, 2008; Ottmann 2005a; Simpson and Turner 2008). Indeed, leadership today requires "new expertise and old wisdom" (Perkinson and Reihana, n.d., 1). Training and developing Indigenous leadership is an important aspect of community economic development. *Restorying Indigenous Leadership* presents positive steps, research, and models to inspire Indigenous leaders to develop new, and reconsider established, practices.

Wise Practices in Community Development

Brian Calliou and Cynthia Wesley-Esquimaux's chapter, "A Wise Practices Approach to Indigenous Community Development in Canada," provides a context and rationale for The Banff Centre's wise practices approach to community economic development. The authors present and describe the wise practices model developed by The Banff Centre, which integrates insights from a literature review, critique of the term "best practices," the notion that there is wisdom in stories of success, and the importance of traditional teachings. Their chapter explores some important ideas about strength-based approaches to Indigenous community economic development, issues of perception, and the legacy of colonization.

Christopher Wetzel's chapter, "The Field of Tribal Leadership Training, Cultures of Expertise, and Native Nations in the United States," applies a sociological perspective to the issue of training and capacity building for Indigenous organizations. The work paints an ecological picture of the field of Indigenous leadership training in the United States. Wetzel provides an overview of how the field is organized, who the key organizational players are, and the kinds of training offered. He introduces a typological model of tribal training to explore internal and external issues and the question of how to be critical consumers of training services. He interweaves stories and research to explore the implications of three key questions: How can First Nations thoughtfully and strategically use the services of these organizations? What leadership and community development training is best handled by First Nations? And how does the field impact expressions of self-determination and sovereignty?

Laura Brearley's chapter, "Deep Listening and Leadership: An Indigenous Model of Leadership and Community Development in Australia," contains a series of stories and messages generated from the Deep Listening Project. It articulates the links between ancient wisdom and leading community development practices. The Deep Listening Project began in 2004 with a group of Indigenous leaders, artists, and researchers in Australia undertaking their MA and PhD degrees. They included Indigenous ways of knowing in their research and used research as a framework for telling stories and passing on messages for future generations. The Deep Listening Project brings together an inclusive and creative cross-cultural community. The project includes a cross-cultural exchange that has been occurring between Indigenous leaders and creative artists in Australia and Canada through The Banff Centre since 2008. In the chapter, project participants tell stories about the importance of Deep Listening in the subject areas of leadership, research, diversity, community, relationship, regeneration, and sustainability.

Cora Voyageur's chapter, "Restorying the Leadership Role: Indigenous Women in Politics and Business in Canada," presents some of her research into women's experiences of leadership and entrepreneurship in Indigenous communities in Canada, and brings to life stories of leadership and community development, as well as the links between them. In her research, Voyageur describes the detrimental impact of colonization and the accompanying patriarchal attitudes on the subjugation of women's social, economic, and political statuses in the community. She describes how women's subordination and exclusion from power was embedded within the Indian Act of 1876. In addition to Voyageur's compelling accounts about the loss of women's visibility and agency through colonization, her research reveals another story that is both restorative and emergent: the post-colonial complexities that characterize the context in which women leaders and business entrepreneurs are working. The women who were interviewed for this chapter tell stories about the impact education has had on their professional lives and the challenges they faced when returning to their Indigenous communities with broadened perspectives and a heightened awareness of what Indigenous leadership means to them. The women leaders are perceived by others to be

courageous, responsible, and innovative, with a sense of commitment to the health and well-being of the community. The interviewees identify leaders in the Indigenous community as being critical thinkers who draw on their networks and relationships to solve problems. The female Indigenous leaders are described not necessarily as charismatic but as skilled communicators and better listeners. The vitality, persistence, and resilience of the women whose stories are shared in Voyageur's research exemplify Indigenous women's "restored" and "restoryed" capacity to lead.

Michelle Evans's chapter, "Exploring Australian Indigenous Artistic Leadership," draws on stories and insights from her recent doctoral research, which explores the nexus between Indigenous arts and leadership. Evans provides an overview of the Australian historical and political context of the associated traumas of colonization and dispossession. She discusses the emotional, historical, socio-economic, and cultural contexts of arts leadership in the Australian Indigenous community through personal narratives and leadership literature. By analyzing narratives of creative practitioners speaking about their practice, Evans identifies the influences and pressures on Indigenous arts leaders. The stories reveal the complexities of the cultural navigation required of them. In particular, she focuses on family relationships, cultural connections, and creative traditions. Evans explores the ego needs of arts leaders, the impact of entrenched power relations, and the complexities of managerialism. What she finds is that leadership involves an ongoing negotiation amongst Indigenous culture, business imperatives, and managerial processes.

In her chapter, "Four Contemporary Tensions in Indigenous Nation Building: Challenges for Leadership in the United States," Miriam Jorgensen looks at the big picture, articulating the complexities of contemporary nation building and the associated leadership principles and practices that are needed to respond effectively to the current and future needs of Indigenous nations. She explores interrelated areas of self-governance, self-determination, and boundaries in politics and business, and the imperatives of shifting from individualized present-day perspectives to the collective, future-oriented approach of seventh-generation thinking. Drawing on decades of research and stories, Jorgensen weaves

together a compelling and nuanced analysis of nation building, sustainable Indigenous community development, and informed leadership practices.

Dennis Foley's chapter, "Aboriginal Approaches to Business Leadership and Entrepreneurship in Australia," outlines the long history of entrepreneurialism in Indigenous culture in Australia. He identifies four levels of Australian Aboriginal businesses: the Nursery Industries; the Complex Retail and Service Industry; the Professional Industry; and the Multinational and National Industry. He presents a broad description of current Indigenous businesses in Gippsland, a regional area of Victoria, Australia. Foley's chapter also explores Indigenous ways of knowing and includes stories of the impact of racism on Indigenous entrepreneurs and researchers of Indigenous entrepreneurialism.

Bob Kayseas's chapter, "Leadership Success in Overcoming the Environmental Constraints to Indigenous Entrepreneurial Activity in Canada," is also broad in its scope and explores the economic development of Canadian Indigenous communities based on his doctoral research. His research is grounded in three case studies of wise practices in Indigenous entrepreneurship: the Osoyoos Indian Band, British Columbia; the Lac La Ronge Indian Band, Saskatchewan; and the Membertou First Nation, Nova Scotia. His research is directed to a core question: What has enabled the success of entrepreneurial ventures in Canadian Indigenous reserves despite all the legal, historical, and social constraints? Kayseas explores the impact of welfare and the resulting dependence on government, and examines the geographical, social, and legal complexities of entrepreneurship, including a lack of access to information channels, minimal networking opportunities, small markets, higher costs, few role models, and an inability to leverage land for borrowing. He also describes the detrimental effects of federal legislation and policy, the legacy of the Indian Act, and the exogenous and endogenous factors in development. He identifies the cultural opportunities and accompanying complexities of linking economic and philosophical principles, maintaining a collectivist orientation within a competitive context, linking business development to language and cultural retention, and seeing land as a renewable heritage resource. He explores the phenomenon of

entrepreneurship and entrepreneurial characteristics, and examines the principles of capacity building and the positive impact of educated band members. There is certainly a connection between Kayseas's research and the examinations of entrepreneurial training opportunities in Christopher Wetzel's and Dennis Foley's chapters.

The stories in *Restorying Indigenous Leadership* share with readers the inspiring processes and wise practices by which we may concurrently develop retrospective awareness, recognize current capacities, and become aware of future possibilities for Indigenous leadership—deeply awake to our present moment as well as our responsibility to the future. *Restorying* is not just about the stories told, but about the significant questions that surface in the spaces that exist between stories: What matters? What matters most?

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