

Storytelling Leadership: Connecting heart, mind, body and spirit
to stories of the old days and old ways of Labrador

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ABSTRACT

Storytelling Leadership: Connecting heart, mind, body and spirit
to stories of the old days and old ways of Labrador

By Shelley T. Price

The THEM DAYS stories of the old days and old ways of Labrador have offered me some leadership advise. This dissertation is a personal story of my uncomfortable long loving deeply contemplative multisensory learning journey. I attempt to guide you through this journey, much of which is emotional, spiritual, and relational.

Leadership in the THEM DAYS network is often about enduring hardship and honouring the spectrums of human emotions that come with the lived experience. The leadership is not always about being strong and in control; it is also about accepting strength from others when the time or timing calls for it and having the endurance and patience to bring strength in. Many of the non-Indigenous forms of leadership position humans as the source of leadership and human traits, behaviours, cognition, and affect as central in the leadership process. I have come to understand leadership as a dynamic, multiple, and interconnected ecosystem, whereas stories centre human and non-human actors; corporeal and non-corporeal actants; past, present, and future actions; individual, collective, and intercorporeal networks; through time, space, and plane. The leadership ecosystem includes heart, mind, body, and spirit ways of being, knowing, doing, and relating. The stories also focused on what is worthy of leading toward (the value-laden foci) such as individual and collective safety, health, wellbeing, dignity, sustainability, resilience, strength, solidarity, compassion, and gratitude. Leadership, learning, and teaching are interconnected concepts within the network. Themes such as self-love, compassion, gratitude, respect, connection, and resistance emerged from within the stories along with ways of transmitting knowledge as sharing, listening, modelling, mimicking, contemplating, failing, co-creating, co-dreaming, co-emerging, co-learning, co-producing, and collaborating.

The stories of Labrador have helped me to welcome my anger, hardship, sadness, love, compassion, respect, and gratitude on my journey toward decolonizing leadership, leadership education, and practice.

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To all of those who are actively and ongoingly working to disrupt the systems of oppression and exploitation, I thank you! I hope to find ways to engage in allyship and stand with you on your journey. #BlackLivesMatter #MMIWG #Pride #MentalHealthAwareness #MakeMuskratRight #ClimateAction #IndigenousRights

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To all my relations!

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STORYTELLING LEADERSHIP: CONNECTING HEART, MIND, BODY AND
SPIRIT TO STORIES OF THE OLD DAYS AND OLD WAYS OF LABRADOR

Ningaumak/Kongannatuk (Anger): The Rain Will Come

Chapter 1 – Introduction and Purpose

Introduction

*Ruins of old days washed away
A flood of innovation and demolition
In with the new, out with the old.
The rain will come.*

*Water is our life force
Our blood, sweat, and tears
But water will erode everything, eventually.
The rain will come.*

*The seas will flood the land
And drown our cities
And new life will form in the wake.
The rain will come.*

*This new entity that roams the desolate sea
Will evolve and culture their haven
Just as we once tried, and failed.
But the rain will come.
Again.*

Jack Finn, Age 14, Jan 23-24, 2020

My son wrote this poem. I did not ask him to write it. He handed it to me one day and when I read it, first I thought, “wow you are brilliant and I am proud of you”, then I thought, “you really see this world”. This dissertation is my story for *you*, the reader, so I hope you find yourself in it.

In the Labrador storytelling tradition, I am sharing with you the story of my learning journey. It is also my healing journey; my decolonization journey; my way of connecting with my ancestors (human and non-human); dreaming for a just future for the next generations, and mapping the terrain for everywhere heroes in the leadership ecosystem. Perhaps you may think that my son's view of the world is in part a reflection of my own. In part, certainly, I can only hope! My way of being, knowing, doing, and relating in the world may subtly encourage his lived experiences. That said, my son is his own person and he has lived experience in this world. He has access to wisdom and has insights well beyond what I have shared with him. He is encouraged to explore his world and critically examine it to create his own path. We debate and discuss worldly topics, but he certainly does not view the world the same as I do. So, the words in the poem are from his mind and imagination.

My dissertation chapters are structured around my expressions of emotion, beginning with anger, then hardship, sadness, hope, love, respect, and concluding with compassion. My son's poem is a way to introduce my anger in relation to the global failures that are affecting the future generations. The stasis and inaction, described here by organizational scholars Hoffman & Jennings (2020) in the context of the response to the COVID-19 pandemic will help to convey some of my reasons for being angry and for engaging in this study:

On the dystopian end of the spectrum, our public and political discourse is animated by disagreement over, not only the reality of our emerging Anthropocene problems, but also the institutional structures on which that understanding is based. A diverse range of viewpoints and "facts" of varying legitimacy compete for dominance with no one actor emerging as the legitimate voice for defining the problems or solutions we face. Stasis and inaction result. This is a social reality that is dominated by those who wish to preserve their economic or political position in society as it maintains the status quo; though the

status quo is untenable as crises continue to worsen (Hoffman & Jennings, 2020, para. 5).

At times in my life when I have encountered conflict, I have been immobilized by anger and have had to lean on my courage to fight for my beliefs. It is hard to know what to do with all of these frustrations that appear to intensify, as global crises seem to worsen. I believe we are already living in a form of dystopian existence, and only because we are in it, it is hard to see that we are here. And, because we are in it, it is hard for us to dream towards a more holistic, connected, and just future.

Far too often, Indigenous peoples are *narrated* in business discourse as victims, villains, or pawns of political or organizational agenda (Price, Hartt, Wall, Baker & Williams, 2019). This is a colonial view of Indigenous peoples in business. Indigenous philosophies of business; however, offer a greater degree of multiplicity of involvement of Indigenous peoples in the business system. Through my personal decolonization journey and my uncomfortable long loving deeply contemplative multisensory reading of THEM DAYS stories of the old ways and old days of Labrador, I share the lessons I have learned about leadership and leadership education. Although the idea of an uncomfortable long loving deeply contemplative multisensory reading will be explained in more detail in *Chapter 3*, in summary this concept means I allowed myself to experience the hardships and joys from within the stories. I allowed myself (heart, mind, body, and spirit) to feel emotionally, intellectually, physically, and spiritually what the storytellers were sharing. It was often uncomfortable to embody the pain and allow myself to sit with it. I attempted to do so when my heart, mind, body, and spirit were ready to receive the discomfort with love and when I was able to fully and deeply contemplate the lessons from within the stories.

Despite the great many lived experiences of frustration, hardship, and challenge that I will share with you throughout this dissertation (and those that I will not share with you), I have lived a truly blessed life. I have amazing parents and I have known the security of their love, strength, wisdom, and kindness all of my life. I have been blessed with a son, who is kind, curious, talented, and brilliant. I have family, I have community, and I have friends. I have been blessed to have the opportunity to work in academia, which is my dream job. I am living my blessed life, and I want this for all peoples, and the planet.

Prior to entering academia, I worked in management and leadership within an educational institution. Within my career, I considered myself an advocate for sustainability, equity, health, safety, wellness, diversity, inclusion, belongingness, justice, anti-discrimination, anti-harassment, and anti-violence. I believe in respect, dignity, reciprocity, compassion, reflexivity, and resilience. I believe in protecting our rights through the enactment of our responsibilities. I consider myself a disruptor and resistor of systems of oppression. I am persistent and steady on the path, but my efforts have been subtle and my scope of impact small. I want larger changes on a local and global scale to create a just future that is respectful of the knowledges of the lands and cultures around the globe. I want equitable distribution of wealth, health, and justice services that respects the prohibited grounds of discrimination and the dignity of all humans (those who can and those who cannot enter the economic system). For example, in Figure 1.1 *The Coin Model* below, we see that “[r]acism is well demonstrated to adversely affect the health of non-white people through interconnected structural, institutional, cultural and psychosocial pathways” (Nixon, 2019, p. 2).

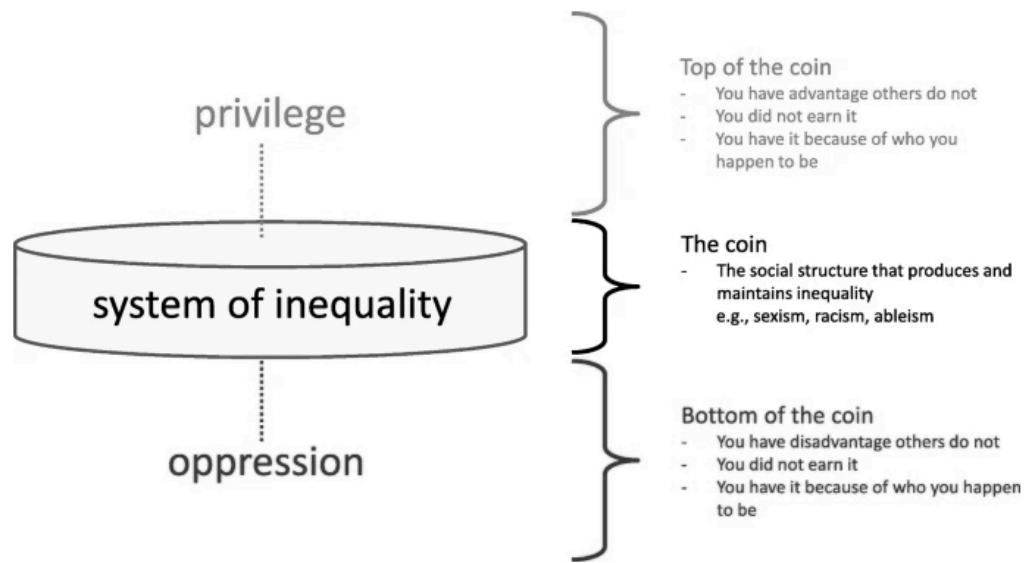


Figure 1.1. The Coin Model of Systems of Oppression (source: Nixon, 2019, p. 4)

A disproportionate burden of illness due to lack of access to health care, culturally respectful health care, and trauma-informed health care has been experienced throughout history by Indigenous peoples in Canada (O’Neil, 1995). In Canada, between 2007 and 2017, Indigenous persons made up more than thirty three percent of the people shot to death by the RCMP (whereas Indigenous peoples make up less than five percent of the population) (Simpson, 2020). After three years of intense investigation and hearing thousands of stories of violence, the National Inquiry of Missing and Murdered Indigenous Women and Girls stated that the colonial structures and policies maintained in Canada over centuries meets the definition of genocide and constitutes a root cause of the violence that marks Indigenous women, girls and 2SLGBTQQIA+ peoples (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019). Facts such as these fuel my anger. I believe it is my duty to employ all of the privilege that I have accumulated throughout my life into my advocacy efforts. I believe business and

leadership scholarship need to turn to Indigenous wisdoms (past and present) in a substantive way, not just fashion or fad, to envision a sustainable and just future.

Storytelling is an important method of teaching and learning, but has only recently emerged as necessary for climate change research envisioning and creating transformed futures (Veland, Scoville-Simonds, Gram-Hanssen, Schorre, El Khoury, Nordbø, & Bjørkan, 2018). Even Marvel Comics is turning to Indigenous knowledge and storytelling for new ways to “fight the bad guys and change the world” (Hilleary, 2018, para. 16). One of Marvel’s newest superheroes is Amka Aliyak, an Inuit teenager who is given the alias Snowguard. She becomes curious when a factory appears in her community, Pangnirtung, Nunavut, and realizes they have imprisoned and are exploiting energy from a powerful spirit named Sila. Amka saves Sila and Sila gives her powers to shapeshift (transform into animal form), which comes in handy when she continues to fight crime (Peppard, 2019).

A lot of stories are built around exemplifying good and bad behaviors, telling stories to demonstrate the ways we should treat each other and the things we should watch out for...he doesn't want to overly focus on the negative experience of Inuit under Canadian rule...[but] he does not want to ignore issues like poverty, food shortages and violence against women...if we do it right, hopefully these kinds of bigger things come through in the storytelling (Hilleary, 2018, para. 12, 14-15).

As explained by Hilleary (2018) above, the comic artist, Jim Zub, consulted with traditional knowledge holders when creating the Amka (Snowguard) character and explains that stories often offer subtle ways of sharing meaning. My dissertation focuses on the stories of the old ways and old days of Labrador and the lessons these stories can teach us about leadership and leadership education. Throughout I weave many stories of my learning, decolonizing, and healing journey as a part of this process. I hope you find

within them what you need to know about me in order to better understand how it is that I have come to frame the research process and to interpret and appreciate leadership and leadership education in the ways that are described in the latter chapters of this dissertation.

Purpose

What do storytelling leadership and leadership education look like in a Labrador storytelling network? Is it positive, ethical, spiritual, authentic, environmental, relational, distributive, collective, postmodern, and critical? What are the roles of humans, non-humans and stories in this collective? What are the loci, mechanisms and foci of leadership in this collective? Can stories of the past offer a pathway into understanding leadership toward a *just* future? These are the questions I was compelled to explore. At its crux, I will tell you a story of my uncomfortable long loving deeply contemplative multisensory learning journey, and how reading the THEM DAYS stories help me to expand my understanding of leadership and leadership education. In other words, I will share how the stories helped me to honour the plurality of sources of leadership; the ways of being, knowing, doing, and relating leadership; and the values and visions of what is worth leading toward.

To answer the questions listed above, I had (and continue to have) tea (or often coffee) with the THEM DAYS stories. I admire the traditional binding, their look, their feel, their smell, and then I sink into them, always with a box of tissues. I read every word and savour the sounds of Labrador that come through the pages. The stories are

written to respect the oral telling¹, so I invoke the memory of all the voices of Labradorians and sounds of Labrador that I have known. I will share some of these in *Chapters 2 and 3*. The images allow me to imagine places, faces, tools, and landscapes. I hear the stories through those voices and sounds. While reading, I imagine my seat at the feet of the storytellers, like when as a child I sat with my Grandmother. I most often remember her old sewing machine and how she was always busy sewing while telling us stories. I remember how her house smelled of home made bread and I imagine savouring the taste of red berry jam or bake apples. I sit with the stories. I honour them and give thanks to everyone² who has ever passed through Labrador. I do all this slowly and quietly before I work to connect meanings to leadership and leadership education. I do this through a process of journaling, multisensory reflexivity (Bartunek, 2019; Park Lala & Kinsella, 2011; Paterson & Glass, 2020), neurodecolonization (Waziyatawin & Yellow Bird, 2012), and building community connections.

Other scholars have suggested similar reflective and reflexive approaches (e.g. Bartunek, 2019; Park Lala & Kinsella, 2011; Paterson & Glass, 2020). I use this process to build compassion-based connections. Bartunek (2019) reflects on Mary Oliver’s poem “Sometimes” and suggests that this line “Pay attention. Be astonished. Tell about it”, are integral in the process of contemplation and that contemplation is linked to compassion. This approach is heart and mind connected. Bartunek (2019) calls for more contemplative forms of research. Park Lala & Kinsella (2011, p. 78) propose a body and

¹ THEM DAYS Inc has attempted to publish stories with minimal editing to hold as true to the oral tradition as possible. The process of writing down oral stories can cause damage to the stories (Hulan & Eigenbrod, 2008), and THEM DAYS since its inception has been working to embrace techniques that allow them to publish the stories as close to the oral telling as possible.

² Human and non-human

mind connectedness form of research. They suggest that embodiment challenges traditional methods of research, which generally conceive “the body as a static and lifeless entity”, their perspective challenges the assumptions of a “body ruled by the mind” (Descartes) or a “passive, machine-like appendage directed by consciousness of the mind” (Cartesian). Paterson and Glass (2020) advocate that methodologically a multisensory reflexive approach to ethnographic research is beneficial for studies with audio-video media such as film (in this study, I use stories). By allowing my heart, mind, body, and spirit (Archibald, 2008) to connect with the stories, I am hoping to experience them more wholly and hold onto them more closely (my heart, mind, body, and spirit are the vessels to live and experience meanings). Similarly, I propose that it is through deep contemplation, reflexivity, respect, compassion, gratitude, connection, and embodiment that my heart, mind, body, and spirit are nurtured by the story network. In this introductory chapter, I share the value of the story-act and story-net approach and expand upon this later in *Chapter 3*.

One concern I had throughout the dissertation writing process was that, in order to demonstrate to the academic community that I have accumulated enough knowledge to earn the distinctions of this degree, I would need to present myself as a knowledge holder and the dissertation would need to be a manuscript that displays my knowledge. This work of *being enough* to be bestowed with the honour of this degree, I confess, has been and will likely always be a work in progress for me. So instead, my dissertation story is not one of a knowledge holder; this story is the journey of a knowledge seeker. I have decided to explore the THEM DAYS story network so that I may learn what storytelling leadership means in a Labrador context. In many regards, I have come to know the

depths of the truths that are shared by Carolyn Ellis in the quotation below as written in an article titled *Heartful Autoethnography* in *Qualitative Health Research*. Throughout this dissertation, I will share with you my fears, self-doubts, thoughts, experiences, feelings, and my emotional pain. I do so because I have come to learn from the THEM DAYS story network, a heartfelt collective of lived stories, that this is a meaningful way of contributing to the world. As is shared by Ellis (1999) below, I have also reaped the rewards of coming to know myself better, to understand myself better, to have deeper compassion for myself and others and it is my hope that through sharing stories I am doing something meaningful for myself, my family, my community, my lands, and the world.

The self-questioning autoethnography demands is extremely difficult. So is confronting things about yourself that are less than flattering. Believe me, honest autoethnographic exploration generates a lot of fears and self-doubts-and emotional pain. Just when you think you can't stand the pain anymore, well that's when the real work has only begun. Then there's the vulnerability of revealing yourself, not being able to take back what you've written or having any control over how your readers interpret it. It's hard not to feel your life is being critiqued as well as your work. It can be humiliating...Of course, there are rewards, too: For example, you come to understand yourself in deeper ways. And with understanding yourself comes understanding others. Autoethnography provides an avenue for doing something meaningful for yourself and the world (Ellis, 1999, p. 672).

Stories are relational; they help us to experience our interconnectedness. We learn from our ways of being, knowing, doing, and relating in time, space, and plane, so that our hearts, minds, bodies, and spirits are interconnected with the cultural, social, natural, and spiritual worlds. For this thesis, I explore the THEM DAYS story network in Labrador, Canada. Although the concept of story network or story-net will be explained in more detail in *Chapter 3*; in brief, I am referring to the constellation of actors, actants, actions, and networks that come together to comprise the THEM DAYS publications.

This research contributes to the literature on storytelling leadership by considering the ways that the THEM DAYS story network co-creates connections. Teaching, learning and leading are interconnected (Beattie, 2002); for this reason, I have focused my attention into the THEM DAYS story network on leadership, leadership education, and practice. THEM DAYS Inc. is a not-for-profit organization that collects, promotes, and protects stories of Labrador. THEM DAYS Inc. has published a quarterly oral histories magazine since 1975 and has maintained an archive of Labrador related materials and stories. The stories are told by Labradorians and for Labrador and Labradorians. I have focused my thesis on this story network in a purposeful way to explore Labrador storytelling and leadership. In choosing the THEM DAYS story network, it becomes necessary to talk about Labrador (the name for the lands) and its peoples. Labrador is a vast land populated by settlers and two First Peoples: the Innu and Inuit. I will share more of the context of Labrador in *Chapter 2*.

The study of leadership in the Labrador experience supports Cajete's (2016) belief that taking leadership out of the lived Indigenous context is an academic exercise that privileges a western paradigm over Indigenous theories of leadership. There is no intention to translate the wisdoms from within the story network to other contexts. It is important to recognize that in the fight for Indigenous sovereignty, many Indigenous innovations and wisdoms have been appropriated and absconded by non-Indigenous peoples and embraced as cultural capital for strategic advantage (Gladstone & Claw Nez, 2015). These appropriations are a form of colonial violence against Indigenous peoples. My greatest concern throughout this dissertation has been balancing wanting this work to serve Indigenous peoples and the planet, and finding ways to contribute to the insurgence

of Indigenous knowledge into leadership scholarship. Loughlin, Arnold and Bell Crawford (2011) recommend the feminization of leadership, but warn that in doing so women may be disproportionately unrewarded for their enactment of “feminized” leadership practices. We cannot command how our work will be used after it is published. In line with this thought, I fear and hope that the wisdoms from Indigenous leadership will not be appropriated to unjustly disadvantage Indigenous peoples. Even good people, with good intentions have contributed to heinous acts against Indigenous peoples (Johnson, 2019) and it is important to me that Indigenous ways of being, knowing, doing, and relating are not absconded for materialism, domination, or exploitation. So, let it be said, that the primary purpose of this work is to contribute to Indigenous peoples in scholarship, to resist exploitation of the lands, to resist oppression of peoples, and to highlight ways to decolonize and indigenize non-Indigenous leadership theories.

Bartlett, Marshall & Marshall (2012) explain that they support efforts to weave Indigenous ways of knowing into post-secondary curricula for environmental and sustainability studies. Kimmerer (2002) also supports doing so for biology studies. Gladstone (2018) explains that extending the philosophy of Indigenous business outside of the Indigenous context can also be valuable. There are valuable insights and implications for leadership theory, education, and practice as well. According to Wolfgramm, Spiller and Voyageur (2016), “there is a rewriting of the academic discourse currently underway” (p. 269), as Indigenous scholars in particular are “bringing this new [Indigenous] viewpoint to the Academy” (p. 269). Indigenous leadership and Indigenous storytelling leadership have only recently been a focus in the Academy, with a July 2016

special issue of *Leadership*. This recent focus is further supported by Warner & Grint (2006), who state that Bass and Stogdill's (1990) *Handbook of Leadership* reserved only one page (of 914) to Indigenous ways of leading, and that was only to state, "[t]he leadership of their many famous chiefs of the past is only a memory" (Bass & Stogdill, 1990, p. 755).

Despite this emerging scholarship, neither Inuit leadership nor Labrador storytelling leadership are noticeably present in business leadership scholarship. A Business Source Complete search for scholarly (peer-reviewed) articles with search criterion *Inuit Leadership* resulted in two (2) articles, neither of which was related to stories of Labrador. In the same database, a search for *Labrador Storytelling leadership* resulted in six (6) articles, none of which were related to Inuit stories. Many related to economics, social capital, workplace accidents, health, social wellbeing, military leadership, climate change, and environmental protection work. That said, a search in Google Scholar on *Inuit Leadership* resulted in 29,200 articles and *Labrador Storytelling Leadership* resulted in 4,110 articles; most of which are published in the areas of humanities, science, Indigenous studies, education, politics, anthropology, and social justice.

The THEM DAYS stories may contribute to a restorying of leadership, leadership education, and the practice of leadership. Although the leadership literature has evolved in academia with a dominant influence from Western thought and reason, this "dominance is now experiencing incursions at its periphery as critical and non-Western views including Indigenous thinking work their way into being accepted as a valid and credible source of management knowledge" (Gladstone, 2018, p. 194).

I have chosen to explore and honour Labrador storytelling leadership. This aligns with Ostrom's (2012) call for a 'grass-roots' perspective on leadership, grounded in local and community-based initiatives. Similarly, the Nunavut Arctic College published an *Interviewing Inuit Elders* series, wherein Martin (2009) argues that publications such as these "deserve greater recognition in southern academic institutions – not only as historical and cultural artifacts, but as critical and theoretical texts" (p. 183) for the pursuit of "responsible, ethical and Indigenous-centred criticisms" (p. 186). In other words, I study leadership in the THEM DAYS story network because the stories of Labrador deserve theoretical recognition in the academy and are useful in the pursuit of weaving Indigenous-centred philosophies together with Western philosophies of leadership in a manner that supports a just, responsible, and holistic future.

I would like to acknowledge the ancient tradition of storytelling in the Inuit culture. Despite a reported "newness" in academic scholarship, the traditions discussed in this thesis are not new. "Many problems manifested within conditions of marginalization have gravitated from the periphery to the centre of industrial societies, so that new (but old) insights emerging from Indigenous societies are of equal benefit to the broader educational community" (Barnhardt & Kawagley, 2005, p. 9). This thesis is intended to contribute to the emergent field of Indigenous storytelling leadership by examining stories of Labrador and how story networks contribute to the mobilization of knowledge and connections to cultures and land.

Some stories remind us about being whole and healthy and remind us of traditional teachings that have relevance to our lives. Stories have the power to make our hearts, minds, bodies, and spirits work together. When we lose a part of ourselves, we lose balance and harmony (Archibald, 2008, p. 11-12).

In part, this dissertation journey is my process of decolonizing my mind and connecting with teachings from my ancestral lands through the reading and rereading of the THEM DAYS stories. This is to bring me back into balance and harmony. But, it is also about having the strength in my heart, mind, body, and spirit to teach and lead truth and reconciliation actions in leadership and leadership education.

Jean Bartunek (2019) calls for the development of “new research methods that express compassion and foster contemplation” (p. 1475). You may find that the methodological approach in this study is *new (but old)* and includes a contemplative process that focuses on building connections through embodiment. Park Lana & Kinsella (2011) describe embodiment as having three dimensions – the body as a path to access the world, the body’s skilled intelligence, and the body’s intercorporeality. Similarly, as described above, I use an approach where I use my heart, mind, body, and spirit to connect with the old days and old ways through uncomfortable long loving deeply contemplative multisensory reading and rereading of THEM DAYS stories. I spend time with the stories and imagine invoking a moment of their telling; I bring myself into a multisensory experiencing of the stories in an attempt to connect with all of the agencies surrounding the story. I do this through respectful and compassionate contemplation and by allowing my heart, mind, body, and spirit to be nurtured by the stories.

Angry Again, Angry Again

Whereas Labrador and its peoples were not left unharmed by colonialism, there are ongoing decolonizing and anti-colonial efforts to assist with the reclamation of traditional ways of being, knowing, relating, and doing. This dissertation is also about a

journey that I have undertaken to bring me into balance and harmony, so that I can undertake the hard work toward business and reconciliation. Specifically herein, I explore leadership theory, education, and practice. I end this chapter where I began, in anger.

Firstly to explain the title of this section, this title honours Megadeth, a heavy metal band, whom I was supposed to see in June 2019, then again in June 2020, but the performances were cancelled on account of the show's headliner Ozzy Osbourne's injury and continued illness. Often, *and certainly not always*, metal music takes on social and political justice issues and centres the disruptive ways in which humans stigmatize mental health, ignore marginalization, promote war, perpetuate violence, exploit, destroy, and more. Here are a few verses from one of Megadeth's most notable songs, *Symphony of Destruction*.

*You take a mortal man
And put him in control
Watch him become a god
Watch people's heads a'roll
A'roll, a' roll*

*Just like the Pied Piper
Led rats through the streets
We dance like marionettes
Swaying to the symphony
Of destruction
Acting like a robot
Its metal brain corrodes
You try to take its pulse
Before the head explodes
Explodes, explodes*

Songwriter: Dave Mustaine (1992)

Symphony of Destruction lyrics © Warner Chappell Music, Inc.

Levy & Byrd (2011) argue that music is a great way to teach social justice issues.

The idea here is consistent with blind obedience to power, so much so that we have

become robots or puppets perpetuating greed and destruction. We forget to look at these stories for the wisdom that they are sharing. It is easy to cast metal music aside as entertainment created for a small angry sample of the population, just as it is easy to cast aside Indigenous wisdoms as irrelevant in a *modern*³ society. I emphatically argue that centring the marginalized knowledges that have been surging in the periphery is necessary for shifts from the dominant discourses that have been despoiling the earth and perpetuating social injustices. While this dissertation is specifically about the ways in which the THEM DAYS stories include Indigenous wisdoms as equal knowledges, and not about metal music, as I have stated it is also about me and my journey, and the stories that help me to express what I am thinking and how I am feeling. So, please pardon my divergence from Indigenous wisdom for a moment, while I share with you how music has helped me to process my anger, as this anger fuelled my motivation for my dissertation topic and my research process.

In an article in *Frontiers in human neuroscience*, Sharman & Dingle (2015) explain that listening to extreme metal music may be a healthy way of processing anger. I was asked by a dear friend, who has experienced way more than her fair share of pain, the question, what do I do when I need to expel anger, I wrote her back and said,

Boxing, kickboxing, Tae kwon do, worked for me. Then again so did yoga. But a hell a lotta sad movies so I could cry out the anger helped too. On the land, quietude, hugging trees, gardening...watching the water flow down a stream and sitting by a fire staring into the flames. Music, metal music, raging against the machine music...I am not gonna lie, I am still angry a LOT, but these help (Price, S., 2019, in conversation).

Oh how I have grown weary (and angry), but I care too much to give up and there is too much at stake. I remain hopeful as it is not too late; we require fundamental

³ Italicized to critique notions of pre-modernity, modernity, and post-modernity.

changes in all aspects of society, but “[i]f governments, businesses, civil society, youth, and academia work together, we can create a green future where suffering is diminished, justice is upheld, and harmony is restored between people and planet” (UN, 2020, para.

12). Michaelson & Tosti-Kharas (2020) argue that organizational scholars need to reflect on stories from a diversity of perspectives so as to

consider how systems of political power, economic organizations, and work have changed and should change. They also challenge management scholars to think about what this means for our own scholarship, teaching, and practice – in particular, who capitalism is for, what business is for, and why we work (para. 1).

Let me tell you a bit more about what fuels my anger and addresses the purpose of my dissertation research.

Inequality and injustice

The Truth and Reconciliation Commission of Canada and now the National Centre for Truth and Reconciliation have done incredible work in attempting to share truths about the systems of oppression that are perpetuating inequalities for Indigenous peoples across the portion of Turtle Island and Inuit Nunangat that is colonially constructed as Canada. The legacy of injustice extends north, south, east, and west through bodies, cultures and lands as an ongoing story of the history of violence and trauma. Both systems of business and education are part of the legacy of violence and injustice: Call to Action 92 explores business and reconciliation, and Calls to Action 62 – 65 explore education and reconciliation.

The United Nation’s Sustainable Development Goals (SDGs) are also a good start toward reducing inequality. The 17 SDGs are *No Poverty; Zero Hunger; Good Health and Well-being; Quality Education; Gender Equality; Clean Water and Sanitation;*

Affordable and Clean Energy; Decent Work and Economic Growth; Industry, Innovation and Infrastructure; Reduced Inequalities; Sustainable Cities and Communities, Responsible Consumption and Production; Climate Action; Life Below Water; Life on Land; Peace, Justice and Strong Institutions; Partnerships for the goals. I understand that it is believed that these goals work together in an interconnected way, but I am most interested in the ways in which we in leadership and leadership education move organizations toward the goals that are italicized. I would argue that in our current climate emergency, we must stop thinking in a manner of economic growth, and begin thinking in terms of reduction and redistribution for a sustainable, inclusive, and climate just future. I argue we also must stop thinking in terms of industry, and start thinking in terms of community wellbeing. In a Worldcrunch article titled *Colonialism, The Hidden Cause Of Our Environmental Crisis*, Kodjo-Grandvaux (2020) addresses that the climate crisis is not just about the environment, but is also about the crisis of human rights, justices, and political will. Furthermore, it is argued that “[c]olonial, racist, and patriarchal systems of oppression have created and fueled [the crisis]. We need to dismantle them all”. (para 2.)

The problem is extreme inequality, the excessive consumption by the world’s ultra-rich, and a system that prioritises profits over social and ecological wellbeing. This is where we should be devoting our attention (Alberro, 2020, para. 12).

Did you know that there are now organizations whose revenues surpass the Gross Domestic Product of entire nations (Trivett, 2011)? Yet, some of these organizations do so by selling cheap products with short lifespans and by paying marginal wages leaving people living under the poverty line. These are either not considered at all within our economic system or they are explored as ‘externalities’ – the high cost for the low prices

of cheaply made, exploitative and toxic goods. The World Economic Forum met in January 2020, and once again, “a sense of urgency, ambition and consensus on what to do next were largely absent” (Alberro, 2020, para. 1). Furthermore, Alberro (2020), Associate Lecturer, PhD Candidate in Political Ecology at Nottingham Trent University dispels the argument that global population growth is *the* source of the issue of climate change. She argues that this is a distraction that

obscures the true driver of many of our ecological woes. That is, the waste and inequality generated by modern capitalism and its focus on endless growth and profit accumulation (Alberro, 2020, para. 6).

An economic growth focus is a source of the problem not the solution: explained through a criticism of neoliberal economics

“GDP’s focus on economic performance means it tends to undervalue quality of life and the social damage caused by inequality” (BBC, 2019, para. 12). GDP is not intended to report whether individual or collective well-being are increasing (Beaudoin, 2018). William Rees (2018), professor emeritus of human ecology and ecological economics at the University of British Columbia explains that neoliberal economics measures exploitative impact in terms of ‘externalities’, so these externalities may be ‘internalized’ in the cost of economic growth. He further states:

If so, shouldn’t they be in a collective rage over the general failure of governments to correct for at least the known ecological damages associated with climate change, land/soil degradation, deforestation, biodiversity loss, deforestation, mining, oil and gas development, pesticide use and other damaging externalities? The world is in overshoot, reeling from a frontal assault by externalities, but neoliberal economists seem all but absent from the battle (Rees, 2018, para 8.).

So, should our governments not be in a collective rage? Should they not be correcting the damages associated with these externalities? The UN explains that

progress is needed, but through *inclusive and sustainable* economic growth. Even the UN is still using growth, productivity, and progress discourse. According to the UN:

Globally, labour productivity has increased and unemployment is back to pre-financial crisis levels. However, the global economy is growing at a slower rate. More progress is needed to increase employment opportunities, particularly for young people, reduce informal employment and the gender pay gap and promote safe and secure working environments to create decent work for all (United Nations, 2019, para. 1).

Can we not find a form of economics that respects social and environmental boundaries?

As one example, Kate Raworth (2017) argues that nature-based economics (Figure 1.2)

focus on a strong social foundation while respecting nature's limits. She argues that economics needs to put GDP aside and ask:

what enables human beings to thrive? A world in which every person can lead their life with dignity, opportunity and community—and we can all do so within the means of our life-giving planet (p. 37).

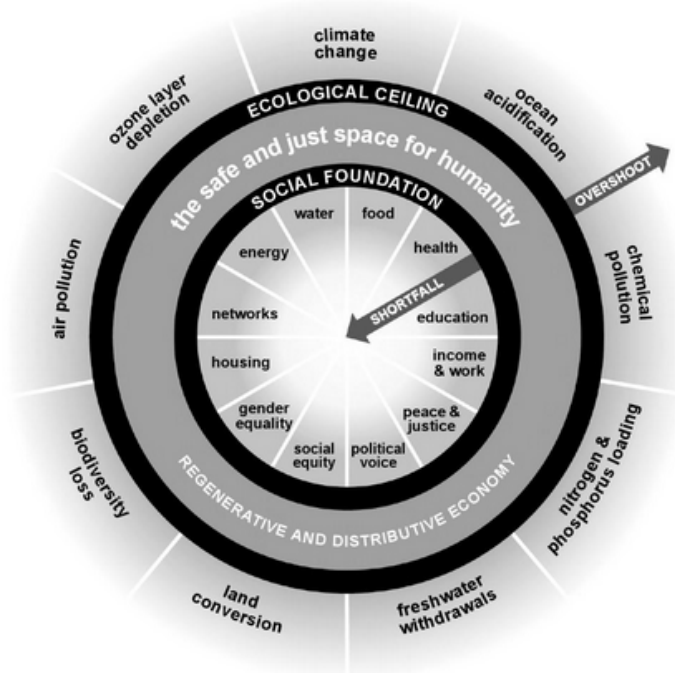


Figure 1.2. Kate Raworth's Economic model for a strong social foundation while respecting nature's limits (Raworth, 2017, p. 38)

Disequity explained through environmental racism

In a Canadian context, the *Canadian Human Rights Act* (R.S.C., 1985, c. H-6), prohibits discriminatory practices on the basis of race, national or ethnic origin, colour, religion, age, sex, sexual orientation, marital status, family status, disability or conviction for an offence for which a pardon has been granted. That said, direct and indirect (systemic) discrimination continues to be enacted in social and organizational life and in ways that disproportionately affect persons and communities on these bases. Ingrid Waldron, an associate professor of Nursing and Medical Sociologist at Dalhousie University and author of *There's Something in the Water: Environmental Racism in Indigenous and Black Communities* (2018a) explains that the environmental justice narrative in Canada fails to make race explicit in discussions on economic, social, and political class. Furthermore, she explains that this approach mutes racialized peoples' experiences of environmental policy in Canada, and ignores the legacy of colonialism that has constructed environmental policy (Waldron, 2018b). This phenomenon exists on a global scale.

There are givers and takers and the earth has given too much and some humans have taken far more than their fair share. The world's wealthiest 10% produce up to 50% of the planet's consumption (Alberro, 2020). Cohen (2004) explains that the mass-consumption-driven economy was the product of a promise to bring Americans hope post-World War II and post-Great Depression. It was argued that

an ever-growing economy built around the twin dynamics of increased productivity and mass purchasing power would expand the overall pie without reducing the size of any of the portions...[yet they] worked through existing – and consistently discriminatory [institutions]...where whole communities were increasingly being stratified along class and racial lines (Cohen, 2004, p. 237).

Not only has the storyline about growth-need changed, we are now living in the times of climate change and this requires us to reconsider our relationship with mass production and mass consumption - *no more business as usual*. In an interview with Nishnaabeg scholar Leeann Betasamosake Simpson, Harris (2019) wrote “[c]limate change is the name we've given to the constellation of ecological crises that emerge as capitalist modernity runs out of new places to despoil” (para. 8). And the United Nations (2020) explains,

Climate change is the defining crisis of our time and it is happening even more quickly than we feared. But we are far from powerless in the face of this global threat... No corner of the globe is immune from the devastating consequences of climate change. Rising temperatures are fueling environmental degradation, natural disasters, weather extremes, food and water insecurity, economic disruption, conflict, and terrorism. Sea levels are rising, the Arctic is melting, coral reefs are dying, oceans are acidifying, and forests are burning. It is clear that business as usual is not good enough. As the infinite cost of climate change reaches irreversible highs, now is the time for bold collective action (para. 1-2).

Not only is the mass consumption storyline false from the perspective of *this is what we need* in our current global context of climate emergency, but this storyline also needs to be disrupted from the perspective of the disequitable distribution of wealth, health, and justice on the basis of prohibited grounds of discrimination. As a global community, we may be on the cusp of restorying our relationship with the earth. The current COVID-19 crisis may also offer us insight into the climate emergency and how we humble ourselves in relation to nature. Planning for a just recovery may help us to realize that the things we thought were necessary are not really important at all.

And just like that, money, fame, power & beauty are worthless...Mother nature's message to us all: “You are not necessary. The air, earth, water and sky without you are fine. When you come back, remember that you are my guests. Not my masters” (Unknown, unknown: quotation found in social media in relation to COVID-19).

That said, COVID-19 is not only bringing us time to reflect on our relationship to nature, but it is also giving us time to pay close attention to grotesque injustices such as police violence against racialized peoples and peoples with mental illnesses, and disproportionate effects of the pandemic on racialized peoples. This disequitable distribution of wealth, health, and justice has been well documented, yet we are caught up in the daily apathetic work to survive cycle, that there is minimal time to really sit and pay attention to the ways that we ignore the evidence.

According to Oxfam (2020), “the world’s 2,153 billionaires have more wealth than the 4.6 billion people who make up 60 percent of the planet’s population” (para. 1) and “the 22 richest men in the world have more wealth than all of the women in Africa” (para. 3). These are not stories of the past; these are not fiction; these are the ways in which organizations have impacted the lived experiences of marginalized populations (human and non-human). We are a culture of mass consumption with ever-growing exploitation of the lands, and greater disparity of wealth, health, and justice on the grounds of protected rights. Indigenous knowledges on ways of knowing, being, doing, and relating are a necessary part of the process of imagining possibilities for a just future, as argued by Barnhardt & Kawagley (2005) in the following quotation:

The depth of Indigenous knowledge rooted in the long inhabitation of a particular place offers lessons that can benefit everyone, from educator to scientist, as we search for a more satisfying and sustainable way to live on this planet (Barnhardt & Kawagley, 2005, p. 9).

Summary and outline of the dissertation

Storytelling leadership is viewed as an emerging field of scholarship and management practice. Over the past decade, it has increasingly become fashionable

among management consultants and leadership scholars (e.g. Brown et al., 2009; Boje, 2008; Auvinen et al 2013). This dissertation is my story journey toward better understanding leadership and leadership education through what I refer to throughout as an uncomfortable long loving deeply contemplative multisensory process of reading and rereading stories of Labrador. Before I can explain the lessons that I have learned about leadership and leadership education from the THEM DAYS stories, I share with you a brief history of colonial relations in Labrador (*Chapter 2*) and I guide you through aspects of my own decolonizing journey in *Chapter 3*. I also call this my healing journey, because for me a part of accepting and welcoming all of me into the dissertation process has been about decolonizing. This process helped me to engage with the THEM DAYS stories in an ecologically and culturally embedded way. If not for this process, I believe I would not have interpreted the stories respectfully. Each chapter is dedicated to a feeling that I experienced while journaling my journey through the stories of the old days and old ways of Labrador. The dissertation is a learning journey from beginning to end, where I share with you (the audience) my lived experience past, present, and future, my thoughts and feelings on the lessons I have learned from the journey itself and from my readings of the THEM DAYS stories. Each chapter of this dissertation has a theme. I have attempted to use this structure to help you feel with me the motion of my emotion. I am often incensed with anger and have welcomed a range of emotions while navigating my dissertation journey. These emotions are in motion; they are dynamic and ever present as they take turns finding their way to centre stage. *Chapter 1 (Anger)* is dedicated to the anger that I have felt throughout my life over the ongoing states of global crisis, exploitation, and oppression, and in a special way to the exploitation and oppression of

Indigenous peoples in Canada and the people of Labrador. *Chapter 2 (Hardship)* is a brief (h)istory (small h) of the hardships endured by Labrador and its peoples as a result of colonial relations and boundary disputes, and the social and political forces shaping Indigenous sovereignty, and individual and collective identities. In *Chapter 3 (Sadness)*, I situate the researcher and the research through the mapping of eight neurodecolonizing plot points, and five plot points to help the reader better understand the ontology, epistemology, methodology, and axiology of this study. I also explain the research approach that I found from within the THEM DAYS stories, and my decolonization journey of connecting with lands, community, and culture. In *Chapter 4 (Hope)*, I review leadership literature for positive, ethical, spiritual, authentic, environmental, relational, distributive, collective, postmodern, critical, storytelling leadership and Indigenous theories of leadership. In *Chapter 5 (Love)*, I share with you the lessons on leadership that I learned from the THEM DAYS stories, which include but not limited to such themes as self-love, respect, gratitude, compassion, connection, and resistance. *Chapter 6 (Respect)* is dedicated to respecting the lessons by discussing them in relation to existing literature. And, in *Chapter 7 (Compassion)*, I finish by welcoming all of you (and me) into academia with my reflective insights on the dissertation journey. I also share some of the implications for research, leadership practice and education, and how this dissertation can be useful⁴ toward your future research. Lastly, I share with you a few final thoughts before culminating with a conclusion.

⁴ The word “use” was not chosen in this context as it reflects to the author an element of exploitation and appropriation; however, useful infers to the author a general pragmatism towards the inclusion and welcoming of the insights and a weaving together of the ideas with your own thoughts, feelings, values, beliefs, ideologies.

PijagiakKutujuk (Hardship): Great Grandmother's Gift

Chapter 2 – Context

Introduction

From Indigenous perspectives, Canadian history is a horror show of violence. From Governor Cornwallis' bounty on Mi'kmaq scalps, to military attacks on the fledgling Métis Nation, to Louis Riel hanged in Regina, to John A. MacDonald's policy of starvation of the Plains Cree, to Poundmaker's imprisonment, to the hanging of Tsilhqot'in Chiefs, to residential schools and the 60s scoop, the list goes on and on... For many Indigenous people the very language of 'peace, order and good government' is infused with and inseparable from real, visceral, frightening experiences of violence... Violence towards Indigenous peoples, personal, institutional, and state-sanctioned, is woven into the very fabric of Canadian life, both its history and its present (McIvor, 2020, para. 7, 12, & 22).

In this chapter, I attempt to justify to you why I have decided to study all voices (human and non-human--self, family, communities, cultures, and cosmos) of Labrador as presented in the THEM DAYS story network, while also exploring the context in which identities (individual and communal) have been constructed and asserted. I recognize that in all societies power and politics are present. Contu (2019) argues that functionalist studies "attempt to domesticate conflict by reference to a fundamental fantasy that modulates, controls and stabilizes differences" (p. 1445) and that research should put "differences at centre stage" (p. 1445). She suggests that this is both responsible and accountable (Contu, 2019). In this chapter, I will share how THEM DAYS Inc. came into being, as well as, a brief history of colonial relations in Labrador. To better understand these relations, I also discuss ecological and cultural embeddedness, and the grief and loss that is being felt as a consequence of climate change. I finish the chapter with a discussion on how boundary disputes in Labrador, and the social, political, and discursive forces from self-determination, Indigenous sovereignty, individual and collective identity, identity politics, and identity trauma construct a complex context surrounding the THEM

DAYS story network. Understanding the context surrounding the stories helped me to not only better understand the THEM DAYS stories, but also helped me to contextualize my own struggles with my individual and communal identities.

Before I move into the context, I should also explain the title of this chapter. My Great Grandmother has been a part of my dissertation journey. I have had the pleasure of having the stories of Labrador around me all of my life. When I began my PhD, I knew I wanted to write about stories of Labrador, but it is Great Grandmother's story that I most often credit for the inspiration. Great Grandmother wrote and published her memoirs in 1973 in a book titled *Woman of Labrador*. I think she was inspired by her own Great Grandmother's memoirs and the fact that there were not many stories of the lived experiences of the women of Labrador. Having read her book, there are many ideas that I have held onto, but one of the greatest gifts that she shared was that she survived the hardships, and there were many.



Figure 2.1. Great Grandmother and Baby Robert Bruce ~1927 in Upitik Bay

Andy Vine composed the following song, *Woman of Labrador*, in the late 1970's to honour my Great Grandmother, and to share some of the stories she wrote into her memoirs.

*Woman of Labrador,
Children 'round your cabin door,
Wondering when their Daddy will be home.
He's gone on the trapping lines.
Seems like such a long long time
Since he waved his last farewell
And left you alone.*

*Woman of Labrador,
Turn your mind to daily chores,
Hunting and catching fish
To feed your family.
At night when they're all in bed,
You go outside and raise your head,
Watch the northern lights go dancing
High over the sea.*

*Daughter of Labrador,
Those days are here no more,
You wonder if your baby will ever understand
The hardship that you endured
When everyone you knew was poor,
Sharing everything you had
And living off the land.*

Songwriter: Andy Vine

Great Grandmother wanted her book to be a gift to the future generations of Labrador, so that they would know what life was like for women in the years before the airbase and Confederation. She was an avid contributor to THEM DAYS Inc. through volunteer efforts and stories. In her later years, her life's work became to protect, promote, and preserve stories of the old days and old ways of Labrador. She spoke openly about the ways in which she believed Labrador was being exploited and how she

respected the old days for the simpler life (Goudie, 1973). For her contributions to community through her advocacy and her memoirs, she was awarded an honorary doctorate degree from Memorial University in 1975.

I am often haunted by my own struggles and hardships, and fear that I may not be able to get through them, so that I can continue to work on disrupting the inequities and injustices in the business system. But, then I remember, this is part of my inheritance and I have the privilege of continuing the work that my ancestors began. So, in this chapter, I explain some of the social, political, and discursive forces that contribute to my overall struggles of finding a way to honour the THEM DAYS stories. The chapter also offers context to explain why it was integral for me to engage in a decolonization process while exploring the THEM DAYS stories for the ways that they helped me to think about leadership, and leadership education.

One of the questions I struggled with when trying to decide on my dissertation focus was whether and how I would isolate Inuit stories from within the THEM DAYS story network. After an uncomfortable long loving deeply contemplative multisensory exploration of this question, and through the support of readings of Indigenous methodology, having tea with the THEM DAYS stories, spending time on the land, spending time with Labradorians who live in the Maritimes, and working with my Research Advisory Group, I decided to explore all voices of Labrador and its peoples as represented in the THEM DAYS story network and to simultaneously tell you about my own decolonizing learning journey. This chapter focuses contextually on Labrador and its peoples. Furthermore, this context will help you, the reader, to better understand the

socio-cultural and political environment, wherein the THEM DAYS stories emerged and evolved. And, they will help you to better understand the system that I was born into.

The THEM DAYS network represents a space where Indigenous and non-Indigenous ways of being, knowing, doing, and relating are woven together as equal knowledges. The stories come from the perspective of ecological and cultural embeddedness. In this chapter, I describe what I mean by both of these concepts, with this latter being more philosophically, experientially, and existentially contentious and requiring further discussion in relation to Indigenous sovereignty and identity politics.

By the end of this chapter, I hope you will understand and respect why I have chosen to study all voices of the THEM DAYS story network, and to support that while not all voices of the THEM DAYS story network are from Indigenous peoples, I still claim that my work is amongst the emerging Indigenous scholarship that is finding its way into the academy. The knowledge shared within the THEM DAYS story network emerges from ecological embeddedness and through close interconnectedness with land based cultures and traditions. Many of the persons contributing to the stories identify as Inuit, Innu or of mixed ancestries. Identity politics shape and contest these premises. According to Kennedy (2014), the concept of identity politics refers to “political mobilization on the basis of racialized identities, gender, sexual orientation, ethnicity, or some other characteristic shared by a group of people” (p. 241). I will situate the ideas of ecological and cultural embeddedness within the context of Labrador.

This dissertation is not rooted in postcolonialism nor is it a critical study. This said, it does not ignore the experiences of hardship and exploitation, and the need for decolonized business and education systems. Bothello, Nason & Schnyder (2019) call for

an ‘epistemological rupture’ to decolonize organizational scholarship in non-Western settings and facilitate contextually grounded research approaches that allow for more Indigenous theorization” (p. 1499). Decolonization “is the meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands” (Waziyatawin & Yellow Bird, 2012, p. 3).

THEM DAYS: Coming into being

THEM DAYS came into being because Labrador and its people were not often portrayed honestly in books about Labrador...the idea was to let the rest of the world and, in particular, the island portion of our province understand the real Labrador as experienced by the people of Labrador...their own names for themselves were Innu and Inuit, both meaning ‘The People’...people who were secure in their identity and who were self-sufficient, were made to feel inferior...fortunately some-like my Great-Great-Grandmother Lydia Brooks, then Blake, then Campbell-passed stories on to her children and grandchildren, who passed it on to theirs and so on...[so] once more [they may] become people with pride in their heritage, proud to be The People (Saunders, 1994, pp. IX-X).

In 1975, THEM DAYS began as an Old Timers League project funded by the New Horizons Program (Saunders, 1975). Doris Saunders was the first editor of THEM DAYS, a post she held until her retirement. Together with the efforts of volunteers, donors, storytellers, researchers, translators, a dedicated board, and more, the old days and old ways of Labrador are being preserved for future generations to cherish. My mother nourished our Labrador spirit with a full catalogue of the THEM DAYS magazines. Every issue has a place in my home, as they rest proudly on a bookcase in my dining room. I am proud to be connected to this beautiful community.

This publication emerged from within a space where the peoples of Labrador felt compelled to reclaim their own voice and vision by taking a stand for Labrador. They chose to do so through stories of their lived experiences, and their connectedness to land

and culture. Doris Saunders' quotation above describes frankly the experiences of oppression and before I move into the remainder of this dissertation, this chapter is intended to contextualize the social, political and discursive forces shaping the emergence and maintenance of this publication as a way of asserting sovereignty and handing on wisdom to the future generations. It is important to note that the storytellers in the earliest editions of the THEM DAYS were storying lands, peoples, and times within their lived experiences, or stories shared with them by their Elders, so some of these stories are connected to lands, peoples, and times within the late 1800's and early 1900's. Few but some, refer to lands, peoples, and times within the 1700's and early 1800's. Some origin stories were also shared and they were handed from oral traditions and represent the times before written documentation.

THEM DAYS has had a special place in the hearts of my family. My Great Grandmother contributed many stories and volunteered with THEM DAYS. My Grandmother depicted below (Figure 2.2), my mother, and I have all lovingly read through the stories as they are a part of our family. Not only have my ancestors gifted me these stories, but they have also gifted me the hardships that come with a life filled with love. I was taught to stand up for what is right, just, and fair. That will never be an easy life, but it is one that begins with knowing what is worth standing up for.

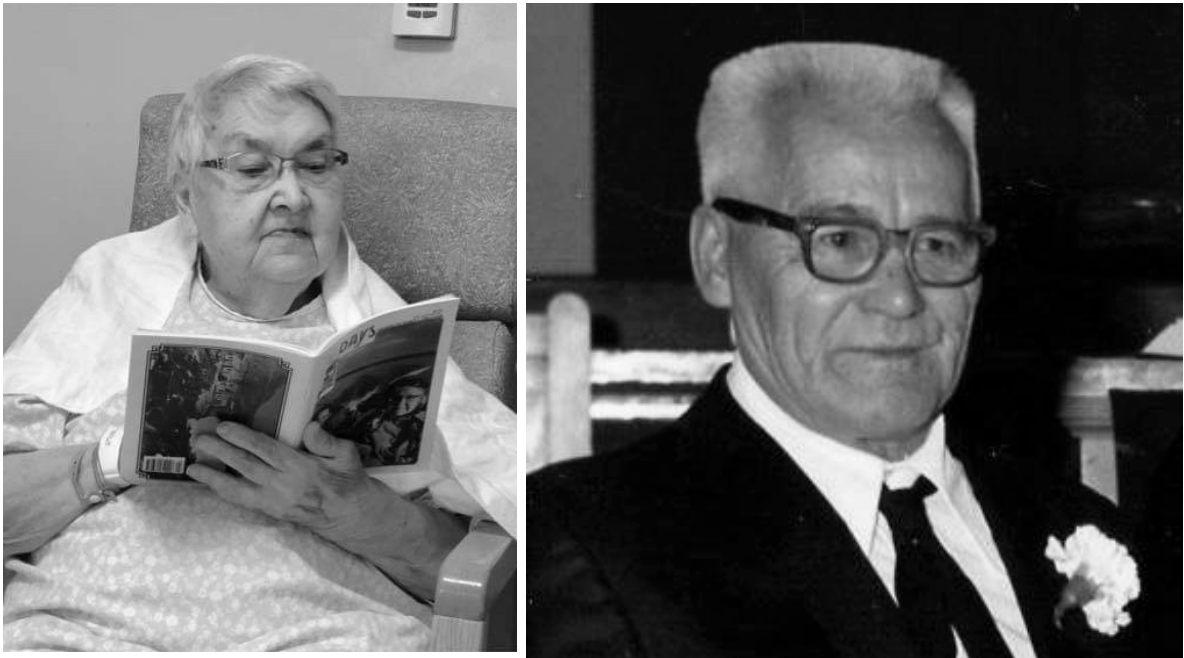


Figure 2.2. Nanny Isobel (Grace) Hope (nee Goudie) in loving contemplation of the THEM DAYS stories and Papa Rank Earl Hope

A brief history (small h) of the colonial relations

According to Kelsey (2017), analyses of Indigenous literary traditions “must consider intersections of the political and the literary, as before and since contact, stories have been the primary means of knowledge keeping and an important mode for asserting sovereignty” (p. 198). Before and since Labrador became a colonial region, the Innu and Inuit call these lands home. The concept of *since time immemorial* is relevant here and it means that the connectedness to the lands goes back before recorded memory and continues through intergenerational connections to lands and culture. This is a powerful statement, which rejects *Terra Nullius* (a Latin expression meaning ‘Nobody’s Land’). The doctrine of *Terra Nullius* is what empowered the colonizers to deem the lands as unoccupied and claim the lands. In 1765, Hugh Palliser, British naval governor, whose

jurisdiction was the coast of Labrador, used a Moravian missionary, Christian Drachardt, as a translator to negotiate a peace with the Inuit at Chateau Bay. According to Kennedy (2015), there were 300 Inuit present when the friendship was agreed to, but he states there are still ongoing discussions on whether these agreements confirm a treaty. Kennedy (2015) suggests that the British colonial powers wanted access to the fisheries in southern Labrador, so Palliser persuaded the Moravian missionaries to “contain the Inuit north of Hamilton Inlet” (p. 42) despite their traditional movement along the coast from North through South. Nevertheless, this agreement to peace effectively allowed Britain to proceed with the exploitation of marine resources along the southern coast and allowed for the Moravian mission to proceed with its work in the northern coastal regions (Fitzhugh, 1999). Furthermore, in 1700’s the Hudson’s Bay Company began trading in Labrador (Powers, 1997) and by the 1830’s had trading posts throughout Labrador (Marsh, 2006) and expanded to become inextricably intertwined in the socio-economic aspects of community life from the fur and fisheries industry to being a gathering place for celebrations and community events (Fitzhugh, 1999). As a colonial colony, Labradorians were for the most part on their own to establish their own rules, laws and to fend for themselves (Fitzhugh, 1999). The settlers coming from Europe in these early years were often men and they often built their families with Inuit and Innu women. The THEM DAYS stories describe both exploitative and collaborative relations within these family units. Some families developed into loving homes with respectful collaborative relations, and some emerged from racial alterity and colonial supremacy. These contribute greatly to the identity politics, identity trauma, and cultural complexity in Labrador.

In the March 1977 issue of THEM DAYS, Doris Saunders addressed that THEM DAYS would research and feature stories in both Innu-aimun (the Innu language) and Inuttitut (the Labrador dialect of Inuktitut – the Inuit language) along side the English stories. This is a practice manifest out of the desire to respect the many cultures and languages of the peoples.

In Evans & Sinclair (2016), a critical identity view is explored and described as being produced, structured and constrained by social, political, and discursive forces. Therefore researchers must problematize these processes and the consequences of identity politics. They also suggest that for many Indigenous peoples,

identity and cultural identity are concepts with particularly powerful and embodied meaning...How racial and cultural identity is determined continues to be highly controversial, because of colonial practices aimed at removing blood and physical racial markers...For most Indigenous people, cultural identity is not about blood or appearance but connection to family, ancestors, country and spirituality (Evans & Sinclair, 2016, p. 274).

Like Doris Saunders, I believe in a Labradorian culture, one that is culturally interconnected. I do not proposed that this is the *truth*, but that this is my *inner myth* (Blake, 1993) that has given meaning to my relationship with Labrador. When I was a child, my mother romanticised Labrador and its peoples. She longed for home and kept Labrador in her heart. She shared with us this love and the love of THEM DAYS. In this love; however, there was both idealism and realism. The reality of home as connected and divided; beautiful and harsh; and loving and traumatizing was ever present in the stories. I was not disillusioned by a monolithic storyline of the cultures, peoples, or lands.

The idea of a multicultural society where different groups have retained their cultural patterns and coexisted is relevant here as well (Ivancevich & Gilbert, 2000). I

recognize that it is important to consider within-group differences rather than presume cultural uniformity (Worthington et al, 2005). The Labrador culture is multicultural, as in many cultures; this does not take away from the distinctness of each of the cultures within Labrador. I focus on all of the stories in the THEM DAYS without attempting to identify from which culture or cultures the stories are coming from Innu, Inuit, or multigenerational settler cultures.

In *The Location of Culture*, Bhabha (1994) wrote, “[t]he wider significance of the postmodern condition lies in the awareness that the epistemological ‘limits’ of those ethnocentric ideas are also the enunciative boundaries of a range of other dissonant, even dissident histories and voices – women, the colonized, minority groups, the bearers of policed sexualities” (p. 6). THEM DAYS has saved space for the many voices of Labrador. I could have explored the THEM DAYS to interrogate the texts for subversive language or ways in which Labradorians experienced othering, but I chose to explore Labrador and the voices of Labrador as a consensual and collusive cultural community, while recognizing that the political, social, and discursive forces in Labrador are complex and have been both constructed through solidarity and alterity. Bhabha (1999) explains that we must rethink the limitations of a consensual and collusive sense of cultural community and he insists that “cultural and political identity are constructed through a process of alterity” (Bhabha, 1999, p. 251).

While I recognize that the cultures in Labrador are constructed through processes of othering, I suggest there are also forces constructing consensual unity amongst the peoples both inside their unique cultures and between the cultures. This is not to say that the stories do not reveal dissonant, and even dissident histories, because they do. There

are stories that romanticize the hardships of the past, and some that are realist. There are stories of the husky dogs as members of the family, and some causing injury to children. There are critiques of renaming place-names, and conformity to colonial naming. There are stories of bringing Labrador into the 21st century, and there are stories of holding onto the old ways and old days. There are stories of traumas caused by the illusion of colonial superiority, and stories of Indigenous sovereignty, and solidarity amongst the cultures. For all this said, I view the THEM DAYS story network as having a purpose of promoting the cultures of Labrador, valuing the many voices of the peoples, while not attempting to silence the voices and multiplicity of lived experiences of the storytellers.

While reading the THEM DAYS stories, it is evident that politics have impacted the Labrador lands and the identity construction of the peoples of Labrador. Even the choice of using the word Labradorian culture is political. Many persons deeply connected to Labrador (the lands), do not consider themselves Labradorians. While I may use the notion of Labradorians in a manner that looks like Figure 2.3, I realize the peoples of Labrador may identify more closely to Figure 2.4. These identity constructions may be influenced by identity politics, self-determination, and Indigenous sovereignty as described in Figures 2.5 (and portrayed later in Figure 2.6).

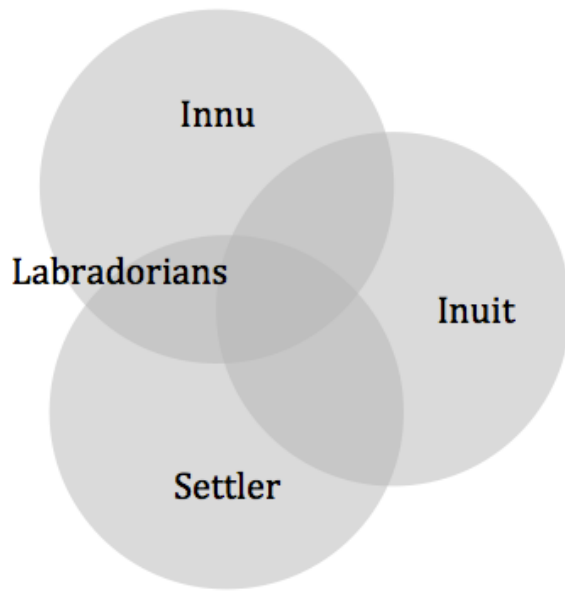


Figure 2.3. The Peoples of Labrador (Solidarity)

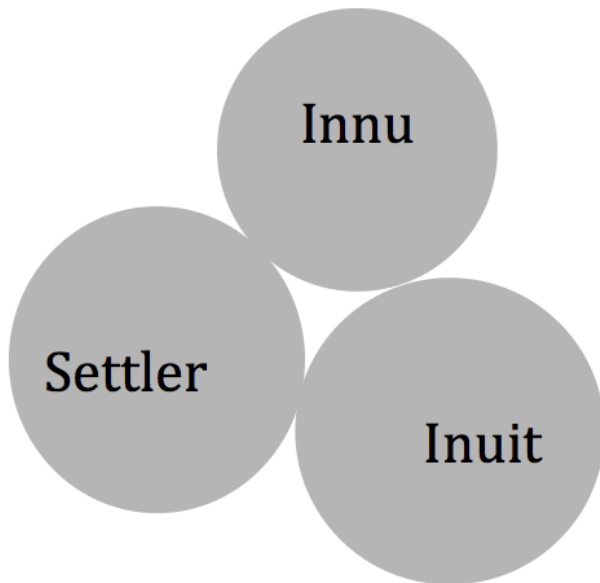


Figure 2.4. The Peoples of Labrador (Distinction)

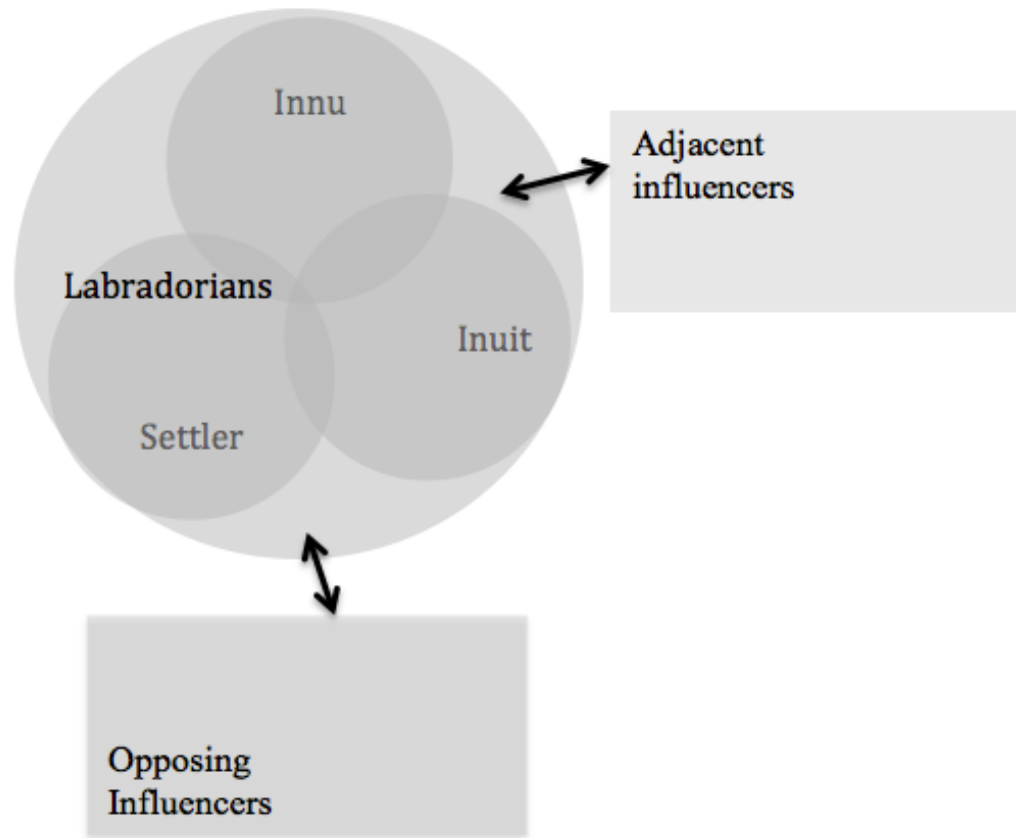


Figure 2.5. Social, political, and discursive forces shaping the identity constructions of the peoples of Labrador

I use the word Labradorians when I mean to include all peoples who identify as belonging to these lands, past, present, and future. In Figure 2.3, I represent the peoples as interconnected on the basis of their shared ecological and cultural embeddedness and connections to the lands called Labrador. In Figure 2.4, I recognize that cultures are distinct and separate and that the connectedness to the lands may be to traditional territories rather than to the colonial naming of the jurisdiction. Viola Cordova (2007) cautions that we cannot confine Indigeneity to a monoculture, meaning there is no pan-Indigenous culture. When I use the term Inuit, I am specifically referring to the peoples who identify as Inuit and identify as belonging to traditional Inuit territory in Labrador. When I use the term Innu, I am specifically referring to the peoples who identify as Innu

and identify as belonging to traditional Innu territory in Labrador. When I use the term settler, I am referring to the persons who have multigenerational connections to Labrador, but do not identify as Inuit or Innu. There may be some persons within Labrador who have identity connections to more than one ancestry. Furthermore, within the story network there may be some transient peoples who have come through Labrador, and only called Labrador home for a short time. I have noted their presence, in Figure 2.5, as adjacent influencers on the ways of being, knowing, relating, and doing; however, I have not focused my attention on these stories for ideas on leadership and leadership education. I have also noted from within the stories the presence of opposing influences, in Figure 2.5, these are most often included in the THEM DAYS as news articles from colonial and capitalist powers outside of Labrador, but speaking to exploitation of the lands and oppressions of the culture. It also needs to be stated here that there are some settlers and transient peoples who distinguish themselves from Inuit and Innu for reasons related to colonial supremacy.

Ecological and cultural embeddedness

Labrador has long been looked upon as a place to get things from. Fish, furs, timber, iron ore, uranium and hydro power. A place to get oil and natural gas. Maybe someday soon Labrador will become a place to put things into for the good of Labrador. It is time for the rest of Canada and the world to realize that Labrador is a place where people live (Saunders, 1975, p.55-56).

The words in this quotation were spoken by Doris Saunders when she received an honorary doctor of letters from Memorial University in 1994. She describes thoughts that are shared by many Labradorians. These ideas are political and traces of these ideas run throughout the THEM DAYS stories, with versions being shared in the words of the

storytellers and through their own lived experiences. Many of the stories are imbued with hardships and speak about the grief experienced from the extraction and climate-related changes to the Labrador landscape, a type of grief that has recently been explored and described as ecological grief (Cunsolo & Landman, 2017; Cunsolo, Shiwak, & Wood, 2017; Cunsolo-Willox, Harper, & Edge, 2013; Cunsolo-Willox, Harper, Ford, Edge, Landman, Houle & Wolfrey, 2013; Sawatzky, Cunsolo, Harper, Shiwak, & Wood, 2019).

In a book edited by Ashlee Cunsolo and Karen Landman titled *Mourning Nature: Hope at the Heart of Ecological Loss & Grief*, Cunsolo (2017) describes an interview that left her bereft. She explains that her storytelling companion is Inuit and lives in Rigolet, Labrador⁵ and was born and raised living on the land, and has a deep connection to the land. She explains how they drank tea and engaged in storytelling while sitting in the living room overlooking the frozen bay through the window. “The land was her people, her cathedral, her life” (p. xiv). She explains further that this interview left her intellectually and emotionally lost. She had to spend time in her sorrow to draw meaning for her future in academia. These are some of the powerful words she wrote that construct the story of her career altering experience,

She cried because of the pain she was feeling as she watched beloved landscapes change. She cried for the impacts it was having on her family and her people. She cried for the sense of loss that was coming as cultural practices, thousands of years old, were being disrupted...I cried too. I cried because of the emotion I was witnessing...I cried for my own pain and sadness at the loss of species and ecosystems from my past, and for what would likely be in my future...The experience was, for me, an altering moment...in ways that left me feeling both weak and empowered, full of despair and full of hope. I realized the deep importance of understanding, experiencing, and thinking about ecological grief and mourning, and about the power that comes from having a deep connection to the land and environment in such a way as to leave you completely vulnerable, completely raw...our team conducted over eighty in-depth interviews with people

⁵ Rigolet is where my Papa was born.

in the community. As the interviews progressed, it was increasingly clear that there was an important story to be told about the ways in which climate-related events were negatively disrupting many facets of Inuit mental and emotional health (Cunsolo, 2017, pp. xiv-xv).

The forms of leadership that emerge from this context cannot be decontextualized from the many experiences of ecological and cultural grief and loss. But, it also cannot be decontextualized from the hope and resilience that resonates through in the storytelling experiences. Each of the THEM DAYS stories is told from the perspective of deep and vulnerable connection to the lands and culture in Labrador. The peoples of Labrador in the THEM DAYS story network express this ecological connectedness and the sense of loss that comes from being deeply connected to the lands and environment and witnessing the disruption of the lands and cultural traditions.

Whiteman & Cooper (2000) speak to ecological embeddedness as personally identifying with the lands, adhering to beliefs of ecological respect, reciprocity, and caretaking, actively gathering ecological information, and being physically located in the ecosystem. Until their work, these authors asserted that management scholars had not extensively studied Indigenous ways of knowing. They do however reference a work performed by Weick (1979), that provides context to the ways in which the Innu peoples of Labrador⁶ can be connected to place and to the spiritual world. Whiteman & Cooper (2000), however, explain that Weick's (1979) sensemaking was not embedded within an understanding of the Innu culture, and for this reason the sensemaking was flawed.

Weick (1979:263), for example, used anthropological data from the early part of the 20th century to describe how the Naskapi of Labrador burned caribou bones as a divination tool in order to help decide the direction of the hunt. Weick suggested that the success of such tools lay in their ability to randomize decision making rather than in the Naskapi belief that senior hunters could access the spirit

⁶ Referred to in this quotation as the Naskapi peoples of Labrador.

world and thus sense where animals were located (Whiteman & Cooper, 2000, p. 1265).

This quotation offers a connection between the concept of ecological and cultural embeddedness. To be ecologically embedded means to be a part of the knowledge system that emerges from connectedness to land. The knowledge system is place-based and includes cultural values, beliefs, adaptations, practices, and transmission (Giles, Fanning, Denny & Paul, 2016). To be culturally embedded allows a person to interpret the data respectfully through the lens of the culture. While colonial culture has taken a superiority position over the land, most Indigenous cultures are connected to and identify with the land in a manner that brings cultural value and meaning (Sioui, 1995). Wildcat, Simpson, Irlbacher-Fox & Coulthard (2014) suggest that decolonizing the academy requires

contribution[s] to the resurgence paradigm in its emphasis on both the importance of cultural regeneration, as well as outward resurgence and contestation with settler colonial incursions and violence in the realms of education, and more broadly against Indigenous peoples, knowledges, languages, and the relationships with the land that sustain these (p. IV).

Furthermore, they address that the settler colonial power does not value or understand what it “mean[s] to think of land as a source of knowledge and understanding” (p. II). I hope this dissertation contributes to this resurgence.

Boundary disputes

From 1902 to 1927, Québec and Newfoundland disputed the boundaries of what would be called Labrador. The basis of this dispute was that each saw Labrador as a land rich in resources, coastal and land based. In 1927, the Privy courts agreed that the lands now called Labrador belonged to Newfoundland. As is indicated in an earlier quotation

by Doris Saunders, Labrador's relationship with Newfoundland has long been contentious.

In 1941, the lands now housing the Goose Bay Military Base were allocated for the building of an airforce base, which was built with the intention of allowing fighter planes to reach England and "turn the scales and save the Allied cause" (Forbes, 1987, p. 14) during World War II. The base brought Canadian, American, and British Airforce personnel through Labrador. Doris Saunders (1987) called the Airforce base a "tangled, international, multicultural web" (p. 2)...that brought "hundreds of thousands of people" (p. 2) to Goose Bay over the period from 1941 to 1987. Whereas the population of Happy Valley-Goose Bay as of the 2016 Statistic Canada reports was 8106, these numbers of peoples from around the world coming in and out have likely had a shaping effect on the place and culture. Up until the base opened, the only ways of making a living (survival) were those made in connection to the land. Furthermore, the vast majority of education was also land-based education (Goudie, 1973). According to Heritage Newfoundland & Labrador,

In the span of two years, Labrador's remote and undeveloped wilderness became home to the largest airfield in the Western Hemisphere. Its population grew increasingly centralized as people flocked to the base in search of work. New modes of communication and transportation, including radios, airplanes, and snowmobiles, altered traditional ways of life and helped open Labrador to the rest of the world (Higgins & Callanan, 2006, para. 2).

In 1949, Newfoundland joined Canada, bringing Labrador with it (Penashue, 2001). Both colonization and confederation "transformed Labrador as dramatically as house lights transform a theatre at the end of a play" (Fitzhugh, 1999, p. 52). Fitzhugh (1999) suggests that these transformations in many ways were experienced in Labrador as necessary for the security that came with being part of the Canadian government; but also

acknowledges that many Labradorians said their ways of life were too high a price to pay for security. It was not until 2001 that the province's name was officially changed from the Province of Newfoundland to the Province of Newfoundland and Labrador (CBC News, 2001). Even today, Labrador's population (at approximately 26,700) has less political power than the island portion of the province. Whereas Newfoundland and Labrador together have a population of 519,716, according to the Statistics Canada (2016) Census, the island portion of the province has a larger voice when it comes to political decisions, which has undeniably affected the Labrador lands and ways of life.

When Newfoundland joined Confederation, the federal government decided that it was going to give the Province of Newfoundland jurisdiction over Aboriginal peoples in Newfoundland and Labrador (Penashue, 2001). This meant that the Innu and Inuit of Labrador were considered under the Canadian Constitution, citizens of Newfoundland rather than falling under their own self-governance. Whereas the Innu and Inuit were considered Newfoundland citizens, they were not given any funding for maintaining their own language, culture, and way of life; they were forced to adopt the colonial education system (Penashue, 2001).

The traditional territory of the Labrador Innu is Nitassinan or Ntisinin in the boreal forest, in the central woodland part of Labrador. There are approximately 2200 Innu in Labrador, as a sub-group of over 22,000 Innu across the country (Penashue, 2019). In Labrador there are two Innu communities, the Sheshatshiu Innu and the Mushuau Innu, whereas the Sheshatshiu community is the larger of the two. The Innu were forcibly relocated into permanent communities in 1948 and upon Confederation they were excluded from the Indian Act (Powers, 1997). The Mushuau were relocated

again in 1967. While the Innu Nation had been a “fiercely independent people” (Powers, 1997, p. 22), decades of tragic years of profound trauma ensued from moving their Nation “from its traditional lands undermine[d] its entire culture and imperil[ed] its continued survival” (p. 26). In 1996, the Mushuau Innu signed a Relocation Agreement with the province to move from Davis Inlet to Natuashish. This move began in 2002 (Government of Canada, 2007). In 1977, the Innu Nation filed its first claim for status to the federal government and filed a second claim in 1990. In 1996, a signing framework was developed, and in 2002 the Mushuau and Sheshatshiu Innu were recognized as having status under the Indian Act. In 2003 and 2006 respectively, Natuashish and Sheshatshiu were federally recognized as reserve lands (Higgins, 2008). In 2011, the Innu Nation signed the New Dawn Agreement with Canada and the Province of Newfoundland and Labrador. The New Dawn Agreement comprises three documents: the Land Claim and Self-Government Agreement-in-Principle, the Upper Churchill Redress Agreement, and the Lower Churchill Innu Impact and Benefit Agreement (Government of Newfoundland and Labrador, 2011).

The traditional territory of the Labrador Inuit (Inuit Nunangat⁷) is the coastal region; the Nunatsiavut Government and the NunatuKavut Community Council (NCC) represent Inuit in Labrador. The Nunatsiavut Government beneficiaries are federally recognized and the NCC members are provincially recognized. In 2005, the Nunatsiavut Government signed the Labrador Inuit Land Claims Agreement, ending a three decade long journey toward self-governance that began with the filing of a statement with the

⁷ The term “Inuit Nunangat” is the Inuktitut term that refers to where the Inuit live. Inuit consider the land, water, and ice our homeland. They are all integral to our culture and our way of life. (source: <https://www.itk.ca/about-canadian-inuit/>)

Government of Canada in 1977 (Nunatsiavut Government, 2020). On July 12, 2018, the NCC announced “the start of talks with Canada on the Recognition of Indigenous Rights and Self-Determination (RIRSD). This is a new and evolving process for the federal government and NCC” (NunatuKavut, 2020, para. 1). These negotiations are currently still in progress; however, a Memorandum of Understanding was signed on September 5, 2019 (NunatuKavut, 2020). Furthermore, there are settler families in Labrador who have long-term connections to Labrador. This does not mean they are Indigenous, nor does it mean they have cultural knowledge, but they may be ecologically embedded, and have land-based knowledge.

It can be argued that the greatest colonial influence in Labrador happened in 1765 with the peace between Inuit and the British colony, or when the Hudson’s Bay Company established trading, when the Jesuit and Moravian’s established Christian missions in Labrador, or when European trappers began settling in Labrador, or in 1927 when Labrador became *owned* by Newfoundland, or in 1941 when the Goose Bay Airforce Base was built, or in 1949 when Newfoundland joined Canada, bringing Labrador along with it, or when the Indigenous peoples of Labrador were exempted from recognition under the Indian Act. To further explain the social, political, and discursive forces that influence identities of Labrador and its peoples, I believe it is necessary to explain self-determination, Indigenous sovereignty, individual and collective identity, identity politics, and identity trauma.

Self-determination and Indigenous sovereignty

The British Crown’s Royal Proclamation of 1763 established the guidelines for European settlement in North America, recognizing Aboriginal title to land until

ceded by treaty. In 1867, the British North American Act created Canada and recognized Canada's rights to make and enforce laws. The act did not recognize the same rights for Aboriginal governments...Increasingly, Aboriginal governments are exercising their right to the use of Aboriginal traditional and customary law, as well as bylaws, under the Indian Act, and to other legal mechanisms to address regulatory gaps and increase self-government powers (Brown, Doucette & Tulk, 2016, p. 107).

The *United Nation's Declaration on the Rights of Indigenous Peoples* (UNDRIP) was adopted on September 13, 2007 with votes of 144 states in favour, 4 states (Australia, Canada, United States, and New Zealand) against, and 11 abstaining (United Nations, 2007). In 2008, the Truth and Reconciliation Commission of Canada (TRC) was formed as a result of the Indian Residential School Settlement Agreement (Moran, 2008). The TRC dissolved in 2015 after producing its final report and the 94 Calls to Action, and is now superseded by the National Centre for Truth and Reconciliation (Moran, 2008). In 2016, Canada officially removed its objector status (Fontaine, 2016). The UNDRIP states that Indigenous peoples are equal to all other peoples and have the right to self-determination. The following is a direct quotation regarding identity from Article 2 and self-determination from Article 3 of UNDRIP:

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their Indigenous origin or identity (Article 2); and Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development (Article 3) (United Nations, 2007, Articles 2-3).

Self-determination is both an individual and collective process. It relates to both the ways that individuals and collectives contrast identity and the ways in which they have autonomy to determine their own ways of life. Murphy (2014) explains that self-determination is both an individual and collective capability. Individual self-

determination is described as the capability of living a free human life constituting freedom of association and speech (Sen, 2002). Murphy says, collective “self-determination encompasses the freedom to determine the character and boundaries of the political community itself, including the criteria for membership and political participation; the freedom to establish institutional mechanisms of collective deliberation and decision-making; and, perhaps most importantly of all, the freedom to make decisions as a community in the absence of external interference or domination” (Murphy, 2014, pp. 323-324).

Postcolonial theories suggest that colonial policies aim to undermine self-determination by creating an illusion of colonial superiority. Colonialism is not an historical process; it is an ongoing influencer in individual and collective relations (Thomas, 1994). Colonialism’s aim is instrumental in that its purpose is to benefit from this illusory process by gaining control over lands and peoples, so as to exploit. The colonial process includes, “control over Indigenous identity, the displacement of Indigenous communities and the appropriation of their collective land holdings, the suppression of Indigenous systems of law and governance, and programs to civilize and assimilate [I]ndigenous peoples via the eradication of their distinctive languages, cultures and modes of economic activity” (Murphy, 2014, p. 324).

Indigenous sovereignty refers to the rights of peoples to govern themselves without interference from external bodies (Brown, Doucette & Tulk, 2016). By way of counterpoint to Murphy’s (2014) description of colonialism, to disrupt the colonial process through self-determination and Indigenous sovereignty would be to assume control over identity, claim title to lands and traditional territories, assert traditional

systems of law and governance, and reclaim languages, cultures, and modes of economic activity. In the THEM DAYS stories, very frequently identity of the storyteller is revealed through their story, but not always. So, when I was trying to decide whether I would focus only on Inuit stories, identifying a way to select stories that spoke exclusively to Inuit ways of knowing, being, relating, and doing became a challenge. I believe individuals and communities have the right to be self-determined. If they do not identify, who am I to presume their identity connections?

The individual and communal identities of Labradorians are ever in a state of dynamic renegotiation. Bhabha (1994) suggests that culture is always in a state of negotiation and renegotiation. Cultures are never *pure*; they are ever in a state of change, as they are in a process of translation as they interact with adjacent and opposing cultures. So, cultures do not need to maintain a pre-colonial state; they are ever changing, while also maintaining traditions (Palmer, 2011). An interview participant of Gladstone (2018) described this as finding a balance by “sustaining a Native identity while adapting to a changing world” (p. 200). In this sense, the reference is to an individual identity, but that which is intertwined with the cultural or communal identity. Gerald Vizenor (2000) suggests that Western definitions of what it means to be Indigenous is a form of social, political, and discursive power that is used over Indigenous peoples. In response, Indigenous peoples should engage in survivance, which is described as an “active repudiation of dominance, tragedy, and victimry” (p. 15). In many ways, binding Indigenous cultures to a pre-colonial era is a way that the colonial powers have constructed an artificial reality of what is an Indigenous person or culture. Cultures can change and people can adapt as they interact with adjacent and opposing influencers and

with other cultures as was alluded to in Figure 2.5. Vine Deloria (1999) shared that relatedness is an important philosophy to many Indigenous peoples. This idea that we are connected to all things including time, space, and matter. When looking at a culture through the lens of relatedness or interconnectedness, the Innu, Inuit, and settlers (who define Labrador as their homeland) are peoples of a place. Several members of my research advisory group reminded me that I should not forget that place matters in the context of understanding whether an idea is Indigenous. The knowledge system emerges from the cultural and ecological embeddedness (Whiteman & Cooper, 2000). So, this context presented itself as a challenge in deciding how to explore the THEM DAYS story network. I decided to study the voices of persons who are connected to the lands now called Labrador. I recognize in doing so, I have been shaped by Innu, Inuit, and settler cultures; as well as, by adjacent and opposing cultures represented in the stories. To expand on Figure 2.3, 2.4, and 2.5, each of these cultures are also in translation as they interconnect with cultures inside and outside the Labrador culture (see Figure 2.6). Figure 2.6 may be a more plausible representation of the peoples of Labrador; however, I have only provided one example of an opposing culture. If I were to expand on the Figure to offer additional cultures, I would have to also situate the influences from colonialism, colonial-supremacy, Christianity, HBC, UNDRIP, TRC, Newfoundland, Canada, fishing culture, trapping culture, and ever more influencers shaping the ways in which the peoples identify. The advent of social media has certainly affected the ways in which Indigenous sovereignty, identity, identity politics, and self-determination are asserted and dissented.

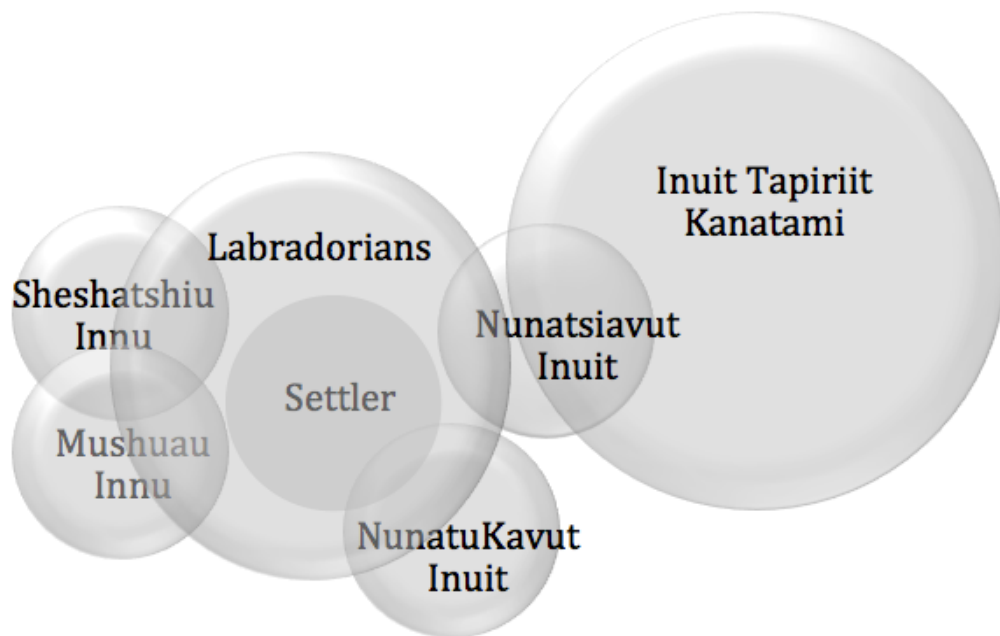


Figure 2.6. The Peoples of Labrador respecting individual and community self-determination

This cultural representation has depth and transparency, unlike the previous, which are solid and flat. These appear now more as bubbles floating together more dynamically. Furthermore, this figure clarifies that the Innu Nation in Labrador recognizes two communities: Sheshatshiu (Sheshatshiu Innu) and Natuashish (Mushuau Innu). The figure also attempts to explain the difference between the Nunatsiavut and NunatuKavut Inuit communities. The Inuit cultures in Labrador interact with Inuit throughout Inuit Nunangat. The Nunatsiavut region is recognized by the Inuit Tapiriit Kanatami as one of four Inuit regions of Inuit Nunangat (the NunatuKavut region is not included). According to the Inuit Tapiriit Kanatami (2020), “there are four Inuit regions in Canada, collectively known as Inuit Nunangat (represented in Figure 2.7 below)” (para. 6). An Inuit identity in Labrador is in flux as it interacts with Inuit identities across Canada; it is also maintained and reclaimed through traditional teachings and practices.

Inuit Tapiriit Kanatami is Inuktitut meaning Inuit are united in Canada. The organization represents all Inuit in the four regions that it recognizes as Inuit in Canada in nation-to-nation relations with the Canadian government. Similarly, the Nunatsiavut Inuit and NunatuKavut Inuit are in a state of translation as they may be experienced by some as interconnected, yet they are politically different. For instance, there are circumstances where direct descendants of Nunatsiavut beneficiaries are not recognized as beneficiaries. As described above, communities establish the criteria for self-determination and beneficiary recognition; these are critical elements of Indigenous sovereignty. However, it is possible for an individual to have an identity connection to a community, yet the community does not have a connection to the individual. In Canada, there is a rise in the number of persons who identify as Indigenous, as individuals are using genealogical tools to discover an ancestor as far back as 300 – 375 years ago to claim their identity (Leroux, 2019). This rise has been critiqued for the ways in which they “pose significant political problems for contemporary Indigenous claims to self-determination” (Gaudry & Leroux, 2017, p. 116). Gaudry & Leroux (2017) further differentiate these self-identity claims from postcontact Indigenous peoples such as the Métis Nation on the northern prairies or the NunatuKavut in Labrador, who emerged “*as a people*” (p. 116). Furthermore, a peoples such as NunatuKavut community members recognize their ancestral connections as Inuit identity; they have provincial recognition and are negotiating federal recognition, yet the Inuit Tapiriit Kanatami does not recognize them. This however may currently be in the process of negotiation, but I am not privy to any negotiations or renegotiations.



Figure 2.7. Inuit Regions of Canada (source: <https://www.itk.ca/about-canadian-inuit/#nunangat>)

Individual and collective identity

People do not enter organizational life with an immutable identity which they either uphold in an organic ‘pure’ form or which they collapse into whatever shape is dictated to them by powerful others. Identity is always relational (Tourish, Collinson & Barker, 2009, p. 377-378).

Spivak (1999) argues that in conceptualizing race, gender, or any identity for that matter, the terms are linguistically already imbued with essentialist ideas. Strategic essentialism is described as a way to play with and disrupt essentialist ideas; however, after great scrutiny, Spivak no longer argues this strategy (Grosz, 1985). According to Lee (2011), strategic essentialism presents as a double-edge sword because it “keeps alive the image of a homogeneous, static, and essential” (p. 265) culture. Narayan (1997) suggests that an approach to it is that knowledge and experience of a culture are linkages but not determinates. Identity, in a non-essentialist sense, is “neither stable, nor internally

homogenous” (Moya & Hames-Garcia, 2000, p. 3). “Postmodernists claim that it is an error to grant ontological and epistemological significance to identity categories” (Moya & Hames-Garcia, 2000, p. 4). In this sense, the postmodernist may argue that experience cannot provide knowledge, but that in some sense “it organizes the meaning of experience” (Lee, 2011, p. 266).

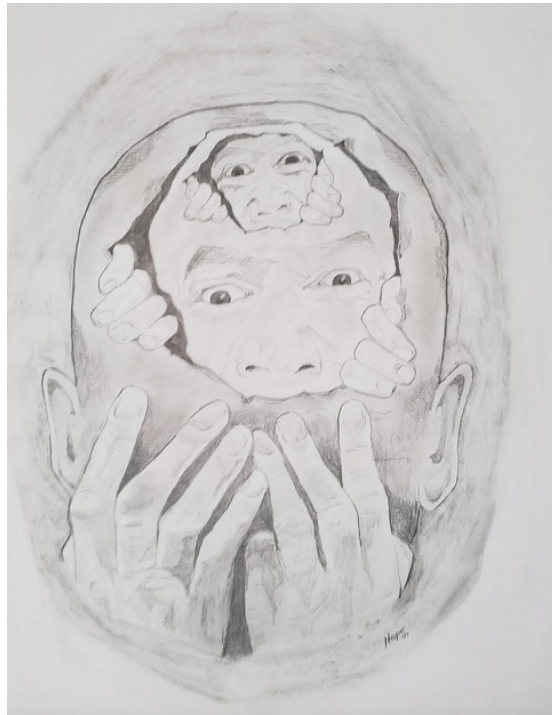


Figure 2.8. Fear (Artist: Uncle Earl Hope - with permission)

Identity politics may happen when identity is essentialized, categorized and stratified and identity trauma may happen when an individual or community is impacted by identity politics. These are painful processes (e.g. Figure 2.8) that are experienced by the individual and community; therefore, it is likely that knowledge will be silenced. According to Waitt (2010), this relates to Foucault’s ideas that to ignore the social, political and discursive circumstances in which ideas are produced, circulated, or maintained can silence different interpretations of the world.

Bhabha (1994) suggests that we must force the limits of the social to rediscover a sense of political and personal agency. In this manner, self-determination is a way of rediscovering personal and collective identity. In Labrador, Innu and Inuit communities self-determine who are their members and determine the criteria for membership. This is not to say that there are not colonial influencers on the ways in which the memberships are decided. Personal and collective identities are shaped through the ongoing processes of individual and collective renegotiations within the politicized context. Helms Mills, Thurlow & Mills (2010) suggest that individual and collective decisions are made in contexts, which include interlocking practices and images that affect the ways in which individuals think of the actors in a network. These powerful influences not only constrain ideas around possible actions, but also constrain interpretations (translations) of the experience (Hartt, 2019).

Identity politics and identity trauma

First, their own leadership contribution takes place against a backdrop of consistent public debate of cultural identities and Aboriginalities. Who is Aboriginal, how do we know and who decides? Most 'White' leaders never have to consider their cultural identity in this politicised context, but such public debate has profound consequences for the capacity of Indigenous leaders to speak for and make a contribution to Indigenous and non-Indigenous communities (Evans & Sinclair, 2016, 271).

Evans & Sinclair's (2016) find that individual identity practices of artist/leaders include contesting essentialisation, containing trauma, and creating spaces for belonging. Furthermore, they suggest that representing and performing their cultural identities is often necessary because of "the post-colonial context and its continuing impact" (p. 286). Forster, Palmer & Barnett (2016) share stories of their lived experiences as Māori women

and explain that by no means are they intending “to be essentialist, monolithic or stereotypical” (p. 339). Their desire is to “make heard the plurality and diversity of untold and often silenced stories of Māori women in leadership” (p. 339). Similarly, when I situate my identity as an Inuk woman, I also do not intend to present my experiences as a monolithic story; rather I would like to make heard the multiplicity and diversity of untold stories. In *Chapter 3*, when I will situate my identity as an Inuk woman, I do so while attempting not to essentialize my identity as legitimizing this work as an Indigenous perspective.

Essentialism refers to “the existence of fixed characteristics, given attributes, and ahistorical functions which limit the possibilities of change and thus social reorganization” (Grosz, 1990, p. 334). I spend a great deal of time in *Chapter 3* explaining my identity, but also contesting essentialism, containing trauma, and creating spaces for belonging. Lee (2011) explains that this process happens in a variety of circumstances “ranging from casual social contexts to professional settings” (p. 260). I recall many situations in my life where in both professional and social settings I was asked to explain my identity...generally the question was posed something like this “mmmmmm [pause with inquisitive look] what are you, anyway?” And then when I proceed to explain my identity, because I already know what is meant by the question, I may then be asked “mmmm but...[shorter pause] are you, you are, um, you are not 100% though right”? My racial identity has often been called into question because people want to categorize me, but do not quite know which box to put me in. Perhaps they do this so that they can better understand how to essentialize me and attribute to me the stereotypes, which they have gathered about my identity, or as a way of questioning my authenticity to

silence me (Lee, 2011). Nevertheless, Lee (2011) suggests “we should applaud incongruity in the embodiment of women of colour as challenges to colonialism and not use the opportunity to raise the question of authenticity” (p. 261). The reason offered here is in line with Narayan (1998) descriptions of the crisis of representation that this poses: are you representing yourself, are you attempting to represent others without their consent, and thirdly are you representing others with their explicit authorization. Furthermore, Narayan (1998) challenges whether any single representative can provide a complete and accurate representation of a culture considering the heterogeneity of culture.

Summary

The THEM DAYS story-net is filled with stories of the peoples of Labrador who are deeply connected to the cultures, places, and lands of Labrador. While I encountered some articles that were not written from these perspectives, I noted these in my journal and explored them only for the ways in which they informed the external network influences on the old ways and old days of Labrador. While reading the THEM DAYS story network, I only explored the adjacent and opposing influencers when I was attempting to better understand the social, political, and discursive forces that were and are shaping the voices of those who identify as Labradorians and peoples of Labrador.

As explained by Doris Saunders, *The Peoples of Labrador* call themselves Innu and Inuit. There are also families of settlers, who call Labrador home and who have long histories of connectedness to the lands. THEM DAYS talks about the old days and the old ways. When they speak of these, they are talking about ways of being (values-based),

knowing (story-based), relating (community-based), and doing (action-based). These ways are influenced by the interconnectivity of these cultures.

Cultures are experienced as interconnections. This dissertation accepts that cultures are in a state of flux while also accepting that individuals and communities are always in a state of consensual and collusive negotiation of their identity. THEM DAYS speaks of a Labradorian culture that is often characterized by the ways in which it respects Innu, Inuit and settler cultures and has developed from an interconnectedness of each of the cultures. That said, they also respect that each of the cultures are unique. THEM DAYS has attempted throughout its history to respect all of the cultures through the sharing of voices from within Labrador. This is not to position that these cultures are devoid of power dynamics, but to say that THEM DAYS attempts to respect each of the cultures. And so too, shall I!

In my description of my methodology (*Chapter 3*), I clearly attempt to represent myself, the researcher, as a multiplicity of identities. I also situate myself and my research within the context of the identity politics described in this chapter. Furthermore, I share that I do not seek to essentialize my findings to a theory of Labrador storytelling leadership, but that my findings are from my own learning journey. I have opted to tell my thoughts and feelings about leadership and leadership education having spent time in uncomfortable long loving contemplation with the THEM DAYS story network. This dissertation cannot and does not speak for other Inuit or Indigenous peoples. This is an exploration on how the THEM DAYS stories have shaped my perspectives on leadership and leadership education; furthermore, the stories have contributed greatly to the shaping of my ontology, epistemology, methodology, and axiology.

I do not interrogate the THEM DAYS stories critically, meaning I do not explore them for the ways in which power and politics are used inside the story network to influence relations between the cultures of Labrador. THEM DAYS values and centres the diversity of voices of Labrador. For this reason, my dissertation also values and centres the voices and stories of Labradorians to learn about leadership and leadership education. I do not explore them for the ways that power and politics are used to exploit Labrador, but do explore the ways in which the stories respond to these powers and the ways in which Labrador and Labradorians have been shaped by each of the unique and interconnected cultures inside the Labrador culture. This interconnectedness can be apparent through such things as clothing (e.g. amautik, kamik), traditional foods (e.g. puijik/seal), hunting traditions (e.g. seal hunting, salmon fishing), modes of transportation (e.g. Kamutik, Kimutsik/dog-team), place-names (e.g. Makkovik, Kaipokok), traditional tools (e.g. Naulak/harpoon, ulu/traditional knife), land-based ethics (e.g. minimal impact, taking only what you need), traditional medicines (e.g. Kulliak/Spruce gum), and other such ways of life. Gladstone & Pepion (2017) explain that traditional leadership in a Blackfoot context often included such things as “excellence in war, hunting, and ceremonial participation” (p. 575). In a Labrador context, the land and cultural ways such as those listed above (and more) offered insight into cultural influences. The stories reveal connections to and understandings of the distinct cultural boundaries and reveal the ways in which they are interconnected.

I describe my methodology more thoroughly in *Chapter 3*; however, there are other scholars who use similar approaches or call for more contemplative and compassion based research. I introduced Jean Bartunek’s (1999) work in *Chapter 1*. She describes

the “expression of contemplation as the “long loving look at the real, [and] sometimes what is real is not positive or beautiful” p. 1471. She also notes that contemplation is not a romanticizing process, but that contemplation can include the spectrums of hardships and joys. That said, she suggests that “the contemplation must end in compassion” (p. 1471). The THEM DAYS stories give voice to the many conflicts that arise as a result of identity and identity politics. I am not ignoring the influences of power, ideology, power relations, or regimes of meaning inside the network or between this network and adjacent and opposing networks, but situate them as forces influencing network enrollment, disenrollment and enactment. In my uncomfortable long loving readings of the THEM DAYS, I have seen the real: the hardships, poverty, racialized relations, exploitations, identity traumas, and politics; as well as, the joys, compassion, service, stewardship, caring, kindness, concern, respect and gratitude. I focus on how all of these influence views of leadership and leadership education.

kitsanik (Sadness): An Uncomfortable Long Loving Deeply Contemplative Multisensory Journey

Chapter 3 – Methodology

Introduction

Stories remind us of who we are and of our belonging. Stories hold within them knowledges while simultaneously signifying relationships. In oral traditions, stories can never be decontextualized from the teller. They are active agents within a relational world, pivotal in gaining insight into a phenomenon (Kovach, 2010, p. 94).

Since childhood, I have been fascinated with the lived and living stories of my ancestors. They helped me to better understand myself: who I wanted to be, what I wanted to do, how I relate to, and what I accept as knowledge. I acknowledge there are other scholars who have studied the storied nature of human life (e.g., Clandinin & Connelly, 2000; Connolly & Clandinin, 1990) and used autoethnographic methods (e.g., Chang, 2016; Ellis, Adams & Bochner, 2011), but I wanted my methodology to emerge from within the THEM DAYS story network. I wanted this dissertation to resemble the THEM DAYS magazines, but using my own voice to speak to the reader about my journey.

It was through the study of the THEM DAYS stories that I was able to understand how I was going to approach my study of the stories. Wilson (2008) discusses this process as a circular approach, one that is often required for Indigenous research. The story-act (Price, Hartt, Cole & Barnes, 2019) (Figure 3.1.) and story-net (Figure 3.2.) approaches are the methodology that I have employed for this dissertation. I spend the remainder of this chapter explaining the content and process of this approach. Story-act is an approach that centres story as Indigenous methodology (Archibald, 2008; Hulan &

Eigenbrod, 2008; King, 2003; Kovach, 2010; Wilson, 2008) and engages with actor-network theory (ANT) (Latour, 1993; Latour, 2005; Law & Hassard, 1999) and non-corporeal actants (NCA) (Hartt, 2013, 2019a) to trace the associations between stories, storytellers, story audiences, and the past, present and future collection of agencies in Labrador.

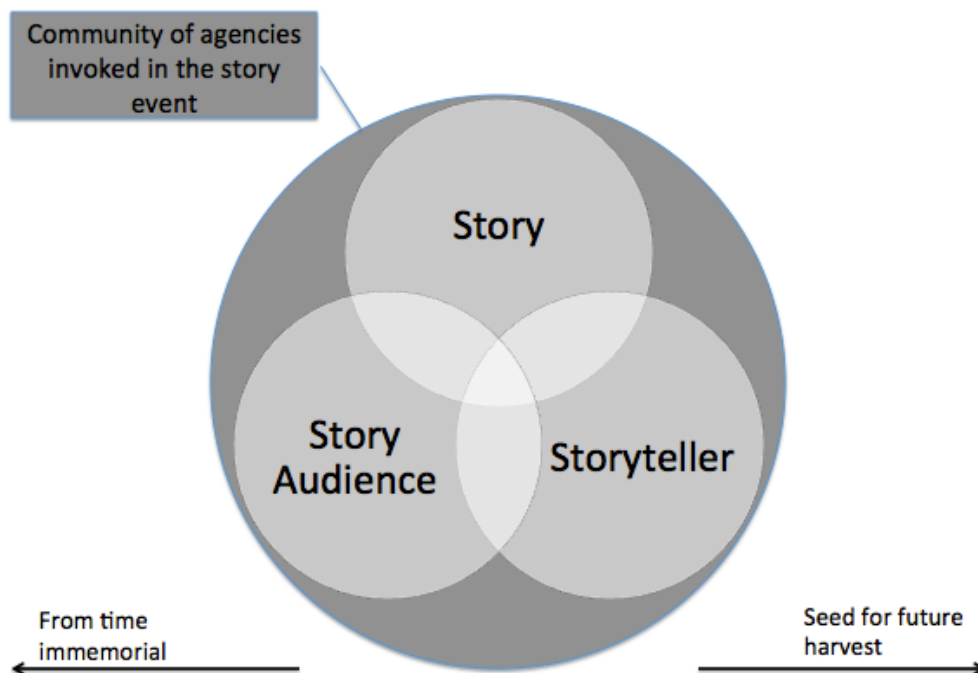


Figure 3.1. Meaning-making through the story-acts approach (from Price, Hartt, Cole & Barnes, 2019, p. 22)

Each individual story-act has an associated collection of agencies and can therefore be honoured on its own merit for all the wisdoms it has to offer. When there is a collection of stories, like the THEM DAYS network, I call this a story-net (Figure 3.2): thousands of stories are interconnected, all with individual and collective wisdoms. Each story-act is a lifetime of collected experiences from inter-generational influencers punctuated and represented in a moment through a story. One story is so complexly co-

created that it is deserving of deep respect and honour for the interconnected and intergenerational wisdoms and meaning making potential.



Figure 3.2. Connecting story-act to meaning making in a story-net

In reading a story, I attempt to remember that the words in this moment are the representation of so much more, so I construct a deep multisensory (heart, mind, body, and spirit) (Archibald, 2008) connectedness with each story as a way to respect and honour the intergenerational interactions. With the story-net approach, I see each of the story-acts as interconnected, woven together through complex interactions, and giving each story-act and their interconnectedness deep meaning potential.

The story of the community becomes a living and animate entity that is vitalized when it is nourished properly through the special attention given it by its tellers and those that listen to it. And, when a story finds that special circumstance or special person through which its message is fully received, it induces a direct and powerful understanding (Cajete, 2016, p. 368).

The story-net approach allows me to connect deeply with both individual and collective wisdoms through giving the teller; the audience; the story; and the past, present and future community of agencies special attention, where I attempt to fully receive a heart, mind,

body, and spirit understanding. I do not mine the stories; this network is not a resource from which I extract or appropriate wisdom. I do not conclude this dissertation with *the* Labrador storytelling leadership theory. I sit with the stories, I honour them, and I allow them to shape the way I relate to leadership and leadership education. Because I am part of each story-act, I cannot see myself as separate from or objective observer of the interconnectivity. This dissertation will offer my interpretation of *a*⁸ Labrador storytelling leadership and it will be strongly influenced by my identities and lived experiences. Stories are always connected to power, and it is important that we do not convert our singular story into the story of a group or nation (Adichie, 2009). Award-winning Nigerian author, Chimamanda Ngozi Adichie (2009) emphasizes the dangers of a singular story. Hence, it is critical for me to stress that my interpretation of leadership and leadership education in a Labrador storytelling tradition is my story, and cannot “sine qua non of a person, a group, or a nation” (Thomas & Stornaiuolo, 2016, p. 313). Therefore, in this chapter, as suggested by Wilson (2008), I situate the researcher and then my research.

According to Wilson (2008), “The first step in justifying a strategy of inquiry is to situate the research and the researcher terms of the epistemology (nature of thinking or thought), ontology (nature of reality), methodology (how knowledge is gained) and axiology (worth of knowledge) that will be used” (p. 35). This chapter respects an Indigenous traditional way of situating the researcher and research through a telling of

⁸ This telling of my lived experience is not THE telling. I have hundreds if not thousands of stories of my life. Furthermore, if I were to tell any one of these stories again, I may not tell it the same way each time. I may even tell the story differently in a verbal context and with family. The story may have similar structure and meaning, but it can change, and it does so without losing truth. Throughout this dissertation, I will often use “a” to denote multiple and plural truths.

several of my lived stories. After which, I will attempt to restory my lived experiences in terms of how they shape my ontology, epistemology, methodology and axiology.

I acknowledge that the following is a simplified description of the circular approach that has been taken in this study. I have attempted to explain it in a linear manner, yet these phases were much more dynamic, iterative, and oscillating.

Situating the researcher

Phase 1: Mapping the neurodecolonizing journey that includes eight plot points. While paddling⁹ through and around each of the plot points, I did so to properly prepare for the exploration of the THEM DAYS stories and to better understand an appropriate approach for this dissertation.

Situating the research

Phase 2: Mapping the territory is a description of the methodology that was used to take a deeper dive into the THEM DAYS story-network and come up with the five plot points that helped me to reach the three main research questions and numerous sub-questions about leadership in the Labrador collective.

Situating the Researcher

“There are no truths, Coyote,” I says. “Only stories” (King, 1993, p. 391)

I was recently guest speaking at a private school for a Grade 5 class on Arctic and Inuit cultures. I had spent most of that guest lecture answering questions about ethical hunting practices, the Inuktitut alphabet, reading Inuit stories, and showing my Inuit art

⁹ This analogy references my *Paddling two canoes* story (below) that I introduce and weave throughout in this chapter. My way of navigating the dissertation journey has often felt like padding two canoes, and the neurodecolonizing journey in many ways helped me to experience my oneness or wholeness.

and artefacts. So, when I was asked, “What is the most valuable thing you inherited?”, it felt somewhat out of context. So, I paused to think deeply for a moment and contemplate what was this student asking? I began to wonder was this a question about material inheritance and how do I answer this question? So many of these students were from wealthy families and I assumed this question was about material inheritance. I then left behind my thoughts on what the student meant and just answered the question from my heart. I said, “I come from humble beginnings; my family did not have much in the lines of ‘stuff’, but we have a very rich culture and an archive of stories. The most valuable things I have inherited from my ancestors are their stories, their values and their culture.”

Phase 1: Mapping my neurodecolonizing journey

In my coursework, I participated in a directed study on *Indigenous peoples and issues*. I was introduced to Tuhiwai Smith (1999) and her work on decolonizing methodology. Later, I was introduced to Dr. Michael Yellow Bird’s (2016) ideas on neurodecolonization and practicing Indigenous traditional ways of being as a process for decolonizing the mind. He suggests that neurodecolonization is a “contemplative practice” that “weakens the effects of colonialism, facilitates resistance, and creates opportunities to promote traditional practices” (p. 298).

I am so grateful to my Elders for sharing stories with me in person, but also for all of the Elders’ stories preserved, shared and protected through the THEM DAYS network. I am guided by these stories; they have led me to where I am today, and I have faith that they will continue to lead my heart, mind, body, and spirit (Archibald, 2008) throughout my life’s journey. Jo-Ann (Q’um Q’um Xiiem) Archibald suggests that “[s]tories have

the power to make our hearts, minds, bodies, and spirits work together...[and] only when our hearts, minds, bodies, and spirits work together do we truly have Indigenous education” (p. 12). Throughout the dissertation process, I spent a great deal of time working to nurture my holism. Holism is an Indigenous philosophy that respects the “interrelatedness between the intellectual, spiritual (metaphysical values and beliefs and the Creator), emotional, and physical (body and behaviour/action) realms to form a whole healthy person” (p. 11).

I began¹⁰ this chapter by situating the researcher through *my story* with this experience because I carry the stories of Labrador with me every day and they guide me in what I do, how I do it and why I do it. The first three plot points are about my multisensory reflexivity and sitting with my story uncomfortably in long loving deep contemplation. The five latter neurodecolonizing plot points are about storying the process that framed my study of the THEM DAYS stories, interrupted it, helped it evolve, and influenced how I interpreted the stories. These points are not linear in time; they are more similar to a map of a territory, so I will not be enumerating the plot points, rather I describe them like navigating the river. As ANT suggests, a part of mapping the territory is understanding that all points of departure are arbitrary. When canoeing, I paddle while attempting to avoid the rocks, I take time to play in the eddies, surf the waves, while

¹⁰ There really are many beginnings to this dissertation. The stories I share are not in chronological order. They are in thematic entanglements (Larbi, 2019), woven together intertwining my heart, mind, body, and spirit to the individual and collective wisdoms of the lands and the old days and old ways. Kimmerer (2013) writes, “It is an intertwining of science, spirit, and story-old stories and new ones that can be medicine for our broken relationship with earth, a pharmacopoeia of healing stories that allow us to imagine a different relationship, in which people and land are good medicine for each other” (p. XX). These stories are also part of my healing journey, and sharing them with you will help you to see how I have interpreted the stories and revealed the findings.

noticing the dangers (power and politics) all around me. Hartt (2019b) describes research like a dance; “the moves did not happen in the order reported, but the work is comprehensible by the reader via the shared illusion” (p. 70).

Plot Point: Paddling two canoes

I am a bi-racial Inuk woman. I was born in Happy Valley-Goose Bay, Labrador, but lived the vast majority of my life in an Acadian community in Mi'kma'ki (Nova Scotia). In this dissertation, I have explored stories of the old days and old ways in Labrador in an attempt to better understand storytelling leadership in this context. I have situated the leadership lessons within the story of my decolonization journey. Yes, Indigenous peoples are engaging in decolonization journeys (Waziyatawin & Yellow Bird, 2012); this process not only helps us to reconnect with our own spirits, our communities, lands, and cultures, but also helps us to attune to our individual and collective resilience and heal from intergenerational traumas. I have undertaken this project so that I can resume the hard work that comes with working toward social and environmental justice within the business system, and in particular within leadership and leadership education. I aspire to contribute insights to truth and reconciliation efforts in leadership and leadership education in the business context.

Throughout my life I have felt like I have been paddling two canoes. I have heard similar concepts, such as *walking in two worlds* (Julien, Wright & Zinni, 2009), *living in two worlds* (Stewart, Verbos, Birmingham, Black & Gladstone, 2017), and *two-eyed seeing* (Iwama, Marshall, Marshall & Bartlett, 2009). In Evans & Sinclair's (2016) work on identity, they state that Indigenous leaders often have *border-crossing* experiences,

where they learn to move between cultures, adapting their identities depending on the context.

Inuit in urban centres, live between two worlds, some have never visited or lived up north and only understand cultural traditions through relatives. Those that move to the south feel alienated and disconnected to their new environment. Twenty-five percent of the Inuit population lives in Canada's urban centres, (according to Stats Canada), and more migrate each year, for school and employment. They are carving out a place for themselves in cities across the country and redefining what it means to be an Inuk (Husain, 2020, para. 2).

Deetz (1996) explains that members of a dominant culture tend to ignore other cultures around them, while members of the less dominant cultures must learn both systems to survive. The metaphor of paddling two canoes has come to be useful in helping me to express the challenges I experienced when trying to navigate my way through a world where I did not always feel I belonged in. It came to be a way for me to reflect on the many ways I have both found and lost myself on the journey. Cajete (2016) says that a lifelong path of learning and profound transformations of the self, "bring anything but peace of mind, tranquility, and harmonious adaptation" (p. 369), because this dynamic creative process of exploring "self, and relationships to inner and outer entities" (p. 370) often requires a "tearing apart in order to create a new" (p. 370). In this sense, he suggests that harmony is only a temporary experience and then the transformations begin again as the people and circumstances change.

Growing up, I spent a great deal of time paddling; I learned a lot about the ways of the world through my connections to the land. I learned how to respect the power of the river. I learned to read the river, surf the eddies, channel from side to side, ride the waves, and even play in the powerful currents. I also learned how dangerous the river is and how to respect it. This perspective of a river being playful and dangerous is part of

my worldview. The same water never flows twice over the riverbed, yet we still call it one entity. I grew to realize the world in multiplicities and pluralities. Both of these concepts accept that any one entity may be understood in different ways, but multiplicity accepts that the differences are so complex between and among interpretations that they may not be resolved. Whereas plurality accepts that there are differences between interpretations, it also posits that a reconciliation of those differences may be possible between and among people and ideas (Deleuze & Parnet, 1987).



Figure 3.3. Paddling

The metaphor of padding two canoes is also a metaphor of finding balance and harmony in conflicting spaces, including inside myself. The journey of connecting heart, mind, body, and spirit is a difficult process and more so because I struggle with being *Inuk enough*. I am bi-racial. My mother is Inuk from Nunatsiavut, Labrador (Figure 3.4a is a photo of my mother (2nd row from the top, centre left) with many of her siblings) and my father is Caucasian from Mi'kma'ki¹¹ (New Brunswick) (Figure 3.4b is a photo of my

¹¹ Territorial Acknowledgement: I acknowledge that the colonial jurisdictions named New Brunswick, Nova Scotia, Prince Edward Island, the Gaspé Peninsula and parts of Newfoundland are in Mi'kma'ki; the unceded and ancestral territory of the Mi'kmaq.

Dad (left) with his mother and several siblings). This bi-racialized lived experience was often about figuring out where I fit in my worlds, I now explain that I am Inuk, and that I am bi-racial.



Figure 3.4. Family

In his 20's my father left his home and family to work in Labrador, where he met my mother. They started their family in Labrador where my brother and I were born and later moved to Mi'kma'ki (Nova Scotia). In Labrador, my father worked with the Canadian Coast Guard as an electronic technician. He missed hunting the white tail deer (there are none in Labrador). He had started hunting at the age of five and by the time he was twelve he was hunting white tail deer on his own. The love of hunting is something he inherited from his family. So my father asked for a transfer; it was August 1977 that we began our journey to live in Spring Haven, Nova Scotia (near Yarmouth in the Acadian municipality of Argyle). My Mom, my Dad, my brother, my auntie (Mom's sister), and I drove to Nova Scotia.

After my Papa (maternal Grandfather) passed away from a heart attack in 1978, my Grandmother moved with all of her younger children from Labrador to live next door to us. I have family in Labrador, Yarmouth and Halifax; I call Labrador, Yarmouth and Halifax home because home is *where my family are*.

I grew up in a French Acadian community where the language, religion, culture, and connections were strong. I knew I did not belong. I accepted that I did not belong in their religion and culture, but I was determined to learn their language because I was dedicated to learning and my early education was completely in French. I grew up knowing I was smart, but also that I was smart because I worked hard. I remember when my brother was first going to school; I was four. I so wanted to go to school with my brother. My mother told me that in order to go to school you had to be able to tie your shoes. I remember sitting on our living room stairs for hours until I could tie my shoes all on my own. When I was able to, I showed my mother and asked, "Now can I go?" I found out that learning to tie my shoes did not get me closer to starting school; her telling me that I needed to learn to tie my shoes did not make the year pass faster, nor did it propel the school system to change its rules. I was four and ready, but I still had to wait, which I sadly accepted.

When I finally got to school, a year later, I worked hard because I had to. My internal language was and is English and I processed all of my subjects from French to English and English to French until I reached Grade 9, when I began taking some courses in English. In school, I was always in a process of translating my lessons between these two languages. There were times I understood a concept better in French and other times I understood it better in English. Having these two languages and navigating them is a

part of my worldview. While it has been a very long time since I was immersed in a French speaking community, I still catch myself translating from French to English. There are times a word will only come to me in French and I will smile. A small piece of me is French, but not so much as to profess ancestral connections to the culture.

I admit I struggled much less with my bi-racial identity as a child, because I knew who I was, my parents raised us to respect all cultures, but I was much more deeply embedded in my mother's family unit and therein developed ways of knowing, being, relating, and doing and developed an identity that was much closer to my maternal lineage, the lands, and my Inuit culture (along with connections to my paternal lineage through the stories that my father shared with us). It was only later in childhood and beyond that my identity became challenged by social, political, and discursive forces. I remember being in grade 1, when my teacher brought me to stand in shame in front of the grade primary class to point out to them that they better not behave like me when they come to her class. I have a limited visual memory of the moment as I recall viscerally the experience of my chin dropping to my chest and the tears filling my eyes, blurring my vision. I had gone outside during recess and forgotten to tuck my pants into my rubber boots and my pants were *soiled* at the bottoms by the mud. I was confused, I was not afraid of the mud. In fact, at home, it was a great day when the rain had finished and we got to play in the mud. The mud puddles were like a nature made sandbox. We had so much fun playing in the mud. I recall making mud cakes with my sister and we would lay them out on the back deck to bake (dry out) like a cake. We decorated the cakes with grass and twigs. When we were done we would get sprayed off outside and jump in the bath, our clothes would be washed and nothing was ever *abnormal* about this way of

being connected to the land. But, standing in front of that grade primary class being scolded for my lack of consideration for my teacher's classroom and my *filthiness*, I can now look upon this and put a language to the feeling. I felt in that moment shame and subalterity¹² (Spivak, 1999).



Figure 3.5. Feeling like superheroes

Throughout my childhood years, I recall the stigma and shame I experienced on the basis of being an *other*: a non-Acadian in an Acadian community, a non-religious anglophone in a Catholic francophone school system, and an Indigenous girl in a white community. I would not lie if in some of those moments of pain, I had just wanted to be unnoticed and blend in, to feel like I belonged somewhere out there. I had always believed that that somewhere would be Labrador (and academia - but that does not fit in this story). One of the bigger moments for me happened after the Labrador Inuit Land Claims Settlement was signed in 2005. My mother, aunties and uncles, and Grandmother

¹² Subalterity: In postcolonial studies and critical theory, Spivak and Gramsci, use subaltern to refer to persons who are socially, culturally, politically, and geographically outside the hierarchy of power and therefore denied voice. They are *othered* and *subordinated*.

were accepted as Nunatsiavut beneficiaries, but I was not because I could not prove connection to the land and community. My only connection to the land and community until that point was through my family, and the land claims agreement specifically outlined that connections to community had to be established through non-familial ties. As an infant, my family moved from Labrador, so they were correct, I was unable to connect with the land and non-familial community. I only began to revisit Labrador as an adult and only began connecting with Inuit in the Maritimes recently. I however did decide to apply for membership to the Native Council of Nova Scotia. I was accepted there, and attended meetings and began feeling like I was part of an Indigenous community. I also decided to apply to the NunatuKavut Community Council, and also became accepted there. But, to hold the NunatuKavut membership, I had to relinquish any other provincial Indigenous memberships. So, I had to decide to maintain connections to my community in Labrador or to maintain connections to the community I built here. So, I gave up my Native Council of Nova Scotia membership.

It was not until I attended an Inuit Studies conference in 2016 in St. John's Newfoundland that I began to overhear the discourse around *real* and *fake* Inuit. Until that point, I had not encountered this conversation. Yet, I found out that the beneficiaries of the four Inuit regions (Nunatsiavut, Nunavik, Nunavut, and Inuvialuit) were *real* and the NunatuKavut members were not. I was standing there at this conference with *real* Inuit, when my identity trauma became very real to me. I went to the conference thinking I was going to finally go to a conference with people like me, and I left realizing I was socially, politically, and discursively *subaltern* (Spivak, 1999). I have never been cut so deeply than by this realization. My entire dissertation was put on hold after this for over a

year while I attempted to reconstruct my identity. I describe these moments as identity trauma. I was shaken and confused. I had grown up being different from all the children around me and accepting that that was because I belonged somewhere else. But, now, I come to find out maybe I belonged nowhere.

I began to pick myself back up again piece-by-piece. I found Pamela Palmater's (2011) *Beyond Blood: Rethinking Indigenous Identity*, Kim Anderson's (2016) *A Recognition of Being: Reconstructing Native Womanhood*, and Gerald Vizenor (1994). I found out that the survivance (Vizenor, 1994) of my identity as an Inuk woman would require me to both understand the social processes that were constructing me as subaltern, and those that allowed me to actively repudiate the "dominance, tragedy, and victimry" (Vizenor, 1994, p. 15). Vizenor (1994) explains that non-Indigenous language defines what it means to be Indigenous. Each of these authors helped me to reconstruct my identity as an Inuk woman and helped me to find courage to reach out to the Inuit community in the Maritimes to regain my sense of belongingness. I probably should have been angry that my Inuit identity is (or Indigenous identities are) so politicized, but I actually felt a deep sense of sadness, shame and guilt. I should be able to stand tall and say, this is who I am, who my mother is, who my maternal Grandfather was, who my maternal Grandmother is, and my maternal Great Grandparents, maternal Great Great Grandparents, and so on...but the politics of identity have made it such that Indigenous peoples must engage in contesting essentialism, containing trauma, and creating spaces for belonging (Evans & Sinclair, 2016).

[I]t is important that we as Indigenous Peoples view ourselves as dynamic and ever evolving. Ultimately, it is a question of balance. It is important that we understand and be able to apply Western styles of leadership, but this must be balanced with a conscious application of our traditional views of leadership where

and when appropriate. Contemporary Indigenous leaders must be able to apply a bicultural approach to their work, i.e. being informed simultaneously by both world views (Cajete, 2016, p. 375).

My interpretation of my self and my identity is affected not just by my internal representation, but also by the perceptions of other networks about my self and identity. It is dynamic and ever evolving, and I am doing my best to find balance. I paddle many canoes. I was ready for school before I could tie my shoes and I was ready for school before I turned five and I was ready for school before the school system said I was ready. I do not speak Inuktitut, but I am Inuk. I learned French in an Acadian school system, but I am not Acadian. I struggle with being *Inuk enough*, but I know I am Inuk. I am a Labradorian, but I do not live in Labrador. These and other identity politics have shaped my struggle.

Plot Point: The love of Labrador

My love of Labrador is a facet of my being that impacts and influences me as a researcher. When we left Labrador, my mother helped us to maintain connections to Labrador through family, stories and THEM DAYS.

My first trip as an adult back to Labrador was in October 2014 when one of my dear aunties passed away after a very short fight with cancer, but a long painful battle with illness. She had been ill since she was a young child. Even though she had lived with us near Yarmouth, our family returned to Labrador to mourn our loss and to return her body to rest eternally as part of her lands. During that trip, I also wanted to journey to

the Muskrat Falls Hydroelectric¹³ construction site to visit the falls in its glory so that I would have a memory of it in my heart. My mother very much wanted to go with us to the falls to say goodbye to the spots along the river where she recalled as a child resting after a paddle with her parents, but it was a challenging hike. So, she asked me to say goodbye for her too as she knew I was going to say goodbye for myself. For her, the next best thing to saying goodbye herself was to have one of her children pay their respects for her. This was meaningful to her and meaningful to me. I shared that moment with her because I was there for both of us and while I stood overlooking the river with my father and two uncles, I remembered the story she told me. She told me where to stand; she gave me clear directions where to stop and where to look and where to remember her story. She remembered being there with her parents and stopping on the shore as a rest spot before a portage around the falls. For her that spot was one of the places where she could remember looking up to her father from her childhood heart. Her father passed away on August 4, 1978, when she was only 28 years old. She was already mother to two and she was pregnant with my sister. She could not be by her father's side when he passed because we were already living in Nova Scotia and she was too far progressed in her pregnancy to fly. When I watch my mother speak about her childhood and the admiration for her father, I see she remembers all the love. I have had conversations with

¹³ In 2013, Nalcor Energy, a crown corporation, started a hydroelectric project development on the Churchill River at the Muskrat Falls site in Labrador. They also have plans for a development at the Gull Island Falls sites along with a subsea transmission link from Labrador to Newfoundland and another from Newfoundland to Nova Scotia. Despite the existing Upper Churchill Fall hydroelectric site, which primarily services Québec and Eastern United States, Muskrat Falls is nearing completion. The upstream flooding from this hydroelectric project alters Indigenous ways of life; the dam infrastructure is on quick clay so down stream communities may be at risk of emergency evacuation, and the downstream ecosystem experiences methylmercury contamination.

so many of my aunts and uncles and they all have the same look on their face when they speak of Papa. He was a trapper, a loving father and husband, a fiercely competitive card player, a caring friend, and he was their protector. Generations of connections to the river are told through story. When she told me the story of the rest spot on the river, it brought her not just back to that place, but also back to the times she spent with her parents on the land. This connection was more than a memory aid. My presence in that place, and her presence in that place, allowed for a transplanar connection (Gladstone, 2015)¹⁴ between my mother, her father and me, so that we could all honour the falls and the river. This experience can similarly be understood through Mitzi Wall's first seal hunt story as described in Price, Hartt, Wall, Baker & Williams (2019) when she says "I looked up into the skies and thought Daddy would be proud of me now" (p. 89).



Figure 3.6. Aunt Mitzi and her first seal harvest

In that moment when she harvested her first seal, she was able to connect deeply to her father, my Grandfather, in a way that was more than her remembering of him. In

¹⁴ Transplanar wisdom has existed in many Indigenous cultures since time immemorial as a way of connecting between physical and metaphysical; temporal and spacial; organic and inorganic; and narrative and antenarrative planes (Gladstone, 2015).

that moment, he was able to be there with her because she was performing the traditional hunt in a way so as to bring them together in ceremony. And in the moment of her telling me her story, I felt his presence too, just as I felt my mother and Grandfather's presence at the Muskrat Falls when I said my goodbyes.

These stories that tell of, and come from, Labrador are part of my worldview. The actions of one can affect the many (spirit and bodied, past, present, and future). This represents a ruptured temporal continuity, "we are the living stories, we contribute to stories that began long before we entered into them, and we will exit our particular scenes within these stories well before our participation fully evolves these stories into richer experiences" (Gladstone, 2014, p. 220). Deleuze and Guattari (1987) consider time as fluid. In this dissertation, I consider both time and place as fluid or like the river. Time is always present, but it is also past and future. Remembering back to the paddling two canoes story, I spoke about the river and how we call it a river (an entity), but it is never the same water flowing over the riverbed, and it is never the same riverbed under the water. Time is complex and interconnected, but can also be ruptured through the actions of actors or networks because the impact of history is active (Hartt & Peters, 2016).

In an Indigenous worldview, "place transcends simply occupying a specific spot in the world; rather it is transplanar, an understanding and appreciation of a dynamic sense of place" (Gladstone, 2014, p. 217). As an example, I have been distanced from the land of my ancestors since shortly after my birth, but still I maintain a strong connection to the land. This connection is not only intellectual and physical, but also emotional and spiritual. These connections are not still; rather, they are active and perhaps intergenerational. Again, the concept of intergenerational is not just human-to-human,

but non-human to non-human: place, planes, ideas, and stories have intergenerational connections. The universe is living (Deloria, 1999). We must respect all of life, organic and inorganic, animate and inanimate (Gladstone, 2014). We are all relations.

Presence in a place and time can be a way of connecting and invoking the ancestors. Sacred places can perhaps be better understood through these quantum connections. A place can be sacred because it allows for connections to other spiritual planes and times. We can just as easily connect to future generations as we do past generations, my story of connecting with my mother and Grandfather at Muskrat Falls, the past is invoked and the future is very much present as well. I can say goodbye because my child will never see the glory of the falls and not be able to travel time and planes with me to our ancestors through the stories of their sacred places. I have been and continue to be very angry over the Muskrat Falls hydroelectric development. As was mentioned in Price, Hartt, Cole & Barnes (2019) there has been a strong resistance to the development of this project. Climate change discourse recognizes that fossil fuel energy dependence has to change on a global scale. Climate change disproportionately affects Indigenous peoples and the solutions to climate change (such as Muskrat Falls) are also disproportionately affecting Indigenous peoples (Price et al., 2009).

Plot Point: Learning to honour my wholeness

To grasp the complexity of this learning journey, I must weave together several stories. I must tell you a little more about my Great Grandmother, Elizabeth Goudie, whom I introduced you to in *Chapter 2*. I must tell you about the birth of my son, and I must tell you about my spiritual guide, Suzanne (Suz) Morley.

Great Grandmother wrote her story *Woman of Labrador* and published its first edition in 1973. She wrote about living life in Labrador in the years before Confederation. She was born on April 20, 1902 and died in 1982. She used to say she lived two lives, the first in the old ways and the second in a modernizing Labrador. She feared her grand children would never know the old ways, so she decided to share them in her memoirs. In her 80 years, she witnessed great changes in the Labrador ways of life. Her way of storytelling was personal; she opened up her life for the past, present, and future generations of Labrador. She has always been a presence for me and not just through the words she wrote in her book, which I have taken the time to read dozens of times throughout my life, but also she speaks to me from the spirit world. She guides me in ways that I do not understand. For most of my life, I would not have believed this statement, as I have not considered myself to be a religious or spiritual person. But, I came into an understanding of spirituality, for which I did not require a religion, when I came to know my mother's cousin, Suz. In me, coming to know my Great Grandmother is interconnected with my coming to know my spirituality and coming to know my spirituality is interconnected with my coming to know Suz, which is all interconnected with the birth of my son.

At times, Suz felt to me like an auntie, at other times she was more like a friend, a guide, and a teacher. Suz was a spiritual healer. She helped me to let go of many of the knowledges she said my body was rejecting.

Divisions between the professional, manifested in rationalist and objective activity and the personal, characterized by the subjectivities of emotions and spiritual values...have been embedded in assumptions about working life since the seventeenth and eighteenth centuries (Crossman, 2011, p. 556).

Suz taught me about her beliefs in the connections between our hearts, minds, bodies, and spirits, and how (dis)ease manifests from the (dis)connections between these. She helped me to uncouple my angst by honouring my wholeness. I am heart, mind, body, and spirit. Until that point, my socialization had trained me to privilege my physical and mental selves, very similarly to how Crossman (2011) describes the professional and the personal. I had been struggling with my emotions and wanting to get rid of all of my feelings of pain. I just wanted the pain to go away. What I ended up learning was that the way I had learned to manage my emotions was to numb the pain, but numbing the pain came at the cost to also numbing the joy. Something I could no longer do now that my beautiful baby boy joined me in life. I had all the love in the world inside of me, and that opened up the window to my pain. I had to learn to live with the fear and pain that came with loving my child so deeply. This was overwhelmingly terrifying. I loved this boy so much that I feared he would experience the kinds of pains that I had endured in my life and I did not know how to truly live knowing that. So, I refused to let him leave my side. He did not have babysitters; I did not go anywhere or do anything without him except when I went to work. Going to work was not easy; it was necessary. I had to leave him, so he went to daycare at the Giant Steps Children Centre. I knew he was in the loving care of two amazing early childhood education providers, yet it was still terrifying to be away from him.

Holst (1997) suggests that a global pre-eminence of cognition, science, colonialism, consumerism, and pragmatism are thought to be influential in the ways we privilege rationalist perspectives in business. Giddens (1984, 1987) argues that

organizations separation of work from home is a notion of modernity to subtly construct discipline, collaboration, and compliance in the capitalist society.

When my son was born, I was unable to ignore the pain that came with the separation of work from home. I was deeply feeling this rupturing and Suz was trained to notice these struggles. She taught me that I am but one person, and I had to find a way to honour my wholeness wherever I am. She taught me about my energy and my life force, and she taught me that I was, am, and forever will be love and light. She taught me to go to the trees, the rocks, and the soil when I needed them. She said “hug the trees they will offer comfort; bring the rocks close to your heart, they will bring you strength, and put your hands in the soil, it will ground your energy so that your spirit can heal”. I remember one particular weekend of learning so vividly. It was just the two of us. She shared with me, she fed me, she taught me, she walked with me hand in hand to the beach and she helped me. I will never forget. I felt like a child again learning how to be comfortable in my own spirit. Suz passed away recently, but her last words to me were “have a grand life my beautiful lady...love and light to you always baby girl” (in conversation, May 14, 2018). She did not know she would soon enter the spirit world, but I believe that she is still with me and I believe she, like Great Grandmother, my son and all of my ancestors bodied and spirited, is still guiding me on my journey. Sussana Sussanautuk ikKaumajavut nallinivullu ikumagijavut (indirect translation from Inuttitut to English: Suz is, was, and ever will be, love and light!).¹⁵

¹⁵ When I was asked to speak at Suz’s funeral, I was asked to bring a traditional Inuit lesson that shared a personal message about Suz’s spirituality. I asked an Inuttitut language keeper to help me with a translation. He shared with me that the words I wanted to speak could not be directly translated from English to Inuttitut because of the subject-verb relationship. Inuttitut is an action-based language. In many ways, this helped me to

Back to Great Grandmother; I am inspired by the words she left in her memoirs: “I hope the people of Labrador will take a stand for themselves, for there is no excuse now that they have a chance to get an education” (Goudie, 1973, p. 196). I did not know my Great Grandmother in the sense that I have never sat with her to tea, or walked with her on the Labrador, but I know her through the stories she documented and shared. She called for Labradorians to get an education and to take a stand for Labrador. This dissertation process and my education (on the land, in the stories, and in the academy) are my way of honouring her, my son, my parents, my siblings, my aunties, my uncles, my fellow Labradorians, and my lands. I have been given a gift and it is my responsibility to make meaning of the gift. This life of academia is my way of enacting her call. Faircloth (2017) also describes her professional life in academia as a way

to give back to those who make this life possible, by remaining in the academic trenches, and working to ensure that this place and space, hears and sees the work of Indigenous scholars and recognizes our rightful place within the academy... In effect, my primary responsibility is not to the academy, but to past and future generations of Indigenous people, whose work is vital to ensuring that our elders’ visions of truly self-determined education and life ways are not forgotten or forsaken (p. 408).

Now that I am able to experience my spirituality, I am able to continue to explore my Great Grandmother’s influence on me as part of my past, present, and future. Once I was able to experience my wholeness, I was also able to realize Great Grandmother is still a wholeness and I can still ask her for guidance. I asked her for guidance throughout the dissertation journey, especially regarding my axiological angst.

better understand why I had been asking the actor-network theorists questions about the role of actions in the theory. Suz’s believes (believed) that she, and we, would always be present as both love and light. She always said goodbye with these words.

Plot Point: Reading Indigenous Methodology

Many of the ontological, epistemological and methodological answers began to reveal themselves through reading Indigenous methodology (i.e. Archibald, 2008; Blaser, 2010; Hulan & Eigenbrod, 2008; Kovach, 2010; Tuhiwai Smith, 1999; Weir & Wuttunee, 2004; Wilson, 2008).

In my Bachelor of Commerce degree, my Master of Business Administration degree and in my PhD in Business Administration (Management), but even more so when I worked in management, I felt a little like an outsider. In all of these spaces, I have felt the ontological angst that resides between the worldviews from my Indigenous and non-Indigenous teachings. I always felt like I had to choke some of my beingness to exist in spaces, places, and time. I have a need to get to what Great Grandmother called “a deep peace within that helps to make all its hard work easier to take” (Goudie, 1973, p. 196).

My PhD program is a multiparadigmatic program. Prior to starting the PhD program, I had not been introduced to ontology, epistemology, methodology, or paradigms. My previous education had introduced me to a variety of organizational theories, but none in Indigenous ways of knowing. All I knew at this point was that I wanted to bring Indigenous knowledges into organizational spaces, quite likely out of a need to bring my worlds together. I imagined a work and education world where I could be my whole self: heart, mind, body, and spirit connected to family, community, culture, and lands.

Through my coursework on non-Indigenous ontologies, epistemologies, methodologies, and paradigms, I found myself drawn into the actor-network theory (ANT) world. Something methodological inside this approach fit within my worldview.

I like that it decentres human agency and accepts the multiplicity and plurality of truths (Latour, 2005). Acknowledging the agency of non-human actants left space for the land, sea, ice, and animals to be equal influencers in the shaping of the network. I had read *Reassembling the social* (Latour, 2005); *We have never been modern* (Latour, 1993), and *Actor network theory and after* (Law & Hassard, 1999) as part of my coursework, when I decided to work on a collaboration to explore whether ANT, but in particular non-corporeal actants (NCA), could help me to develop an approach to studying Indigenous stories.

Beyond the concepts of non-human agency, I also liked how Latour spoke about *libido sciendi*¹⁶. I interpreted this to mean that an ANT approach to understanding the social asked researchers to accept the humility of their presence within the research process and to accept that the researcher is already always¹⁷ part of the research project, but should not make themselves and their frame the whole of the project. I have talked a lot about myself in this dissertation, but similar to a story shared in *Chapter 1* about Snowguard, the Inuk Marvel Comic superhero, my intentions in telling my story is in the hopes that some of the greater things come through in the storytelling. Most specifically, in revealing my worldview, I am able to make transparent to the audience how this dissertation journey has lead me to the findings as described in *Chapter 5*, and how they helped shape the discussion and implications in *Chapters 6* and *7*.

¹⁶ Libido sciendi: The love of knowledge, or the desire to acquire knowledge, rather than the love of seeing oneself as the master of knowledge.

¹⁷ Already always: In *We have never been modern*, Latour explains that already always represents the blending of the past, present, and future – or the pre-modern, modern, and post-modern eras. Pre/post-modern, with hyphens, represents temporality rather than the philosophical approach.

Furthermore, I saw conversations within NCA theory (Hartt, 2013) on spatio-temporality and meta-physical influencers that helped to create space within ANT for the exploration of intergenerational transference of knowledge, resilience, trauma, spirituality, values, wisdoms, meanings, and hardships. I called this complex network a holistic social of corporeal and non-corporeal, silent and silences, past, present, and future voices (Price, Hartt, Cole & Barnes, 2019). Story-act leaned on ANT and NCA to recognize the association of tensions (social, political, natural, and discursive forces), but specifically in a place-bound localized network where there exists multiple competing Indigenous and non-Indigenous views of the social. The holistic social is the network of interconnectivities, even those forces which it stands against, in a localized place, space, and time and reach across planes (Gladstone, 2014; 2015). These approaches to mapping the social and natural associations also allowed me to reflect more deeply on *The love of Labrador* story shared earlier in this chapter for space, time, and plane (transplanar) connections to homelands despite having lived nearly all of my life geographically disconnected from my lands.

My lands are part of my blood memory. In *Indigenous Knowledges in Global Contexts: Multiple Readings of our World*, Leilani Holmes writes about her lessons from her Hawaiian *kupuna* (Elders) on heart knowledge, blood memory, and voices of the land. She says,

[a]s I listened to the *kupuna*, it seemed as if through them, knowledge lodged in the heart of the listener, memory flowed through blood lines, and the land was given voice and agency (Holmes, 2000, p. 40).

My family had shared with me the stories of Labrador, all of my life. That knowledge was lodged in my heart and flowed through my blood. These all fit within my worldview,

and while I did not yet have a full understanding of this worldview, there was a foundation within the actor-network approach to map the territory¹⁸ from within the THEM DAYS story network and through readings of Indigenous methodologies.

In my first phase of reading the THEM DAYS stories, I read 158 stories, mapping the territory, searching for a way to explore the THEM DAYS stories without experiencing an axiological angst. In reading *Research as Ceremony*, Wilson (2008), I was introduced to a new “ology”, axiology. I had only ever known this by way of ethics – research ethics, ethics in business and as a deep peace within my being. Wilson (2008) describes axiology as “the ethics or morals that guide the search for knowledge and judge which information is worthy of searching for” (p. 34). I wanted to honour the stories without appropriating or mining the stories. I did not want to *use*¹⁹ the stories in any way that they were not intended, and so I struggled with what I called my axiological angst. How do I honour the THEM DAYS story network? I confess I struggle greatly with my generalized anxiety disorder, which often feels like Figure 3.7, so this experiencing of angst was not a new feeling. I do not ignore my angst; I sit uncomfortably in it for however long I need to in order to bring meaning to the experience. Viktor Frankl (1985) explained in *Man’s Search for Meaning* that suffering without meaning is despair. I had faith that this particular axiological angst would not be without meaning, but finding it would take me time.

¹⁸ Mapping the territory is important in a Latourian sense, as Latour (2005) specifically in *Reassembling the Social*, states that the map is not the territory, but that we can attempt to map the associations within the territory to gain a better understanding of what is holding the associations together.

¹⁹ I do not like the word use. This word represents extraction, and in many regards this word can denote a lack of consent.



Figure 3.7. *Healing takes time* (source: <https://www.thedepressionproject.com/whatwedo>)

I needed to sit uncomfortably with the angst and then allow the THEM DAYS stories to reveal a respectful channel through what felt like powerful rapids of hypersensitive self-criticism. To do this I had to acknowledge where the angst was coming from and remember that healing takes time. Here is that story of how I untangled my anxiety from my axiological angst. In 2015, I began co-authoring a book chapter. I was very excited and eager to write about a beautiful story that I had read. I desperately wanted to restory it; for me, this was a way that I could participate in the insurgence of Indigenous worldviews in academia. Since, mobilizing knowledge is an important part of the academic journey, I found myself collaborating with other scholars to showcase the beauty of this story. I had found this wonderful lived story in a THEM DAYS magazines and I wanted to honour it. I felt a deep peace with this and still do. But throughout the process, I felt an angst. I explored it and tried to unsettle it, yet this axiological angst still gripped me. My mind kept coming back to this thought, “I want permission to write about this story”. The more I looked into research protocol; I kept coming back to the same answer. I was told that because the stories were secondary data found in the public

sphere, normal citation protocols were appropriate. So, I went forward and co-authored the book chapter using normal citation protocols. This still rested poorly with me and when the time came to do my dissertation, this angst had occupied even more space in my heart, mind, body, and spirit. I realized I would have to deal with this axiological angst before I would be fully able to realize the methodology of this dissertation. This thought did not leave my mind, so as I paddled along the rapids I was forever reminded that I had to find the wisdoms within the stories that could guide me to the answers. This question held space on my journey, so this question and this angst was a spark that guided me to mapping the territory of this neurodecolonizing journey.

Plot Point: Having tea with the stories

My preliminary readings of 158 stories from the THEM DAYS magazines helped me find an organizational theory and a methodology for examining the stories. I sat with the stories, breathed in their scent, and I imagined myself having tea with the amazing storytellers. I also visited the THEM DAYS archive in Happy Valley-Goose Bay, Labrador and spent time reading in the archives. I wanted to allow the stories to help me figure out my methodological approach to this dissertation.

I had just finished reading, *Wayfinding Leadership: Ground-Breaking Wisdom for Developing Leaders* while preparing to teach a leadership workshop in Iqaluit, Nunavut. I was exploring both Indigenous and non-Indigenous ways of understanding leadership (these are explored more fully in *Chapter 4 - Literature Review*), while also weaving in and out of the THEM DAYS stories. Since I was reading the THEM DAYS stories at the same time as preparing for the workshop, I began to see a link between leadership,

leadership education and the THEM DAYS story network. More importantly however, the preliminary readings became part of the journey of finding how to both approach the study and honour my ancestors. Storytellers explained that they shared their stories so as to pass down knowledge to the younger generations. They realized that many of the older generations are now gone, so the THEM DAYS magazine could be a way to preserve, promote and protect the stories so that future generations could have them (THEM DAYS, 2020). I knew it was important to me to employ an approach that deeply respected their intentions, meaning the reading of the stories could not just be a research exercise, it had to be a way of honouring the story network.

Plot Point: Spending time on the land

I visited Labrador in October 2014, July 2016 and February 2017. Despite the various stories behind each of these visits, the common theme amongst all of them was the time spent “going out onto the lands” with my son, Aunt Mitzi, Uncle Kevin, and Uncle Bruce. Connecting with my ancestral lands, in this way, I began to truly know, within my own being, what Great Grandmother meant by “I am very proud of my country Labrador. That name goes very deep within my being, the beauty of its rivers and lakes and the beautiful green forests and the hills and the great white Mealy Mountains” (Goudie, 1973, p. 196).



Figure 3.8. Jack and I spending time on the land with Aunt Mitzi and Uncle Kev

I felt another form of wholeness within myself when my son and I visited Labrador and while we sat on the ice with Aunt Mitzi ice fishing on Lake Mulligan overlooking the Mokami²⁰ and thinking about how many times my Mom had told me that she had never seen a more beautiful sight than the northern lights dancing over the Mokami Mountains. I again felt like my view of my wholeness shifted from heart, mind, body, and spirit to also being interconnected with family and the lands; in that they were, are, and forever will be me (*or I*). A Meadian sense of I and Me may be present here:

Mead's conception of the self is akin to flowing lava, whose outer layer hardens as it cools but only momentarily, before the molten inner core propels it forward into a new state of being. The "Me" is our relatively stable "cool" crust and the "I" is our ever-emerging and novel phase of our self that is in perpetual motion, forever shaping and being shaped by the "Me" (Jones, 2019, p. 560).²¹

Plot Point: Building community

In October 2016, I was contacted by some of my Elders, my Auntie Marge Goudie on behalf of the Labrador Land Protectors, and they asked me to help them coordinate a

²⁰ Mokami is a mountain as part of the Mealy Mountain range. It overlooks Lake Melville.

²¹ This metaphor of human in the likeness of nature is beautiful.

#MakeMuskratRight event in Halifax. I connected with fellow Labradorians living in Halifax who were also interested in engaging Halifax in the Make Muskrat Right movement. At this event, I met many Labradorians living in Halifax. It was the first time I really knew we were so present here. I began to connect on social media with Labradorians living in the Maritimes. Then, when some fellow Inuit formed Atelihai (Welcome) Inuit to support Inuit in the Maritimes, I quickly joined this social media group. This group is now more formally structured as a community group, and we have just celebrated (Spring 2020) our first full year of official existence. Through the efforts of this group, I have been able to participate in Inutittut language classes, crafting classes, gatherings, drum lessons, ceremonies, and storytelling events with fellow Inuit living in the Maritimes. I have also become involved in the community group as a member of the Board of Directors.

As explained in *Chapter 2*, community connection was something that I had been missing since I left my family in 1993 to attend university in Halifax. Until that point in my life, I had always had a very large family around me. My maternal Grandparents had 16 children (six who have passed away: two as babies, two from cancer, one from diabetes, and one who was murdered). My Grandmother made permanent residence in Mi'kma'ki, next door to us in Springhaven, shortly after my Papa's death and Uncle Leo's murder. The youngest moved with her and the others visited or made temporary residence throughout my youth. I had been surrounded by Labradorians despite living in South West, Nova Scotia. From 1993 to 2016, I was without community, and finding the Atelihai Inuit community filled a very large hole in my spirit. It feels good to be a part of community, and to be giving in service to my community through my volunteer work on

the Board. Many of the identity wounds that I experienced from realizing that the federally recognized generations of Inuit in my family would end with my mother's generation, began to heal. I no longer wanted or needed federal recognition, because I had a community with whom I could celebrate our culture.

Plot Point: Research Advisory Group

Margaret Kovach (2016) explained in a workshop entitled *Bringing an Indigenous Sensibility into the Classroom* held at Dalhousie University that she recommends when conducting Indigenous scholarship, that researchers should find a research advisory group from members of the community to advise on the direction of the study. These are not interview participants nor are they dissertation committee members. This led me to the formation of my Research Advisory Group.

I chose to talk to traditional knowledge holders, leaders in my community, Elders and youth, Indigenous academics, land and culture protectors, and respected Aunties and Uncles. They have advised this dissertation and research process to make recommendations on the cultural appropriateness related to the following two axiological questions that were causing me great angst:

1. I wanted to decide how to isolate, or whether to isolate, Labrador Inuit from within the THEM DAYS story-network: This became the focus of *Chapter 2*. As you know, I decided to hear the voices from all Labradorians who told stories from the perspective of ecological and cultural embeddedness.

2. I wanted to know how to study stories where I had not garnered explicit permissions from the storytellers themselves: This became the focus of this chapter, and will be further explained in *Chapter 5*.

In talking to my Research Advisory Group and fuelled with the knowledge from my decolonization process, I knew I had enough support and advice to move forward with Phase 2, which was to identify the research questions within the areas of leadership and leadership education particularly within the context of the THEM DAYS storytelling network.

Situating the Research

Restorying is a dynamic form of storytelling that revisits and recuperates in order to restore (Voyageur, Brearley & Calliou, 2014, p.4).

Throughout the thesis process, as I have shared above, I have taken an approach that emerged somewhat out of a desire to incorporate methodological rigour and partially out of an angst to find from within a way to honour my cultural identity. I have found that an iterative process of visiting and revisiting, storying and restorying, focusing and refocusing has been necessary to deconstruct the ontological conflicts (Blaser, 2013) that I have experienced throughout my lived experience and to deconstruct the axiological conflicts that have surfaced through this dissertation process. Despite great efforts, my goal of achieving an internal sense of peace and harmony has not been fully realized. It has been realized enough to acknowledge my readiness to produce this work, but not enough to allow me to set aside ongoing multisensory reflexivity (Bartunek, 2019;

Cunliffe, 2003; Holland, 1999; Paterson & Glass, 2020). Primarily, this angst emerges from a deep desire to be respectful and honour my ancestors.

I could have chosen to mine the THEM DAYS stories for themes of leadership and this would have been viewed in many research circles as a rigorous strategy of inquiry. However, axiologically, these stories were published to share with future generations of Labradorians in helping them to maintain a connection with the early days and early ways. I do not mine the stories; I attempt to restory them as part of my journey. The storytellers are enriching my life with their lived experiences and they allow me to experience my curiosities about Labrador storytelling leadership in a way that may somewhat resemble autoethnography. Chang (2016) explains that autoethnography is “a research method that utilizes the researchers’ autobiographical data to analyze and interpret their cultural assumptions” (p. 9). I am connecting more deeply with my fellow Labradorians to both decolonize my heart, mind, body, and spirit and to connect more deeply with my land and culture. I use a *thoughts and feelings* journal throughout the process of connecting with the THEM DAYS story network to better understand leadership and leadership education within the cultural context of Labrador. So, I will not share with you quotations from within the stories; for that you will have to visit the THEM DAYS story network yourself. This network of heartfelt stories is, in my humble opinion, worthy of the title of *THEM DAYS Journal*. In the right hands, each story-act can be valued equal to a publication in a Tier 1 academic journal.

After plotting my neurodecolonizing journey (an ongoing journey), I finally felt ready to go back into the academic literature to visit and revisit the Indigenous and non-Indigenous literature on both storytelling and leadership. This again did not happen in a

linear way, as I had already been in these literatures, but I dove into them with different questions. I was attempting to examine the systematic reviews of leadership literature, while paying particular attention to the calls for future research. It was again through the employment of some actor-network approaches that I was able to engage in Phase 2 of the dissertation, which was an uncomfortable long loving deeply contemplative multisensory examination of the THEM DAYS story network, along with oscillations between Indigenous and non-Indigenous storytelling and leadership literature. This process helped me to come up with the research questions. I describe the process of coming to the research questions through the following plot points: Uncomfortable long loving deeply contemplative multisensory journey; intercorporeality; co-creation, co-production, and collective restorying; time, place, and plane; and hunting as ethic.

Phase 2: Mapping the Territory

The development of the story-act and story-net approaches did not happen in a linear manner; similar to Phase 1, the exploration was analogous to a map of a territory, so again I do not enumerate the plot points; rather I narrate them like paddling the river.

Plot Point: Uncomfortable long loving deeply contemplative multisensory journey

There is a story I know. It's about the earth and how it floats in space on the back of a turtle. I've heard this story many times, and each time someone tells the story, it changes. Sometimes the change is simply in the voice of the storyteller. Sometimes the change is in the details. Sometimes in the order of events. Other times it's the dialogue or the response of the audience. But in all the tellings of all the tellers, the world never leaves the turtle's back. And the turtle never swims away (King, 2003, p. 5).

In *The Truth about Stories: A Native Narrative*, King (2003) describes living stories as retellings. Each retelling is both its own unique story and its ancient story. Creation stories are often described in the literature as living stories (Rosile, Boje, Carlon, Downs & Saylor, 2013); they are comprised of the storyteller, the story and the audience (King, 2003). With each unique telling, the story is changed, and also remains the same. A story can be shared and each member of the story environment may take from the story a different meaning, understanding, or message for every different person, telling, and time. The stories are living as they are co-creations between the storyteller, the story, the audience, and the social, political, natural, and discursive forces surrounding the storytelling event.

Archibald (2008) shares many of the lessons she learned from Elders about stories. “The Elders taught me about seven principles related to using First Nations stories and storytelling for educational purposes, what I term storywork: respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy” (Archibald, 2008, p. ix). She experiences stories as doings, rather than as beings. This idea is also important in the story-act approach. In story-act, stories are actor-actant-action-networks. The stories themselves are living and animate beings, doings, knowings, and relations. Archibald (2008) explains collections of storyworks as storybaskets. This idea is also similar to the story-net concept. As described in the *Introduction* to this chapter, story networks are comprised of a network of story-acts, whereas the story-acts are interconnected, reading them through the uncomfortable long loving deeply contemplative multisensory approach allows me to interpret from them deep meaningful lessons.

Brearley (2014) explains that deep listening involves more than just using the auditory sense. The listening process may be an embodiment of the characters and their actions, while allowing emotions to surface. Bartunek (2019) also explains that contemplation is more than spending time in research, but also to foster compassion while building connections with the data. As the Elders say, it is important to listen with “three ears: two on the sides of our head and the one that is in our heart” (Archibald, 2008, p. 8).

Wilson (2008) explains his role as storyteller rather than researcher or author in the following quotation. He explains that this is more culturally appropriate within Indigenous traditions. This is in large part why this dissertation is a story and why I am weaving my own life and experiences into this telling of the lessons I have learned about leadership and leadership education from my decolonizing journey and readings of the THEM DAYS stories.

The use of an Indigenous research paradigm when studying Indigenous peoples requires the holistic use and transmission of information. Consequently, I present the information in this study in a way that is more culturally appropriate for Indigenous people by taking the role of storyteller rather than researcher/author. Indigenous people in Canada recognize that it is important for storytellers to impart their own life and experience into the telling. They also recognize that listeners will filter the story being told through their own experience and thus adapt the information to make it relevant and specific to their life (Wilson, 2008, p. 32).

Another unique aspect of Indigenous storytelling that is surfaced in Wilson’s quotation above is that stories do not need to have a particular meaning or lesson, but they may be imbued with meaning or lesson potential. The classic *Three Little Pigs* is often described as a story about the rewards of labour and effort. Children are to learn that it is in their best interest and safety to endeavour into work with the goal to create a home that is safe from external threats and to not allow short-term fun to be a distraction from this

long-term goal. They are to learn that privileging work over fun, will allow them to reap the benefits of their labours. In Western storytelling practice, audiences may be asked to discuss *the* meaning of the story and *the* lesson would not vary far from this discourse because there is *a* correct answer to “what is the lesson of the *Three Little Pigs* story? For a story to be imbued with meaning or lesson potential, the meaning making is centred and the audience co-creates the meaning. For instance, in Archibald (2008), “[t]he trickster stories remind us about the good power of interconnections within family, community, nation, culture, and land. If we become disconnected, we lose the ability to make meaning from Indigenous stories” (p. Preface, ix). To provide an example of the audience co-creating the meaning or lesson potential, I will engage in a meaning making moment, where I co-create meaning from Archibald’s text.

In reading her quotation, I am drawn to the phrases remind us and ability to make meaning. I choose, at this time, to completely ignore the trickster character and decide the focus of my attention. Perhaps another day, the trickster will be part of my journey or perhaps I already explored the trickster and have other questions in my heart. Today, I am drawn to ideas that stories are perhaps shared with meanings and that they are offered as reminders. I take from the manner of this expression that the origin of thought is not attributed to the storyteller or the trickster, but that the meaning has been present since time immemorial and the story event is an opportunity to inspire reminding and offer the audience the opportunity to make meaning from the event. While the words time immemorial were not used in the above quotation, I am in the moment interconnecting this quotation with another conversation in Archibald’s book where she discusses stories of the beginning of living memory. I am also brought to reflect on how the quotation uses

the words *make meaning* and how that differs from other word choices. The audience is able to make meaning; stories can be opportunities to make meaning. The word choice of *make meaning* here differs from either *take meaning* or *make sense*. One, *make meaning*, infers to me that the audience has a plurality of options upon hearing the story; they can make the meaning, that meaning being for their journey; they are co-creating the story. Two, *take meaning*, infers to me that the storyteller has a meaning to share and the audience is to accept it. Three, *make sense*, infers to me that the story has a logic and the audience is to understand it.

In Indigenous storytelling, many stories do not have *a* lesson, they are meaning making opportunities and opportunities to be reminded of what has been since time immemorial (Archibald, 2008). The learnings and the stories have always been there. What is not always present are the opportunities to share story experiences and a freedom to express all things that are revealed to oneself as *a* learning and story opportunity. This has me asking the question, “How do we bring the heart, mind, body, and spirit back into leadership processes and into leadership education?”

Plot Point: Intercorporeality

Intercorporeality has become an important aspect of the methodological approach of this dissertation. I represent this phenomenon in many ways: heart, mind, body, and spirit; being, doing, knowing, and relating; and actor-actant-action-networks. With each of these concepts there is an intimate interconnectedness. The self is not only heart, mind, body, and spirit, but also intimately connected to family, community, and cosmos. The self is their beingness, and their doings, knowings, and relations. The actor-actant-

action-network concept is intended to represent the self in relation to all that it comes into contact with: ideas, stories, values, beliefs, tools, technologies, foods, medicines, ice, lands, waters, air, soil, rocks, animals, movements, motions, forces, powers, politics, communities and collectives. The hyphen represents the intercorporeality of this assemblage. According to Deleuze & Parnet (1987), an assemblage is

a multiplicity which is made up of many heterogeneous terms and which establishes liaisons, relations between them across ages, sexes and reigns – different natures. Thus, the assemblage's only unity is that of co-functioning: it is a symbiosis, a 'sympathy'. It is never filiations which are important but alliances, alloys; these are not successions, lines of descent, but contagions, epidemics, the wind (p. 69).

Merleau-Ponty (1945), in *Phenomenology of Perception*, describes intercorporeality as the synchronization of one's life with others in common experience (Beck, 2016). In my Master's degree, I was in an ethics class and my professor showed us the synchronized flight of starlings as they flocked in murmurations without colliding. This phenomenon is observable in nature with schools of fish, swarms of ants, and even a herd of sheep. She explained that one's life is intimately interwoven with their community and that they were one and many. The relationship between the members of one species, flock, school, swarm is simply a unit of observable measure. This phenomenon extends beyond the swarm and to the entire ecosystem in which it resides. Hence, Winona Laduke's (2017) comment below from her book *All our relations: Native struggles for land and life*:

There is a direct relationship between the loss of cultural diversity and the loss of biodiversity. Wherever Indigenous peoples still remain, there is also a corresponding enclave of biodiversity (p. 1).

If we accept, as in many Indigenous ways of thinking, that community extends beyond human-to-human community, or the homogeneity of species, to the heterogeneous assemblage of different natures, we may also see that the lives of humans are intimately intertwined with all animate and inanimate beings, doings, knowings, and relations, past, present, and future (Gladstone, 2014, 2015).

With intercorporeality, Merleau-Ponty was challenging the concept of mind-body dualism, which he explored through perception-action loops between humans on the basis of cognition (Tanaka, 2015). This social theory was based in behaviour matching, primordial empathy, interactional synchrony, and the sense of mutual understanding.

We are able to directly experience others through our perception. In these experiences, others do not appear as mere physical entities or inaccessible minds, as in the case of Cartesian reflection, but as whole persons who are not divided into the body and mind (Tanaka, 2015, p. 459).

While Merleau-Ponty considered the wholeness of a person as mind-body wholeness, each of the following scholars have explored aspects of mind, body, and spirit intercorporeality. Park Lala & Kinsella (2011) explain intercorporeality as an aspect of embodiment, or the body-action loop. The idea of wholeness is understood as beyond the physical body and towards the action response to other bodies. Hatfield, Rapson & Le (2009) describe emotional contagion as what assists in “allowing people to understand and to share in the feelings of others” (p. 20). This idea of the wholeness of the person extends beyond mind and body, but also to emotion and connection to emotions of other bodies. This emotion-action loop or empathy comprises three distinct skills; sharing other’s feelings, intuit other’s feelings, and responding compassionately to other’s suffering (Decety & Jackson, 2004). Müller (2015) also explains that assemblage thinking and ANT have been at the forefront of the revalorization of the socio-material, or

the “co-constitution of the human and non-human” (p. 27). Archibald (2008) explains that the self is heart, mind, body, and spirit, and that they are intimately connected with the family, community, and cosmos. So far these theorists have imagined intercorporeality as the connections between minds, bodies, emotions, and spirits through action loops to other agencies whether physical or meta-physical. The actor-actant-action-network concept in story-act and story-net accept these intercorporealities and attempts to map the clusters of connections and represent them in themes through stories.

Plot Point: Co-creation, co-production, and collective restorying

“It is time for new stories” (Boje, 1994, p. 449).

Is it time for new stories, time to reconnect to old stories, or both? We need to bring in new storytellers and revisit old stories (Boje, 1995). The pre-modern, modern, post-modern debate does not have to be a debate. We can learn from the old ways and old days to create a new discourse. While Boje (1994) reflected on pre-modern, modern and post-modern organizational learning and change through storytelling, the organizational storytelling literature does bring me to question leadership in pre, modern and post. Are we doing leadership in exploitative, exclusionary and hierarchical ways? Are we employing leadership processes that deconstruct racism, sexism, colonialism, anti-ecology, and bureaucracy narratives? And can we pick and choose into the pre-modern²² in a postmodern²³ way to cultivate the mindful curiosity of individuals in communities of shared interest?

²² pre-modern with the hyphen referring to the epoch – a time before the illusory modernity

According to Boje (1994), “[s]torytelling is the preferred sense-making currency of internal and external stakeholders embedded in the dynamic process of incremental and collective refinement of their stories of new events as well as ongoing reinterpretations of culturally sacred story-lines” (p. 435). Boje goes on to say that we assume that old stories are told to keep organizations from repeating historically bad choices, but he says that old stories can also be passed down through the generations to hold sacred stories in the present, as collective memory. Gabriel & Connell (2010) talk about co-creating stories as collaborative experiments in storytelling. Indigenous knowledge systems are relational and recognize the adaptive capacity of collaborative processes through co-learning, co-production, co-creation, and co-emergence (Bartlett, Marshall & Marshall, 2012; Denny & Fanning, 2016; Latulippe, 2015). Michaelson & Tosti-Kharas (2020) contend that stories from a diversity of perspectives encourage us to reflect on the ways that economic and political organizations contribute to our views of capitalism and business, and in particular what is the purpose of work, business, and capitalism. They ask whether work, business, and capitalism are in the service of society and the global commons, or do they service the wealthy? Furthermore, they assert that stories help us to see how we should and could change.

Stories may change with different historical eras (Gabriel & Connell, 2010), whereas stories are embedded within the community of agencies surrounding the story events. The story itself is a co-creation with the social, political, natural, and discursive forces surrounding the event. Co-creating stories is a collaborative storytelling

²³ postmodern without a hyphen referring to the philosophy connected to postmodernism

experiment. Boje (1994) also talks about Tamara²⁴ where the audience co-creates the storyline. He speaks of this as a postmodern, plurivocal (multiple story interpretation), collective storytelling metaphor for organizational learning and change. The way that I interpret leadership and leadership education from the stories is a co-creation process or a collective form of restorying where I as the writer visit and revisit the stories of the old days and old ways to gain insights on leadership and leadership education.

Plot Point: Time, space, and plane

ANT has been critiqued for its way of clamping time (Hunter & Swan, 2007; Kilduff & Brass, 2010; Whittle & Spicer, 2008), as if it was a concrete or solid state. Indigenous ways of thinking about the dynamic relationship between time-space-plane help ANT to experience fluidity, like the water flowing around the rocks and forming eddies (or holding currents) before continuing its path meandering around the gentle twists and turns of the riverbed.

I see time, space, and plane in non-linear ways. Hartt (2019c) states that “interpretations of the past serve as powerful NCAs” (p. 4). Hartt & Peters (2016) discuss this phenomenon as the illusion of time. Time is an important factor when studying the past (Czarniawska, 2004), Indigenous leadership (Evans & Sinclair, 2016), and also when attempting to envision a plausible notion of the future (Hartt & Peters, 2016). Yet, time is a twentieth century invention (Ogle, 2015). We create pathways in the present that affect the future and time affects our view of the past. According to

²⁴ “Tamara is a discursive metaphor highlighting the plurivocal interpretation of organizational stories in a distributed and historically contextualized meaning network—that is, the meaning of events depends upon the locality, the prior sequence of stories, and the transformation of characters in the wandering discourses” (Boje, 1995, p. 1000).

Weatherbee & MacNeil (2019) “there is a growing awareness within the academy that time, timing, and the temporal cuts we make to establish the relations between the Past, Present and Future are not as linear nor determined as we have assumed” (p. 3).

Furthermore, time has been critiqued as romanticized; according to Blaeser (1998), only when Indigenous peoples

refuse to accept and be determined by the romantic linear history which ends with the tragic death or museumization of Indian people, can they continue to imagine their place in the story of ongoing life...Because historical stories, imaginative stories, cultural stories work to form our identity (p. 172).

These illusions of time and the romanticization of linear history have collective effects.

In the story-act approach, the past-present-future agencies are seen as socially constructed categories, similarly to the explanation of actor-actant-action-networks. These are not separate and distinct categories, but mutually constructing and interconnected categories.

Furthermore, materiality, jurisdictions, space, plane, and place are also socially constructed categories, each serving to constrain the way we think about time, space, and plane, and what we take-for-granted about storytelling.

Storytelling enacts ‘Future-shaping-possibility’ (FSP) waves either from past to future, or from present to future. Both these types of FSPs activate resonate echo waves” either a Past-Shaping-Confirmation (PSC) from future to past, or a Now-Shaping-Confirmation (NSC) from future to present (Boje, n.d., p. 13).

Similarly to how Weatherbee & MacNeil (2019) ask management and organizational studies scholars to be open to removing the constraints of time, story-act also asks management scholars to see space-place-plane as interconnected. Transplanar Wisdom (Gladstone, 2014, 2015) is also restorying the understandings of the physical universe, which can rupture our understandings of the heart, mind, body, and spirit connections in the multiplanar socio-environmental world.

The methodology of this dissertation not only considers time as non-linear, but also considers space-place-plane from this perspective. In my manner of speech, I have always been criticized for writing in many tenses: past, present and future tenses in one sentence and paragraph to describe one event. I experience time as connected and narrate time as connected.

Plot Point: Hunting as ethic

My view of research has been greatly shaped by my father's beliefs on hunting. Hunting is my father's religion and nature is his church. I learned from my parents how to see myself in relation to the land. I learned that I live within the cycles of nature and learned that I must respect natural, social, and spiritual laws. I grew up in a Catholic community; I was baptized United, but I did not go to church. My parents brought us to nature...the only church I have ever known. My father yearns for hunting season every year. Growing up, hunting was a story told more routinely than (I imagine) the average Christian family would discuss the Bible. I learned about the world from the stories of hunting and the ethic of hunting. My father had a special and specific way of hunting. He learned from his father and Grandfather and Grandfathers before them. For him hunting is about him, his wisdom, his will, and the will of nature. He sees himself as part of nature and with that he accepts a great deal of responsibility. I can close my eyes and picture him from his stories; I can tell you his way. I know his movements from the stories he told. He prepares methodically every year for his sacred ritual. He has prepared his spaces; he walks through the woods quietly in the dark, the kinds of dark that many do not understand for the woods are not friendly to those who do not know

them...the kinds of dark that to many would bring about their deepest fears. He is so quiet, the kind of quiet that you cannot imagine in nature. The thick brush and fallen forest floor are so noisy in interactions. You cannot go through these places and spaces quietly and yet he does. He travels long distances to find *the* place, *his* place, the *right* place for him...then he waits. These are moments where you are now in your place and the sun has come up and the morning dew is forming; the kinds of fall mornings where you breathe cold. He sits quietly striving for nothingness except being one with the sounds of nature. To disturb nothing and to be traceless...no smell, no sound, no movement...to be present and absent from time, space, and plane. His presence in the space and his impacts are so minimal. He waits patiently, always ready until the ground is warm and the dew has dissipated. He then journeys back, the same way he came, quietly and tracelessly. He continues this ritual daily until a deer comes to him. He wants the first, but waits for the right deer. If the deer is not positioned with a clear and certain shot, this is not the right deer. If the deer is too young or too old, this is not the right deer. He has his rules and he is patient for his deer. Yes, he worries this year is the year that he will not harvest. And for every deer who²⁵ comes and goes and does not meet his ethical requirements, he gets more worried. Yes, he also worries that the hunters who practice techniques that increase their likeliness of harvest are going to get all of the deer this year. He also worries that those techniques affect the herd population. But for him, his ethic is in his practice and not in the judgment of other practices. He hunts to feed his heart, mind, body, and spirit and he does it so eloquently. I would be remiss if I did not say that he also hunts to feed the hearts, minds, bodies, and spirits of his family. When I

²⁵ Who is often used respectfully in narrative to denote a human, but in this context the who is used to respectfully denote the deer.

bring my son to visit my parents, he loves Grampy's deer. If you were to watch the way my Dad cooks and the joy he radiates when he is feeding his family, you would know that for him the way he hunts, his ethic of hunting allows him to experience a deep connectedness to the hearts, minds, bodies, and spirits of his family. While my father is non-Indigenous, I have learned about this ethical way of being, knowing, doing, and relating through him.²⁶



Figure 3.9. Dad after a successful harvest

The hunting as ethic story-act fundamentally speaks to my axiological perspective. Research is ceremony (Wilson, 2008) and hunting is ceremony. Research is done to feed the self, family, community, others and the relations between self and others. Axiology asks the researcher to consider the purpose or worth of research. “The

²⁶ In no way here am I saying that my father's ways are Indigenous as he is not. I am not attempting to challenge Indigenous Sovereignty. But, through his storytelling, I was able to learn more about a practice that is also important in my Inuit ancestry.

problems and issues axiology investigates have been with us from the moment [hu]man[s] began to reflect upon conditions of [their] life, the structure of reality, the order of nature and [hu]man's place in it" (Hart, 1971, p. 29) From the perspective of the worth of research, I look to my father's hunting stories for what is worthy of researching. To connect Archibald (2008) and Wilson's (2008) work, research is the ceremony of creating heart, mind, body, and spirit connections.

I have chosen to travel quietly through the THEM DAYS stories, similar to the manner in which my father hunts. I have done this to learn more about myself and leadership by becoming more closely connected to the stories, storytellers, story audiences, and the past, present and future social, natural, political, and discursive agencies. Using a story-act approach, I ask myself to embody each story, storyteller, story audience, and the past, present and future contexts surrounding the storytelling events. I performed this story-act process for 353 stories in the THEM DAYS story-network. I have since learned that this is a process similarly used by other scholars (e.g., Roberts & Roberts, 2014; Roberts & Wong, 2016). Diane Roberts (2020) explains the Arrivals Legacy Process as an "embodied creative process [that] interrogates the relationship between Indigeneity and migration and is designed to unearth embodied root cultural practices and creative impulses through ancestral connections" (para. 3).

Like my father's hunting practice, I sit in reading the stories, quietly, asking myself to be as present and absent as possible. I ask myself to invoke the presence of the ancestors in the stories (human and non-human), so that I may be shaped by my connections to them. I attempt to open my heart, mind, body, and spirit to their presence. I wait for the days that I know I am ready for this laborious process. I am exhausted after

every interaction, but also rejuvenated. I am filled with both joy and sorrow as I say hello and goodbye to each word.

The THEM DAYS stories were preserved for future generations of Labradorians. The Elders have told their stories; I am honouring their wishes by reading them. Many of them have since passed on, so there are stories in the THEM DAYS that interview methods would not access. I do not read these stories to tell you about *the* Labrador Storytelling Leadership approach; this dissertation is an exploration of *a* truth about leadership that has passed through me throughout this dissertation process. Whereas I identify as an Inuk woman²⁷, the translation of the leadership approach is a restorying of leadership through my own heart, mind, body, and spirit. Whereas I have learned an academic language through ANT and NCAs, the language used through this dissertation also resembles postmodernist thought. I may argue; however, that it was not ANT that guided me to my Indigenous storytelling methodology, but that it was my Indigenous storytelling methodology that attracted me to ANT. They may seem juxtaposed, but in this dissertation I see them as interconnected.

Ontological, Epistemological, Methodological and Axiological

Ontologically, story-act considers that there are multiple versions of reality (or many truths) that are in an ongoing and dynamic process of negotiation and renegotiation through interactions, meanings, and interpretations of the actor-actant-action-networks and between networks. The concept of an actor-actant-action-network in this sense

²⁷ In the construction of my identity, I recognize my intersectional identity (e.g. Crenshaw, 1989) as an Indigenous female scholar. For the purpose of this dissertation, I do not perform a gender-based analysis. This is an area for potential future research.

means that there is an egalitarian rather than hierarchical importance between human, non-human and relational agencies and that each has the ability to be producer of meaning. Furthermore the hyphen, in the concept of the actor-actant-action-network is also a character of the story as it represents the intercorporeality between the agents as a collective or network of forces. Story-act decentres human agents, which opens the possibility for influences from a myriad of agencies. Epistemologically, this dissertation considers that knowledge is produced and reproduced through meaning making opportunities and connections to truths. Knowledge resides within a knowledge system and its relationality to other knowledge systems. The story-act approach is interpretive in that the researcher attempts to draw meaning from the exploration. Generally with the story-act approach one story is valued for all of its potential to produce and reproduce knowledge. In the story-act knowledge system there are storytellers, stories, story audiences, and past, present, and future agencies (actor-actant-action-networks) that shape the many meanings.

For this dissertation, I have used a story-network approach in that each story-act is valued for its individual contributions to shaping my thoughts, but also that the collective contributes to shaping my thoughts on leadership and leadership education as well.

Indigenous approaches are often a profound transformation of the self “endogenous (from the inside out)...educating and enlivening the inner self...toward the health and wholeness of individual, family, and community” (Cajete, 2016, p. 369).

Paradigmatically, this dissertation is a constructivist work in that I believe knowledge emerges from meaning-making processes, but it is co-constructivist in that I accept that there are multiplicities within the co-creative process where my meaning-making happens

through constantly negotiating and renegotiating meanings in a collective restorying. It is also deconstructivist in that this process disrupts the taken for granted, so as to leave space for marginalized voices. It recognizes the presence of power dynamics based in privilege, while attempting to reveal them and disrupt them. I also attempt to respect the knowledges that emerge from other research paradigms without engaging politically with how the knowledge was produced and from which ontologies they emerged. This is especially evident in the literature review on leadership theories.

Wilson (2008) suggests that positivist, post-positivist, critical, and constructivist paradigms have a common thread that “knowledge is seen as being individual in nature”, but that Indigenous paradigms see knowledge “as belonging to the cosmos”, meaning it has always been in the collective (human, non-human, spirit, bodied, discursive, non-discursive). In using a circular approach to conducting research, the insurmountable task of incommensurability can be mapped through an interplay between paradigms. Paradigm interplay (Romani et al., 2011 – as cited in Uhl-Bien & Ospina 2012) “recognizes the value of heterogeneous assumptions and insights from multiple perspectives for advancing understanding...the focus...is on highlighting connections and distinctions among paradigms” (p. xxxi). One of the benefits of Indigenous methodologies is that there is often a belief in interconnectivity and reciprocity.

As mentioned in the introductory paragraph of this chapter, phase two was a more focused and deliberate reading of THEM DAYS stories to explore a Labrador storytelling leadership by journaling my learning journey and my heart, mind, body, and spirit connections with the stories. To follow the actors or trace the associations in a network, Latour and others (Latour, 1987, 2005; Latour & Woolgar, 1986) suggest ethnographic

studies. My journal was more closely related to an auto-ethnographic learning journey (Chang, 2016; Ellis, 1999; Ellis, Adams & Bochner, 2011) and was inspired by Archibald's (2008) exploration of educating the heart, mind, body, and spirit in a culturally appropriate way. I explored leadership as a relational process with the power to nurture the heart, mind, body and spirit. I visited and revisited the stories for learnings and meaning making opportunities. Stories are powerful. Stories are doings or actions and collections of stories are story networks.

I chose and sat with 353 stories. Because it took me a full day to read through one to two stories employing the uncomfortable long loving deeply contemplative multisensory process and then journaling my thoughts and feelings, I limited the scope of this phase of the study to 353 stories. Ideally, I could have continued this process indefinitely, a part of me certainly wanted to. But research is bound by arbitrary end points, just as it is by arbitrary beginnings. And, getting the dissertation finished is always present as an influencer in the process. That said, I wanted to do it right, and for me this meant I needed to truly honour and spend time with each story. I wanted to focus more heavily on the first years of stories; therefore, I chose to sit with all of the first eight issues (206 stories) and then chose one issue of nine additional years (147 stories) for a total of 353 stories.

1975: 2 issues: 67 stories
1976: 4 issues: 97 stories
1977: 2 issues: 42 stories
1980: 1 issue: 23 stories
1985: 1 issue: 18 stories
1990: 1 issue: 9 stories
1995: 1 issue: 16 stories
2000: 1 issue: 25 stories
2005: 1 issue: 9 stories
2010: 1 issue: 19 stories

2012: 1 issue: 18 stories

2014: 1 issue: 10 stories

I had tea with each of these stories, I asked for the presence of my ancestors, and I attempted to bring myself into time-space-plane, so that I may be shaped by the stories. Throughout this process I kept a journal to document my thoughts and feelings. I also explored the main themes emergent from the stories and the quotations I experienced as powerful leadership statements. I went back and forth spending some days with the THEM DAYS stories and some days with leadership and leadership education theories. On the days where I felt ready for the emotional work of opening my heart, mind, body, and spirit to the ancestors for guidance in connecting to the stories, I spent with the THEM DAYS story-net. The days where I was more curious about how the leadership literature connected to the stories, I spent reading on leadership. I call this second phase a deeper dive into the stories. But, it was a deeper dive not only because I spent more time with each story, but because I attempted to connect more deeply with each story to relate more specifically with the leadership literature.

Having completed this second phase of oscillating back and forth between the THEM DAYS stories and the leadership literature, I had now identified the three main research questions that would help me to explain my interpretation of what leadership looks like and feels like in the THEM DAYS story-net.

1. Is leadership in this collective: positive, ethical, spiritual, authentic, environmental, relational, distributive, collective, postmodern, and critical?
2. What are the roles of humans, non-humans and stories in this collective?
3. What are the loci, mechanisms and foci of leadership in this collective?
 - Do they connect the intellectual, emotional, physical and spiritual (mechanisms of leadership) ways of knowing, being, relating, and doing in the world with
 - the self, family, community, cosmos (loci of leadership), or the sources from wherein leadership emerges, and

- the things worth leading towards (foci/outcomes of leadership) - the values, beliefs, ideologies, purposes, missions, goals?

In the following chapter, I present my literature review. As explained above, the research questions herein were formed from the oscillation between the THEM DAYS stories, Indigenous methodology, and the leadership literature. While *Chapter 4* is presented after the methodology, the literature review was performed while performing Phase 2 as described herein. In *Chapter 5*, I explain the analytical method I employed that helped reveal the findings.

NigiugutiKatsak/Âhatok (Hope): A Turning Point On The Road

Chapter 4 – Literature Review

Introduction

Leadership is no longer simply described as an individual characteristic or difference, but rather is depicted in various models as dyadic, shared, relational, strategic, global, and a complex social dynamic (Avolio, Walumbwa & Weber; 2009, 423).

I have organized this examination of the academic literature on leadership by first reviewing current systematic reviews of the leadership literature while also paying particular attention to the calls for future research. I then focus on several of the most current broad categories of leadership discussed within those systematic reviews and then, as suggested by Avolio, Walumba & Weber (2009), I draw attention to some of the current work that has emerged within those broad categories.

In a critical review of current trends in discourse analytical research on leadership across disciplines, Schnurr & Schroeder (2019) conclude that there are only few attempts to explore theories of leadership from different disciplines. They call “for a more engaging, open, and systematic exchange of ideas and practices between disciplines...[as this] denaturalize[s] leadership by showing it to be the outcome of an ongoing process of social construction and negotiation” (p. 447). I therefore also explore a variety of non-Indigenous and Indigenous leadership theories in a manner that respects the wisdoms without criticizing them for coming from different disciplines.

At this time, I also recognize that this literature review is limited to what is published in the academy and that there are other ways of mobilizing knowledge about

leadership. The overall purpose of my dissertation is to understand the current leadership literature and contribute to better understanding leadership as interpreted by me, an Inuk woman who has been undergoing a decolonization process and connecting more closely with my lands, culture, and peoples, and through readings of stories from a Labrador collective and Indigenous methodology. The ways of mobilizing knowledge about leadership in Labrador has not historically been through academia or academic channels. Rather, knowledge is mobilized through land-based, action-based, culture-based and story-based mechanisms.

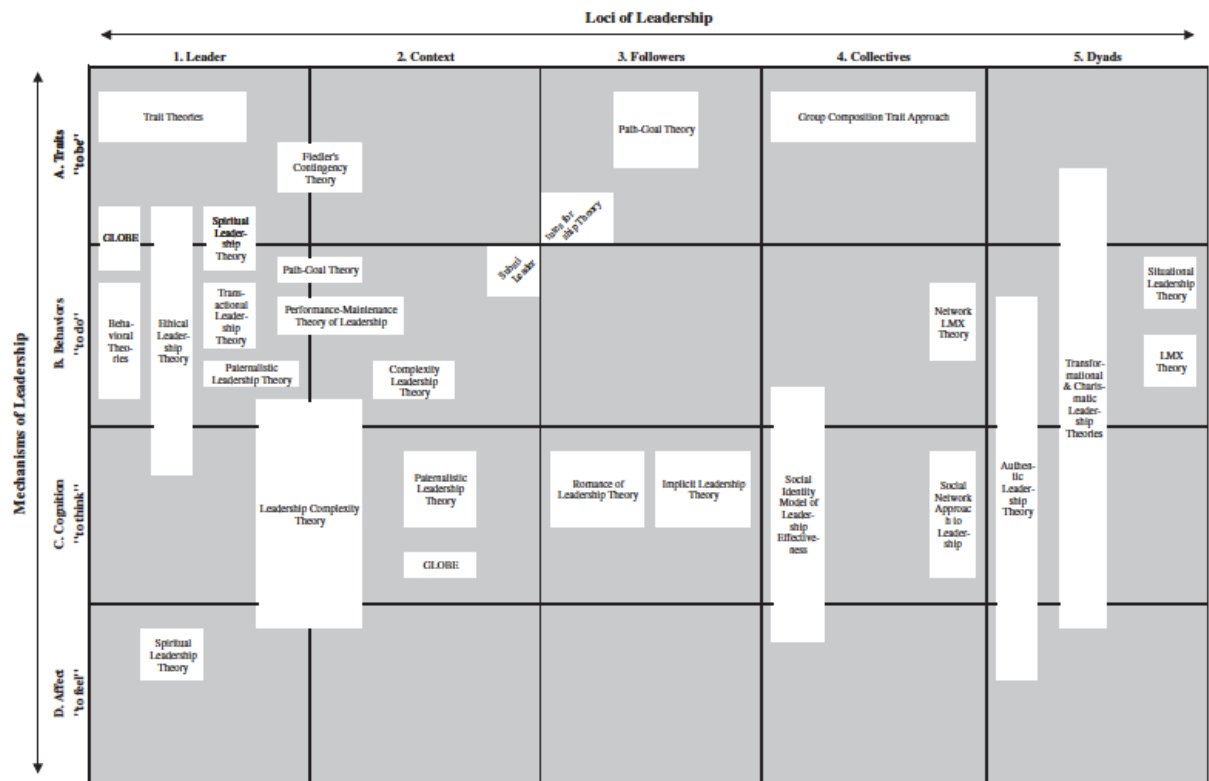


Figure 4.1. From Hernandez et al. (2011, p. 1166) Loci and mechanisms of leadership

Hernandez, Eberly, Avolio & Johnson (2011) present “the story of leadership theory through a combination of multiple loci and mechanisms that [they] suggest form a more comprehensive leadership system” (p. 1169). Their review explores five loci of

leadership “sources from which leadership emerge” (p. 1166) and four mechanisms “the means by which leadership is enacted” (p. 1167) as shown in Figure 4.1 above. They suggest that leadership emerges from any combination of the following five relatively independent sources: leader, context, followers, collectives and leader-follower dyads. Their review identifies that the vast majority of research on leadership has focused on the leader or leader-follower dyad as the loci of leadership. Furthermore, they suggest that emerging scholarship is covering all five loci, with a future need to focus on the follower, collective and context loci. They suggest that leadership is transmitted through the following four relatively independent mechanisms: traits, behaviours, cognition and affect, and identify the affect mechanism as needing future research. They explain that the framework provides a starting point to meaningfully categorize leadership theories. While their framework appears to have 20 distinct categories, they see these as fairly fluid dimensions. I refer to the following quotation:

By way of analogy and for ease of use, the two dimensions can be compared to grammar: the locus of leadership is the subject of the sentence (that which acts) and the mechanism is the verb (the action). It follows that combining the two will result in a complete sentence such as “The leader behaves” or “The follower feels”....Hence, while we started with a simple sentence employing only a noun and verb, we tell the story of leadership theory through a combination of multiple loci and mechanisms that we suggest form a more comprehensive leadership system (p. 1168-1169).

Throughout the literature review, I refer to this loci-mechanisms combination; however, I explore the makeup of a longer comprehensive leadership system (loci-mechanism-foci: i.e. leader motivates follower toward improved performance, collective nurtures collective toward safety, collective resists context toward resilience, follower supports leader toward vision, context shapes collective toward compassion). The foci accomplished or the outcomes that leadership is striving towards may include such things

as reduction in environmental harm, improvement in employee satisfaction, reduction in burnout, and improvement in safety behaviours. Some scholars have suggested that leadership theories should have an explicit moral and ethical aspect (e.g. Hoch et al, 2018).

Thousands of studies have explored a multitude of conceptualizations and definitions of leadership (Northouse, 2015). Dinh et al.'s (2014) review of 752 leadership studies between 2000 and 2012 identified 66 theoretical domains of leadership. Many of the earlier models of leadership (often called traditional or classical models) focus on the ways of *being* a leader, for instance the great man and trait theories of leadership (Galton, 1869). These theories explored whether there were natural born personality characteristics or traits of leaders. In other words, were there ways we could identify leaders by their stable and enduring traits so as to streamline the selection process for leadership effectiveness? Stogdill's (1948) review of leadership theories suggested that there was a shift in thinking towards behaviours and situational contexts with Behavioral (Halpin & Winer, 1957) and Situational (Hemphill, 1949) theories. The focus in leadership studies turned to the ways of *doing* leadership and whether the ways of doing would change in particular contexts such as moments of crisis. Many of the leadership theories that followed were interested in how leaders assert their power and influence over followers (e.g., Power-Influence Theory; French & Raven, 1959). The scholarship later shifted toward exploring sources of leadership from within followers and how they achieved goals, including theories such as Path-Goal (House, 1971) and Leader-Member Exchange (Graen & Cashman, 1975). With the positive and relational turns, some of the theories that emerged were concerned with dyadic and collective ways of *relating*:

Transformational (Bass, 1985; Bass & Riggio, 2006), Servant (Sendjaya & Sarros, 2002), Shared/Relational (Komives, Lucas, & McMahon, 1998), Complexity (Uhl-Bien, Marion & McKelvey, 2007), and Authentic (Avolio & Gardner, 2005). Leadership studies are still primarily emerging from a positivist paradigm for predictive and instrumental purposes. Furthermore, Green & Roberts (2012) suggest that leadership studies are contextually limited to organizations with hierarchical structures, Eurocentric-cultures, for-profit purpose, and patriarchal contexts.

Fischer, Dietz & Antonakis' (2017) review of post-Baron & Kenny articles on leadership process suggest that the dominant or conventional leadership theories are transformational leadership, leader-member exchange, and trait-based theories of leadership. They also identify a gap in leadership literature with a need to focus on multi-process, multi-level studies that also consider the role of time. Uhl-Bien and Ospina (2012) agree that it is important to address concerns of time and levels, but they identify contexts as a necessary third concern.

Review of non-Indigenous models of leadership

In this section, I explore non-Indigenous models of leadership. I begin with a review of positive leadership, with a particular focus on transformational leadership theory. I then look at ethical, spiritual and environmental models of leadership. Then, I follow the relational turn to explore relational, distributed and collective models of leadership. I finish with a review of postmodern, critical and other non-traditional leadership ideas, including storytelling leadership and ensemble leadership, which postulate a respect for Indigenous values and practices. I then move into the next section

of this chapter on storytelling leadership and I finish with a section on Indigenous models of leadership.

Although a review of the underlying paradigmatic traditions for various leadership theories is outside of the scope of my literature review, I address that leadership theories are emerging from differing worldviews. For some scholars the paradigms are incommensurate (e.g. Burrell & Morgan, 1979). Jackson & Carter (1991) argue that the “effect of paradigm incommensurability is to establish the integrity of each paradigm [and] generalized attempt[s] to synthesize the paradigms rather than accept their inherent incommensurability...render the paradigms into a technique for analysis” (p. 110). Furthermore, they maintain that the incommensurability serves as a way of protecting the plurality of scientific enquiry from the functionalist interests that are rooted in “performance and control, rather than the liberation and emancipation” (p. 111). For instance, Uhl-Bien (2006) suggests that there are two perspectives on relational leadership: entity and relational. An entity perspective is concerned with attributes of individuals in interpersonal relationships; whereas, a relational perspective is concerned with leadership as a process of social construction. Similarly, ethical leadership theory is evolving from both functionalist and constructivist streams. I have not attempted to conduct a paradigmatic review of these theories. Instead, I explore them as interconnected conversations. That said, within the discussion, I hope it will become evident that the overall purpose of this approach to exploring the literature will as recommended by Schnurr & Schroeder (2019) denaturalize leadership and leave space for the emancipation of leadership theory by considering the ideas as interconnected.

Positive and transformational leadership

In this section, I explore positive leadership theories. Positive leadership is both an emergent theory (Cameron, 2012) and an umbrella term for the forms of leadership that have been labeled positive (c.f. Avolio & Gardner, 2005). In this section, I first talk about Cameron's positive leadership theory and then I focus on transformational leadership, which is said to be a positive leadership theory. These theories are said to have overlaps (Schimschal & Lomas, 2019). Transformational, charismatic, authentic and other positive leadership approaches emphasize "symbolic leader behaviour; visionary, inspirational messages; emotional feelings; ideological and moral values; individualized attention; and intellectual stimulation" (Avolio, Walumba & Weber, 2009, p. 428).

Positive leadership is said to focus on creating abundance, human well-being, and organizational success (Cameron, 2012). Cameron (2012) says that positive leadership is heliotropic, meaning it follows the law of nature that says all living things have the inclination to move toward the positive and away from the negative. He states that "[p]ositive leadership applies positive principles arising from the newly emerging fields of positive organizational scholarship (Cameron, Dutton, & Quinn, 2003; Cameron & Spreitzer, 2012), positive psychology (Seligman, 1999), and positive change (Cooperrider & Srivastva, 1987)" (p. 2). Cameron (2012) defines positive leadership as "the ways in which leaders enable positively deviant performance, foster an affirmative orientation in organizations, and engender a focus on virtuousness and the best of the human condition" (p. 2). Cameron (2012) states that positive leadership has four strategies and five practices. The four strategies are: positive climate, positive relationships, positive

communication, and positive meaning. The five practices are: create a culture of abundance, develop a positive energy networks, deliver negative feedback positively, establish and achieve Everest goals, and apply positive leadership in organizations (Cameron, 2012). Cameron (2012) suggests that positive leadership promotes outcomes such as “thriving at work, interpersonal flourishing, virtuous behaviors, positive emotions, and energizing networks” (p. 2). Cameron’s Deviance Continuum is summarized in Figure 4.2 below, borrowed from Cameron (2012, p. 8).

	Negative Deviance	Normal	Positive Deviance
<u>Individual:</u>			
Physiological	Illness	Health	Vitality
Psychological	Illness	Health	Flow
<u>Organizational:</u>			
Economics	Unprofitable	Profitable	Generous
Effectiveness	Ineffective	Effective	Excellent
Efficiency	Inefficient	Efficient	Extraordinary
Quality	Error-prone	Reliable	Perfect
Ethics	Unethical	Ethical	Benevolent
Relationships	Harmful	Helpful	Honoring
Adaptation	Threat-rigidity	Coping	Flourishing

Figure 4.2. Cameron’s (2012, p. 8) Deviance Continuum.

In the last three decades, transformational leadership has emerged as one of the most dominant leadership theories (Avolio & Gardner, 2005; Lowe & Gardner, 2000; Mhatre & Riggio, 2014). Transformational leadership theory is said to conceptually overlap with other forms of positive leadership theories such as authentic, servant and

charismatic leadership theories (Banks et al. 2016). Burns (1978) explored the relationships between political leaders and followers and defined transformational leadership as “leaders and followers rais[ing] one another to higher levels of morality and motivation beyond self-interest to serve collective interests” (p. 20). Bass (1985) later suggested that transformational leadership ideas could be applied to organizational contexts and described transformational leadership as a leader’s ability to “achieve follower performance beyond ordinary limits” (xiii). A noted variant of Bass’ version of Burns’ transformational leadership is that Burns’ transformational leadership definition focused heavily on morality, service and collective interests. Howell & Shamir (2005) suggest that charismatic leaders can use their appeal toward positive outcomes, but they also abuse their power (e.g. Bedeian, 2002; Khurana, 2002; Maccoby, 2000). Bass & Riggio (2006) have since highlighted the importance of the moral dimension of transformational leadership. In Avolio, Walumba & Weber (2009) transformational leadership is defined as “leader behaviors that transform and inspire followers to perform beyond expectations while transcending self-interest for the good of the organization” (p. 423).

Transformational leadership is often positioned in relation to transactional leadership on a spectrum of active engagement and effectual performance (Bass & Riggio, 2006). The relationship between a leader and follower within transactional leadership is based on “economic cost-benefit assumptions” (Bass 1985, p. 5) and the leader’s positional authority or power to distribute rewards and punishments to motivate employees to adequately perform towards the goals identified by the leader. The degree by which a leader passively or actively engages or exchanges with followers to distribute

rewards and punishments based on timely response to follower actions increases the effectiveness of the leader. According to Wang, Courtright & Colbert (2016) transactional leadership can result in employee attainment of performance expectations, whereas “transformational leadership has the potential to result in performance beyond expectations” (p. 224). Podsakoff, MacKenzie, and Bommer (1996) have proposed that the meaning of “beyond expectations” can be more clearly described as motivating followers to perform beyond the minimum tasks included in the job description and increasing contextual performance, which is defined as the social and psychological activities such as creativity and innovation that improve organizational success.

The theory has four dimensions including idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass & Riggio, 2006). Idealized influence is the extent to which a follower is encouraged to identify with the leader. Inspirational motivation is the extent to which a leader can put forth a vision that inspires followers. Intellectual stimulation is the extent to which a leader encourages followers to take risks and challenge assumptions. Individualized consideration is the extent to which a leader seeks to meet the individual needs of their followers (Judge & Piccolo, 2004).

Transformational leadership theory benefits from extensive reviews of the literature (Avolio, Bass, & Jung, 1999; Eagly & Carli, 2003; Judge & Piccolo, 2004; van Knippenberg & Sitkin, 2013; Wang et al., 2011). Avolio, Walumba & Weber (2009) have suggested that this theory stands the test of time and rigour “across different organizations, situations, levels of analyses, and cultures” (p. 429). Avolio, Walumba & Weber (2009) found transformational leadership to be associated with leadership

effectiveness, productivity and reduced turnover (Avolio, Walumba & Weber, 2009).

There are many wisdoms found within positive leadership theories; however, one major criticism of positive leadership theories is its focus on the source of leadership as coming from *the leader*; this is described as a hero bias. Collinson & Tourish (2015) state that there is an overreliance “on transformational models that stress the role of charismatic individuals, usually white men, in setting compelling visions to which all organizational actors are expected to subscribe.” (p. 576). Howell & Shamir (2005) focus on the dyadic relationship between leaders and followers in a charismatic leadership context. They suggest that follower development is as important as leader development. Some of the focus in the positive leadership theories is on the ways in which followers develop. In Kelloway, Weigand, McKee & Das (2013), positive leadership behaviors are presented “as those behaviors that are enacted by leaders and result in increasing followers’ experience of positive emotions” (p. 108). Furthermore, the positive leadership construct has five specific interactive behaviours between the leader and the follower (i.e., praising, cheering up, helping, complimenting and thanking) (Kelloway et al, 2013). Weigand (2017) builds on Kelloway et al’s (2013) work by exploring leader positivity as a way of *being* positive and leader affects on follower positivity as ways of *doing* positive leadership. Her exploration of leader positivity is based in the theory of broaden and build (Fredrickson, 2013) and emotional contagion (Hatfield, Cacioppo, & Rapson, 1994). Positive leadership theories are often explored for the ways in which they influence positive organizational or relational effects; however, they generally focus on intra-organizational implications.

From here I move into ethical, spiritual, and authentic leadership theories, which

are also often considered positive leadership theories in that they focus on the relationship between the leader and follower in building positive organizational outcomes. Later I discuss relational, distributive and collective forms of leadership; these move away from leader as hero to explore the interdependence and the meaning making processes that happen between and among humans.

Ethical, spiritual, and authentic leadership

Similarities with and differences between ethical, spiritual, authentic and transformational theories of leadership

	Similarities with ethical leadership	Differences from ethical leadership
Authentic leadership	Key similarities: – Concern for others (Altruism) – Ethical decision-making – Integrity – Role modeling	Key differences: – Ethical leaders emphasize moral management (more transactional) and “other” awareness – Authentic leaders emphasize authenticity and self-awareness
Spiritual leadership	Key similarities: – Concern for others (Altruism) – Integrity – Role modeling	Key differences: – Ethical leaders emphasize moral management – Spiritual leaders emphasize visioning, hope/faith; work as vocation
Transformational leadership	Key similarities: – Concern for others (Altruism) – Ethical decision-making – Integrity – Role modeling	Key differences: – Ethical leaders emphasize ethical standards, and moral management (more transactional) – Transformational leaders emphasize vision, values, and intellectual stimulation

Figure 4.3. Table of similarities and differences between ethical, spiritual, authentic and transformational theories of leadership, borrowed from Brown & Treviño (2006, p. 598)

Figure 4.3 above, sourced from Brown & Treviño (2006), summarizes the similarities and differences between ethical, spiritual, and authentic leadership. I recognize that there are studies such as Hoch, Bommer, Dulebohn & Wu (2018) that also explore servant leadership (Greenleaf, 1970, 1977) as conceptually synergistic, and Dinh et al. (2014) relate authentic, ethical, servant, and spiritual leadership as moral theories of leadership. That said, I have limited this section to ethical, spiritual, and authentic leadership.

Ciulla (2018) states that, “The ultimate question about leadership is not ‘What is the definition of leadership?’ The whole point of studying leadership is, ‘What is good leadership?’” (p. 447). She surmises that good leadership is not only about being technically good (effective), but also about being morally good (ethical). That said, she recognizes that the dominant values surrounding leadership privileges effectiveness over morality. Furthermore, she states that

There can be a gap between having values and acting on them. This gap is often narrowed or widened by the values already present in the story of the organization (Ciulla, 2018, p. 451).

According to Solinger, Jansen & Cornelissen (2019) moral and ethical leadership is often confined to micro-level behavioural studies. They theorize that moral awareness and moral courage are part of the leaders’ ability to connect with followers and that leaders need to find ways to mobilize their moral convictions into the broader movements. Kouzes & Posner (1992) argue that ethical leadership means leading with love and has four main ideas that allow leadership to invoke the healing and energizing powers of love: leadership is a reciprocal relationship with constituents; leader's passion comes from compassion; leaders serve and support, and honesty is essential for moral leadership. Beattie (2002) explains that holistic leadership is “based in an understanding that the intellectual, emotional, social, moral, spiritual and aesthetic dimensions of human beings are inextricably interconnected.” (p. 199) and that teaching, learning and leading are intertwined.

In ethical leadership, ethics are explicitly centred rather than considering them as a secondary dimension of leadership. Brown, Treviño & Harrison (2005) describe ethical leadership as “the demonstration of normatively appropriate conduct through personal

actions and interpersonal relationships, and the promotion of such conduct to employees through two-way communication, reinforcement, and decision-making” (p. 120). The moral leader is concerned with trust (Lau, Liu & Fu, 2007), psychological empowerment (Li, Wu, Johnson & Wu, 2012), creativity (Gu, Tang & Jiang, 2015), and voice (Chan 2014; Zhang, Huai & Xie, 2015). Furthermore, ethical leadership includes both the trait and behavioural dimensions in that it focuses on the leader as a moral person and the leader as a moral manager (Brown, Treviño & Harrison, 2005). Ethical leadership is described as more transactional than transformational (Brown & Treviño, 2006). Brown and Trevino (2006) suggest that while ethical leadership has been extensively debated from a normative and philosophical perspective, it is still underdeveloped from a descriptive and predictive perspective. A meta-analytic review of ethical leadership suggests that ethical leadership is most concerned with the ethical leader’s influence on followers’ behaviours (Bedi, Alpaslan & Green, 2016). The outcomes explored tend to have internal implications such as improved job satisfaction of followers, reduced counter productive behavior and increased trust in leadership (Bedi et al, 2016). Eisenbeiss (2012) developed the following normative reference points for ethical leadership: 1) humane orientation 2) justice orientation 3) responsibility and sustainability orientation, and 4) moderation orientation.

In *The Protestant Ethic and the Spirit of Capitalism*, Weber (1905/1958) describes the influences of materialism and individualism as pervasive in organizational life and theory. For this reason, spirituality and business have been said to have misaligned purposes (Sumner, 1959). Then in the 1980’s, the literature began to include such ideas as faith, patience, intuition and humility (Thompson, 2005). The emergence of spiritual

leadership is said to have come from the dissatisfaction with materialism (Hoppe, 2005). Dyck (2014) called this a theological turn. While spiritual leadership has been described as conceptually different from ethical leadership, ethical behavior is a key component in spiritual leadership (Fry 2003). Ochs (1997) describes spirituality as transcendent and inclusive (others focused rather than individualistic). Krishnan (2008) describes spirituality as encompassing transcendent ways of being and experiencing that value non-materialism. In their empirical review of definitions, distinctions, and assumptions, Dent, Higgins & Wharff (2005) surmise that spiritual leadership includes meaning, faith, and the notion of a calling. In this sense, spiritual leadership may have dimensions of ethical behavior, inclusiveness, transcendence, meaning, faith, a calling, and non-materialism. More recently, Crossman (2010, 2011) suggests that there is also a movement toward holism and interconnectivity in the literature on spirituality and spiritual leadership. There is an integration of spiritual, personal and business activities.

Sendjaya, Sarros & Santora (2008) explain that both spiritual leadership and servant leadership are “virtuous leadership practices [with] intrinsic motivating factors to cultivate a sense of meaning, purpose, and interconnectedness” (p.404). Spiritual leaders are inspirational, visionary and transcendent (Sikula & Sikula, 2005) and spiritual leadership is one where the leader creates common visions and values across the organization (Fry, 2003). A key aspect of spiritual leadership is the attempt to evoke an experience of meaningfulness for the followership; one where the employee experiences an altruistic concern to meaningfully contribute toward the greater organizational purpose (Fry, 2003). Crossman (2011) suggests that spiritual leadership appeals to higher order needs and seeks out inspirational involvement; furthermore, it is distinguished from

transactional forms of exchange-based leadership and holds more synergies with transformational leadership. Fairholm (2003) suggests that spiritual approaches have been increasingly discussed in leadership and management as concerned with “the integration of the whole-soul, the inner self, of the leader and led” (Fairholm & Gronau, 2013, p. 355) and personal benefits (e.g. continuous growth, improvement, self-awareness, and self-leadership) of these have been evidenced through study, along with evidence of external organizational success (e.g. promoting caring for the earth and allowing leave for volunteer and charity work, Cash and Gray, 2000; transforming an organizational culture so members of the organization begin to feel connected to a larger community and a higher purpose, Driscoll & McKee, 2007). An organization under the spiritual leader will have a culture of care and concern for both self and others and will create a sense of membership, understanding and appreciation (Fry & Whittington, 2005). Spiritual leaders are proactive in the ways they attempt to influence the attitudes and actions of others and move them toward achieving a common goal (Modaff, Dewine & Butler, 2008). According to Fry (2003), spiritual leadership is intrinsically virtuous in that it attempts to cultivate and nurture a sense of love, hope, faith, holism, integrity, meaning, purpose and interconnectedness in the workplace (Crossman, 2011, p. 603). However, other scholars, such as Driscoll & Wiebe (2007), question whether situating spirituality in the organizational context is simply a form of technical spirituality rather than an authentic spirituality. For instance, spirituality can be a tool or technique for “instrumentality of spirituality in the workplace” (p. 335); therefore, the driver for research in spirituality has become organizational performance (Dent, Higgins & Wharff, 2005) rather than human welfare and the natural environment (Driscoll & Wiebe, 2007;

Long & Driscoll, 2015). Driscoll, McIsaac & Wiebe (2018) argue that spirituality should not be a strategically planned practice, but one that is expressed creatively, fosters spiritual spaces, and builds spiritual ties in work and in workplaces.

Authentic leadership (Gardner, Avolio, Luthans, May & Walumbwa, 2005; Luthans & Avolio, 2003) was developed as a leadership form in response to or following a focus on leadership influence on corporate scandals and transformational leadership's potential to nurture both pseudo and authentic leaders. Shamir & Eilam (2005) suggest that life stories are critical to the construction, sharing, enactment, development, and living out of authentic leaders. Authentic leaders' values align with their behaviour, and their actions align with their intentions (Gümüşay, 2019). Authentic leadership focuses on the cognitive and behavioural characteristic of the leader and their moral character. It is also concerned with not only the moral leader, but also follower development. Furthermore, authentic leadership is said to have the following dimensions: positive moral perspective, self-awareness, balanced processing, relational transparency, positive psychological capital, and authentic behavior (Avolio & Gardner, 2005). Authentic leaders are described as "deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, knowledge, and strengths" (Avolio, Gardner, Walumbwa, Luthans, & May, 2004, p. 802). Harter (2002) describes the acts of an authentic leader as acting in accord with one's true self, and expressing inner thoughts and feelings in a consistent manner. Authentic leadership has been shown to affect employee commitment (Leroy, Palanski, & Simons, 2012), ethical decision making (Cianci, Hannah, Roberts, & Tsakumis, 2014), and inclusivity (Cottrill, Lopez, & Hoffman, 2014). However, lower levels of authenticity have been

linked with lower levels of wellbeing, including self-esteem, and depressed affect (Neff & Harter, 2002).

Environmental leadership

I have decided to explore environmental leadership in a section on its own. That said, I recognize that Driscoll, Wiebe & Dyck (2012) suggest that many spiritual and ethical perspectives help business decision makers to prioritize the natural environment. In addition, Crossman (2011) argues that there are synergies between environmental and spiritual leadership that manifest in the ways that leaders explore the ethical implications of self, society and the natural environments as connected wherein the self is a connected being experiencing spirituality in relation to the socio-cultural world and the natural world. Furthermore, she suggests that compassion is referenced in both spiritual and environmental leadership and is based in a connection between self and others wherein we can experience deep empathy for the joys and sufferings of others. That said, I recognize I could have grouped environmental leadership with the above theories; however, I have decided to place it on its own for the explicit ways in which environmental leadership centres efforts toward the conservation of the natural environment (Boiral, Cayer & Baron, 2009; Egri & Herman, 2000; Holst, 1997; Jose & Lee, 2007).

Driscoll & Starik (2004) argue that the natural environment should be the primary and primordial stakeholder of organizations, and that management and leadership should consider their relationship with the natural environment when making business decisions. While environmental scholars and activists have been calling for environmental

leadership for decades, environmental leadership theory is said to be in the relatively early development stages (Egri and Herman, 2000). Environmental leadership has been defined as:

the ability to influence individuals and mobilize organizations to realize a vision of long-term ecological sustainability. Guided by ecocentric values and assumptions, environmental leaders seek to change economic and social systems that they perceive as currently and potentially threatening the health of the biophysical environment (Egri and Herman, 2000, p. 572).

In a special issue of *Leadership*, Harrison, Kaesehage, & Leyshon (2019) remark that the climate change is the “greatest challenge facing humanity” (p. 768). Hulme & Blackman (2009) suggest that this requires a reinvention of our modern economic, social and political conventions. Harrison et al. (2019) suggest that leadership is critical to address the crisis facing Earth’s natural systems, and we need

a more ‘grass-roots’ perspective on leadership...local and community-based...[and we] need for new forms of and approaches to leadership, including complex adaptive leadership, relational leadership involving different actors, the development of new leadership capabilities in overcoming the institutional barriers in dealing with climate change and a new sensemaking approach to internal and external stakeholders (p. 769).

According to Akiyama, Furumai & Katayama (2013) “we depend on leaders to respond to time and place in a situation of diminishing natural resources and growing environmental degradation” (p. 23). They suggest that the growing complexity of environmental challenges requires environmental leadership of both individual (intentional and behavioral) and collective (cultural, social and systemic) levels of change and how to influence interrelated processes at all levels, especially in disaster or crisis situations. Dimensions of complexity are however integral in their view as it is considered that this increased complexity arises out of the attempt to balance conflicts between vested interests of a multitude of stakeholders with a desire toward sustainable

development. They suggest that environmental leaders require strong motivation, expertise, and leadership. Strong motivation is described as acting “proactively for the creation of [a] sustainable society” (p. 33) and expertise is described as that which “can contribute to the creation of [a] sustainable society and understand the relationship among the environmental, economic and social dimension[s]” (Akiyama et al., 2013, p. 33).

They describe leadership as a special key to transferring their environmental expertise and motivation. They list four leadership abilities:

- Capture the multi-faceted holistic environment, economic, social aspects
- Organize a novel perspective on environmental protection
- Collaborate with stakeholders by listening to their opinions and helping to address their interests
- Reach a collective decision using consensus building (Akiyama et al., 2013, p. 33).

Environmental leadership from these perspectives is individual and collective, and it suggests a radical shift on the purpose of leadership from internal organizational instrumental goals, to improving and changing social and environmental systems that are contributing to the ever-growing urgency of the climate crisis. Furthermore, it is recommended that grass-roots, community-based, adaptive, and relational leadership is needed to involve diverse actors in the prioritization of the natural environment in business, management, and leadership decision making processes.

Relational, distributed and collective leadership

Relational, distributive and collective models of leadership have been viewed by scholars as amongst the post-heroic leadership (e.g. Badaracco, 2001) approaches to leadership. Alvehus (2019) suggests that leadership scholars are increasingly turning

their attention to plural, distributed, shared, collective, and collaborative forms of leadership. Furthermore, Alvehus (2019) states that while “seldom acknowledged in mainstream studies, distributed leadership and notions of relational interdependence have a long history, which Mary Parker Follett (1924) acknowledged nearly a century ago in her idea of ‘power with’ as opposed to ‘power over’” (p. 538). Furthermore, Alvehus (2019) explains that recent distributed leadership studies have evolved in two directions: post-heroic and constructionist. Within the post-heroic direction, leadership is characterized as shared, plural, inclusive, and democratic (Fletcher, 2004). The constructionists understand the process as the co-construction of leaders, followers, and context (Ladkin, 2010), which they describe as a more radical ontological view whereby the focus is not on the creation of a new way of doing leadership; they suggest leadership is always distributed. Leadership is believed to be a collective social process where contributions emerge from group activities and interactions of multiple actors (Uhl-Bien, 2006); it is not something done by or to individuals (Bennett, Wise, Woods & Harvey, 2003).

According to Komives, Lucas and McMahon (1998) “the basic relational foundation of the leadership process...involve[s]: *knowing, being and doing*” (p. 5). Knowing involves self-awareness, other-awareness, and change process-awareness; being involves ethics, principles, openness, caring and inclusiveness; and doing involves actioning commitments and passions in a socially responsible and community oriented way (Komives, Lucas, & McMahon, 1998). Furthermore, these authors view leadership as a commitment to ethical action and social responsibility with a concern for all. They recognize that leadership is practiced differently across cultures and that these practices

are based in values and beliefs. Leadership requires adaptive capacity and flexibility while empowering and including diverse peoples and ideas toward a common purpose (Komives, Lucas, & McMahon, 1998).

Uhl-Bien (2006) describes relational leadership theory as “an overarching framework for the study of leadership as a social influence process through which emergent coordination (e.g., evolving social order) and change (e.g., new approaches, values, attitudes, behaviors, ideologies) are constructed and produced” (p. 654). Cunliffe & Eriksen (2011) suggest that “four main conceptual threads run through relational leadership: leadership is a way of being-in-the-world; encompasses working out, dialogically, what is meaningful with others; means recognizing that working through differences is inherently a moral responsibility; and involves practical wisdoms” (p. 1433).

A social constructionist view of relational leadership views leadership as a process produced through relationships (Hosking, 2011; Uhl-Bien & Ospina, 2012). Within a constructivist stance, Hosking (2011) argues toward a transition away from entitative processes to active processes of relations, whereas he says that leadership is seen as constructed in and through dominance relations such as race and gender, therefore he points to critiques in:

- (i) the ways in which relations are connected to persons who are assumed to possess a stable and bounded self together with individual knowledge, who performs individual acts and who relates to other in terms of what other can do for self...
- (ii) the relative neglect of power and politics, for example, through an emphasis on one universal rationality and abstract, objective knowledge ‘from nowhere’;
- (iii) the ethical/moral issues involved in constructing a ‘serviceable other’;
- and (iv) the implications that these practices might have for the future of humanity and the planet (p. 456)

In relational leadership theories, there is an underlying view that individuals and collectives are interdependent and that beings are derived from the cumulative relational processes of the lived experience (Gergen, 2009). Leadership studies within this view focus on the development of communities of practice through shared meaning or meaning making. Ospina & Uhl-Bien (2012) say that the relational turn has arrived in leadership studies. According to Ospina & Uhl-Bien (2012), conceptualizing a relational turn in leadership theory “can challenge some of our most ingrained assumptions and mental models of concepts directly associated with leadership, such as individuality, independence, rationality and agency” (p. xx). Slife (2004) also describes the call for a relational ontology in psychology as follows:

We are no longer primarily rational beings, with our minds and ideas as our only or even our primary resources. We are contextual beings, with in built relational resources to other contextual beings (Slife, 2004, p. 174).

There is however a growing understanding of the relational abilities of leaders to challenge prevailing metrics and measures of ‘success’ and ‘effectiveness’ in organizations and to emphasize individual wellbeing and sustainability (Nicholson & Kurucz, 2017, 2019). Furthermore, relational leadership focuses on caring for well-being, flourishing and sustainability (Nicholson & Kurucz, 2017, 2019). Relational leadership asks questions of moral and ethical concern for self and others.

Harris & Gronn (2008) suggest that there are similarities (and differences) between distributive leadership and shared, collective, collaborative, emergent, collaborative and democratic leadership. Distributive leadership is often attributed to having its first origins with Gibb’s (1954) exploration of leadership as a group quality and later revived by Brown & Hosking (1986) when they described distributed influence

through one or more participants' successes in enacting "egalitarian values", while constructing "experiential resources" that are "readily transferable" (p. 77).

Distributive leadership has also received great attention in the educational context through the works of Gronn (1983). Woods (2005) explores leadership as being "concerned with enabling people to *share power* (by dispersing leadership and diminishing hierarchy), *share hope* (by extending opportunities to realize humanistic potential), and *share the fruits of society* (through fair distribution of resources and cultural respect)" (p. 139). Fusarelli, Kowalski & Petersen (2011) describe distributive leadership as having a democratic leadership approach while also describing it as communitarian. This approach has also been explained as distributing the responsibilities to serve a shared initiative for mutual care (Sullivan, 1986), common good (Kochan & Reed, 2005), and improved organizational performance (Sergiovanni, 2004). While all of these studies are from the educational context to improve the functionality and performance of the learning environment, this communitarian approach has been used in participative forms of decision-making in business contexts.

Collective leadership has been related closely to both shared and distributed leadership (Gronn, 2002; Pearce & Sims, 2002). Collective leadership has been described as a co-constructive process where there is no need for any one individual to make decisions on behalf of the assemblage (Raelin, 2011) but that each contributes knowledge, skills, and meanings (Dansereau and Yammarino, 1998; Friedrich et al., 2009) in a manner that is welcoming to many diverse and contradictory voices (Raelin, 2018). Collective leadership practices are embedded within material–discursive relations between people, objects, and their institutions (Raelin, 2018). Furthermore, collective

leadership presumes that a co-developed morality will emerge from the lateral connectedness of members of the collective (Woods, 2016) rather than from a hierarchy of leader-heroes.

Ensemble leadership theory (Rosile, Boje, & Claw, 2018) imagines leadership as a collective phenomenon that privileges the collective over the individual. It moves away from a hierarchy of leader-heroes, and instead connects with shared, relational, and collective forms of leadership. This form of leadership is dynamic and heterarchical in the way that it decentres humans and multi-centres non-humans (Rosile, Boje, & Claw, 2018).

Postmodern, critical and other “non-traditional” leadership

The postmodern, critical, and other “non-traditional” leadership theories explored herein often reject the notion that leadership resides within the human realm and are often seen as a way of deconstructing notions of truth. As in postmodern thought, leadership from this perspective often rejects *a* truth. Furthermore, it rejects the dualisms of mind versus body, time versus space, the traditional versus non-traditional, harmony versus disharmony, emic versus etic, and the rational versus emotional. According to Boje (1995), organizations “cannot be registered as one story, but instead are a multiplicity, a plurality of stories and story interpretations in struggle with one another” (p. 1001).

According to Boje (1994), postmodernity often includes the stories and voices of those who have been excluded, marginalized and exploited. For instance, he suggests that postmodernism often focuses on deconstructing “racism, sexism, colonialism, anti-ecology and bureaucratic narratives” (p. 449). This is done through the questioning of

“grand, totalizing and essentializing claims” (p. 449). These conversations are often paralleled and intersected in critical leadership scholarship. According to Uhl-Bien & Ospina (2012), critical leadership scholars deconstruct oppressive systems to better understand how leadership discourses and practices reproduce power and control.

Whereas transformational leadership has gained great attention in the leadership literature, it is not shocking that it has also garnered critique. Collinson & Tourish (2015) suggested that “[m]ost research into transformational leadership seeks to identify ‘gaps’ in incidental aspects of the theory, while taking its fundamental postulates for granted” (p. 578). Jones (2019) states that while transformational leadership has garnered a great deal of attention in research, the concept of transformation has been for the most part left unexamined. Jones (2019) explores *who* transformational leaders are in their embodied selves and *what* transformational leaders do using a Meadian conception of self and role-taking. Mead believed that the self was a “complex and dynamic assemblage of our social experiences” (Jones, 2019, p. 559).

In Collinson & Tourish (2015) explain that leadership often focuses on teaching followers how to leave a positive impact on the world (Collinson & Tourish, 2015). According to Green & Roberts (2012), leadership theories that focus on leaders as influencers and strategists to mobilize growth and development in the followership may not work in a postmodernist value system wherein persons are free to accept or reject the influencer and influences.

O’Neill (2019) suggests that mainstream leadership discourse privileges the rational mind and in so doing disembodies the subjects from their “emotional, material, [and] inherently visible bodies” (p. 297). Furthermore through this process of

disembodiment, leadership is masculinized and symbolically rejects the feminine. “Leadership is not a quality that can be found *in* leaders but exists within the dynamic interactions of bodies” (Ladkin, 2013, cited in O’Neill, 2019, p. 297). Postmodern leadership discourse “decenters the human agent and defends living and social bodies against the grand narrative, mechanical harmony, functional order and ecological plunder” (Boje, 1994, p. 449). Actor-network theory (ANT) approaches argue that leaders are one socio-material actor among many other actor-actant agencies in the network process (e.g. Law, 1994; Sidle and Warzynski 2003). In this way, the non-corporeal actant (NCA) theory is amongst many things also a post-human theory in that it considers the influence of the meta-physical (Hartt, 2013). NCA theory attempts to understand sense making in complex decision-making situations. It considers the “ideas, values, concepts and beliefs [that] are acting upon the decision maker” (Hartt, 2019c, p. 1) when choosing their actions. Furthermore, non-corporeal actants are ephemeral in they have no concrete essence or physical exactitude, but are still influencing an actor-network and often in ways that create angst and tension (Hartt, 2019c).

Storytelling leadership

Storytelling leadership has become an emergent topic in leadership scholarship (e.g. Auvinen, Aaltio, & Bomqvist, 2013; Boje, 2006; Brown et al., 2009). Forster, Cebis, Majteles and Mathur (1999) studied leader influence on followers by way of storytelling as a powerful tool during “times of uncertainty, change and upheaval or in response to crises” (p. 11). Often storytelling leadership is critiqued for the ways that stories have been used as instruments or tools to influence or persuade employees to align

with the visions and values of the organization (e.g., Driscoll & McKee, 2007). More authentic, compassion-filled, heartfelt forms of storytelling are instead recommended.

Authentic storytelling is inherently connected to ethical leadership and the creation of a more ethical culture. People reflect on well told, meaningful, stories that are told from the heart and soul. They resonate and stick with us. This, in turn, helps us with discernment, in making better decisions, more ethical decisions (Driscoll & McKee, 2007, p. 210).

According to Kaye (1995), the telling of stories that involve heroic role models can influence survival of staff and become an integral component of shaping effective organizational behavior. Often the exploits of heroes become embellished through a myth-making process, which involves repetition of oral versions throughout the communication networks of the organization. Stories gradually attain a “mythical quality or status” (Kaye, 1995, p.1). Leaders tell stories to strengthen relationship within the organizational context. Fleming (2001) states that stories allow change to shape the organization so that the organization can shape change.

Stories can appeal to both the heart and the mind (McConkie and Boss, 1994). They are imbued with values, meanings, and morals, and they hold deeply believed assumptions (Martin, 2002). Stories can be a way to influence individual worldviews (Forster et al., 1999; Kaye, 1996) and construct a new sense of the organization (Fleming, 2001). “They help us to define who we are, why we are here, and what we should value” (Driscoll & McKee, 2007, p. 206). They also help us make sense of or meaning from ambiguity and uncertainty (Fleming, 2001). Morgan and Dennehy (1997) explain that stories also have the capacity to invoke visual images and to heighten emotions. They discuss the importance of developing storytelling skills in the practice of management and leadership, as good storytelling skills have the capacity for tremendous business impact.

Review of Indigenous models of leadership

*To cherish knowledge is to know **wisdom***

*To know **love** is to know peace*

*To honour all of creation is to have **respect***

***Bravery** is to face the foe with integrity*

***Honesty** in facing a situation is to be brave*

***Humility** is to know yourself as a sacred part of Creation*

***Truth** is to know all of these things (NWAC, 2012)*

Neither Indigenous nor Inuit models of leadership have received extensive recognition in the business context. Voyageur, Brearley, and Calliou (2015) state that in great part because of government imposed laws and institutions, there has been an insurmountable loss of traditional leadership and governance, thus requiring contemporary Indigenous peoples to have to “reach back into the lives of our ancestors to bring forward their intentions when we interpret and translate traditions and practices in our lives today” (Crazy Bull, 2014, p. 60). Furthermore, they suggest that the media of Indigenous communities and leaders often present Indigenous leadership in a negative light (Voyageur et al., 2015). They also share that restorying leadership is not only integral for disrupting the negative portrayals of Indigenous leaders, but that it also serves as a way of revisiting traditional stories, recuperating traditional ways of performing leadership, and restoring traditional systems of governance (Voyageur et al., 2015). Martin (2009) argues traditional knowledges not only have historical and cultural relevance, but also should be explored as critical and theoretical texts. Leadership in Indigenous contexts require leaders to have an understanding of autonomy, imperialism, colonization, resistance, and renaissance, and these situations require character, tenacity, compassion, intelligence, courage, and imagination (Kenny, 2012). Julien, Wright and Zinni (2010) also discuss that Indigenous peoples’ ways of performing leadership are

often a spiritual, holistic, and egalitarian endeavour.

Indigenous leadership

Evans & Sinclair (2016, 2016b) share that the ongoing effects of colonialism require leaders to contain their trauma while teaching the world about Indigenous identity, while attempting to gain formal authority in a bi-cultural world. Wolfgramm, Spiller, and Voyageur (2016) explain that while Gregory Cajete, a Tewa Scholar, is going on four decades of contributing to Indigenous scholarship, education, and leadership, Indigenous scholarship is still emergent in charting new territory in the field of leadership. Furthermore, they explain that Indigenous leadership can offer “new and fresh insights into the broader leadership field” (Wolfgramm, Spiller, & Voyageur, 2016, p. 263). They are also essential in empowering Indigenous students to see Indigenous ways of knowing and doing in their academic journeys (Faircloth & Tippeconnic III, 2013).

Cajete (2016) says that Indigenous forms of leaderships are often affective and relational, and often the “deep affection for one’s family, community, and homeland [are] the key dynamics that influence the development of Indigenous leaders” (p. 364). Cajete (2016) argues that the nurturance of relationships between leaders and followers is a key driver in the survival of colonialism. Furthermore, he suggests that the relationship must also be combined with an observance of core cultural and community values where the “highest value was placed in being in resonance with the dynamic balance of relations between humans, nature, the cosmos, other beings, and spirits of the past, present, and future” (p. 365). Cajete (2016) describes education as intertwined with leadership, and

they are described as holistic, integrated, inclusive, and transformational. Contextually, Cajete (2016) asserts that Indigenous peoples come to know their personhood through the communal soul, and it is through the community that the individual forms their identity, passion and core values. This means that leaders can speak to 1) the face (the identity of the people), 2) the heart (the deep desires of the people), and 3) their foundation (the core values of the community). Furthermore, it is often through practices of self-awareness, other awareness and service to the community that a person comes to learn what it means to survive in and honour the “spirit of place” (Deloria, 1973, p. 201) – and this is how they become *the peoples of a place* where there is a “deeply felt ecological relationship borne of intimate familiarity with a homeland” (Cajete, 2016, p. 367).

In the Indigenous world, there is a principle called the seven generations. It instructs us to reflect on our actions and to be aware of the consequences of these actions seven generations hence...to maintain this sense of coherence, we can accept the earth as our first embodied concept of leadership. We follow Earth. We respond to the guidance of the process expressed in our home place. Many say we listen and respond to our Mother. Everything begins here. We mirror the patterns, textures, colours, sounds, and processes of the earth as embodied beings (Kenny, 2012, p. 3).

According to Warner & Grint (2006), Indigenous models of leadership are more concerned with “how different forms of leadership in different circumstances can serve the community rather than enhance the reward and reputation of their individual embodiment” (p.225). Furthermore, they assert, amongst many great wisdoms, that the difference is that leadership is non-positional and that it does not come from within hierarchy, but that any person in the community is capable of leadership. They suggest that authors, social scientists, community leaders, Elders, and all role models in fact are leaders, and that they do not require a title to do leadership.

Forster, Palmer & Barnett (2016) studied Māori women leaders in the environmental sustainability movement. They suggest that one of the ways in which stories are valued is by looking to the past to shape the future. However, they express that decolonizing leadership is also in part recognizing that leadership theories are masculinized and decolonizing leadership means understanding leadership more comprehensively. They argue that a recurring theme in the tradition of Māori women's leadership is the contribution towards survival and aspirations toward common good through service. Furthermore, this is done through the employment of "strategies and practices that empower Māori people, Māori communities and collectives to enhance Indigenous rights and to contribute to Māori development, wellbeing and identity" (p. 329). With regard to development, however, they explain further that Māori identity, culture and authority are linked to the land/whenua, and that "Kaitiakitanga is an environmental ethic that promotes sustainable resource use as a culturally appropriate relationship between people and whenua" (p. 330).

Stewart, Verbos, Birmingham, Black, and Gladstone (2017) explore the ways in which Indigenous business persons use their strong sense of self to relate to authentic leadership and then contribute to the theory by offering that a strong sense of culture and collective identity has a role to play in leader authenticity in an Indigenous community. They conclude that their study respondents experience a sense of cultural difference between Indigenous ways of leading and mainstream ways of leading. In the context of an Indigenous leader they are influenced by both the Indigenous and mainstream cultures. Furthermore, they experienced this duality often as a challenge, in that they would have to navigate between the cultures and this would contribute to identity struggles.

Gladstone and Pepion (2017) describe the leadership practice in the Blackfeet culture as relating to shared authority, contingency, and situational leadership. Furthermore, they explain that leadership is more about influence than authority emerging from a belief in egalitarianism and that these findings have implications for the development of culturally appropriate curricula for Indigenous peoples. Lastly, this study describes power as residing in a non-human form as medicine bundles, rather than power residing in humans (Gladstone & Pepion, 2017).

Grambell (2016) explains in her study of Lakota women leaders how, “the phenomenological essence that emerged from the data was *Lakota Women, through an understanding of Lakota culture, spirituality, and education, help the nation heal through persistent and quiet strength*” (p. 299). They suggest that this includes four themes; connections to a Lakota way of life, getting educated, balancing the bicultural environment (traditional and dominant), and overcoming and healing from the impacts of colonialism that have been holding Lakota women back.

I am told that there is a proverbial phrase among the Inuit: 'a long time ago, in the future.' Let the children see our history, and maybe it will help to shape the future (Roméo Leblanc address to the Empire Club and the Royal Commonwealth Society, June 26, 1996).

Principle	Meaning	Source
<i>Pijitsirniq</i>	Serving; use power to serve others	Arnakak; Bill 35
<i>Aajiiqatigiingniq</i>	Consensus seeking; respect differences	Arnakak; Bill 35
<i>Pilimmaksarniq</i>	Skills and knowledge acquisition; improve skills through practice	Arnakak; Bill 35
<i>Piliriqatigiingniq</i>	Cooperation; work together in harmony for common purpose	Arnakak; Bill 35
<i>Avatimik Kamattiarniq</i>	Stewardship; treat nature holistically for actions and intentions have consequences	Arnakak; Bill 35
<i>Qanuqtuurrunnarniq</i>	Problem solving; creative improvisation	Arnakak, Bill 35
<i>Papattiniq</i>	Guardianship of what one does not own	Bill 35
<i>Qaujimanilik</i>	Respect knowledge or experience	Bill 35
<i>Surattittailimaniq</i>	Hunt only what is necessary and do not waste	Bill 35
<i>Ilijaaqaqtailiniq</i>	Harvesting without malice	Bill 35
<i>Sirliqsaqaqtittailiniq</i>	Avoid causing animals unnecessary harm	Bill 35
<i>Akiraqtuutijariaqanginniq</i>	No one owns animals or land so avoid disputes	Bill 35
<i>Nirjutiit Pijutigillugit</i>		
<i>Ikpigusuttiarniq</i>	Treat all wildlife respectfully	Bill 35
<i>Nirjutilimaanik</i>		

Figure 4.4. Inuit *Qaujimajatuqangit* and Precepts (Source: Wenzel, 2004, p. 241)

While Inuit leadership has scarcely made its way into the business context, as part of her Master of Education degree, Rhonda Cunningham (2013), an Inuit educator and entrepreneur, explores Inuit *Qaujimajatuqangit* (Figure 4.4: traditional values). In particular, she explores the context of Inuit women entrepreneurs in Iqaluit, Nunavut. Furthermore, Cunningham (2013) explains that through a semi-structured interview process, many entrepreneurs expressed deep respect for their culture and traditional knowledge. They also explained that they often needed to overturn the private section's misconceptions of Inuit traditional ways and had to balance western and traditional ways of knowing. "Inuit women entrepreneurs in Iqaluit, Nunavut, have made strides towards equalizing power structures through socioeconomic development, as they fostered traditional knowledge in their corporate practice" (Cunningham, 2013, p. 25). This idea of disrupting the power structures through the inclusion of traditional knowledge is offered as a way that Inuit women in this study are fighting to pass on to future business owners their self-determination and balance the disequitable powers that construct the need to navigate between the two systems – western and traditional. Julien, Wright and

Zinni (2010) also explain that Indigenous leaders often have to struggle through walking in two worlds, but that they maneuver this process through storytelling and metaphors.

Indigenous storytelling leadership

According to Cajete (2016), Indigenous storytelling is a source of content for understanding traditional ways and a methodology for exploring leadership. “In this sense, Indigenous community becomes a *Story* that is a collection of individual stories that are ever unfolding through the lives of the people who share the life of that community” (Cajete, 2016, p. 368). This idea is valuable not only in the context of better understanding the leadership theories within this section, but also helps to explain the methodology as presented in *Chapter 3*.

Forster, Palmer & Barnett (2016) suggest that one of the ways in which stories are valued is by looking to the past to shape the future. Gladstone (2018) explains that values are an enduring part of the cultural traditions that have been handed down or carried through story. Furthermore, he also explains that when we look to the past, we can offer insight into today, suggesting that the ideas of past, present, and future are interconnected.

In *Restorying Indigenous Leadership: Wise Practices in Community Development* edited by Voyageur, Brearley, and Calliou (2015), authors contribute many models for Indigenous leadership development whereas leadership is a dynamic and complex phenomenon. They suggest that the method of ‘restorying’ is used by many Indigenous scholars because it “is not just about stories told, but about the significant questions that surface in the spaces that exist between stories: What matters? What matters most?” (Voyageur et al, 2015, p.16). The old storytellers were the educators and helped new

generations link with the past by building respectful relationships and “drawing on every sense and part of our being” (Brearley, 2015, 91). Furthermore, they offer that the Indigenous leaders featured within this book “used research as a framework for telling stories and passing on messages for future generations” (Voyageur et al., 2015, p. 15). Indigenous leaders have to become great listeners; the leaders are those who paid close attention to Indigenous traditions. Furthermore, Brearley (2015) argues that deep listening skills foster a sense of pride in the environment, family, and community. This is what she said about listening and relistening to stories to hear the layers of lessons,

“[i]f you listen to the creation story of my mother’s people, it goes for an hour and a half, the more I listen to it, the more lessons I hear in it. There can be thousands of layers to a story” (p. 111).

Figure 4.5 (below) is a way of expressing traditional values in the Mi’kmaq culture. The imagery of an Elder teaching the next generation how to live life in a healthy way. The image offers context to the text surrounding it. Stories are not the only way to express Indigenous stories; art has been another method of expressing Indigenous worldviews. Warner and Grint (2006) suggest that leadership can be mobilized by anyone, not just those holding positions within the community. For instance, when describing the author as leader type, they say,

Authors portray the beliefs and values of a culture through the communities they describe. The descriptions connect the past and the future and portray a range of truths. Authors use dialogue, humour or familiar characters to allow readers to connect to tradition. Using Indigenous literature, Authors can explore analogies, metaphors and themes in a culture that allows them to privilege Indigenous voices. This form of leadership may also use art as a method of expressing a native world view or experience (p. 239).



Figure 4.5. Source: *Breaking the Silence Sexual Violence Certificate Training – Module: Indigenous Perspectives*, <https://www.breakthesilencens.ca/training> (Image from Mi'kmawey Debert Cultural Centre, n.d.).

Interpretations of the literature

In positive, ethical, spiritual, authentic, environmental, relational, distributive, and collective theories of leadership, humans are often centred as the loci or source of leadership; whereas, in postmodern, critical, non-traditional, storytelling, Indigenous, and Indigenous storytelling theories of leadership, the loci or sources of leadership can be human or non-human.

	<i>Positive and transformational</i>	<i>Ethical, spiritual, and authentic</i>	<i>Environmental</i>	<i>Relational, Distributive, Collective</i>
Actor-actant-network – Loci	Human (singular)	Human (singular)	Human (singular)	Human (plural)
Action-Mechanisms	Traits, cognitions, behaviours	Traits, cognition, behaviours, and affect	Traits and behaviours	Behaviours
Actor-actant-action-network - Foci	Humans (plural) Organization Organizational instrumental (internal) Efficiency, Profit	Humans (plural) Organization Organizational instrumental (internal) Efficiency, Profit and social (human), wellbeing on internal	Humans (plural) Organizational and Stakeholders Natural environmental (non-human) wellbeing external community	Humans (plural) Organization and Stakeholders Organizational social (human), wellbeing on internal
Research purpose	Influence, inspire, persuade, predict, effect	Influence, inspire, persuade, predict, effect, affect	Influence, inspire, persuade, predict, effect	Inspire, share, credit, co-create, voice, effect, affect

Figure 4.6. Interpretation of non-Indigenous leadership theories

For non-Indigenous theories of leadership the mechanisms are often described as trait, behavioural, cognition or affect-based; whereas Indigenous theories of leadership describe mechanisms as emerging from within the cosmos and through interconnectedness of hearts, minds, bodies, and spirits (plural) in beings (human and non-human, spirit and bodied) and relationally between beings. The foci or objects receiving influence from the source explored in the theories vary; however, on whether

they attempt to improve, influence, or interact with other humans or non-humans inside the organization or outside the organization.

	<i>Postmodern, Critical, and Non-traditional</i>	<i>Storytelling</i>	<i>Indigenous</i>	<i>Indigenous Storytelling</i>
Actor-actant-network Loci	Human/Non-human (Collective)	Human/Non-human (Collective)	Cosmos (Human/non-human/transplanar) comes from cosmos enacted by humans	Cosmos (Human/non-human/transplanar) comes from cosmos enacted through story
Actions-Mechanisms	Traits, cognitions, behaviours	Traits, cognition, behaviours, and affect	Hearts, minds, bodies, and spirits	Hearts, minds, bodies, and spirits
Actor-actant-action-network – Foci	Human/non-human (individual & collective) Social make visible most marginalized	Human/non-human Instrumental and social (internal)	Cosmos (human/non-human/transplanar) Individual and collective Instrumental, social and environmental (internal and external)	Cosmos (human/non-human/transplanar) Individual and collective Instrumental, social and environmental (internal and external)
Research purpose	Disrupt, voice, liberate, affect	Inspire, persuade, share, voice, effect, affect	Guide, connect, share, voice, liberate, disrupt, balance, effect, affect	Guide, connect, share, voice, liberate, disrupt, balance, effect, affect

Figure 4.7. Interpretation of non-traditional and Indigenous leadership theories

The foci and research purposes can be combined to better understand the desired outcomes of research in these models of leadership. For instance, is the focus on improving organizational profitability, influencing human wellbeing (inside or outside the organization), increasing natural environment wellbeing, or other combinations? Lastly, I have explored the overall purposes of research in these areas of leadership scholarship. Is

the research conducted to effect change and create results, or is it conducted to affect change and build connections? Why is the leadership theory effective (results oriented) or affective (connections oriented) – purpose is to influence, persuade, inspire, share, create voice, disrupt systems, distribute credit, co-create communities, balance conflicts, predict and control futures, and/or liberate futures.

In this examination of the academic literature on leadership, I first reviewed non-Indigenous models of leadership, then Indigenous models of leadership. This phase of the study happened while oscillating between reading Indigenous methodologies, the THEM DAYS stories, and engaging in my neurodecolonization journey. I have attempted to answer Schnurr & Schroeder's (2019) call to denaturalize leadership by showing many models of leadership from a variety of disciplines without criticizing them for coming from different disciplines. In the upcoming chapters, I share with you the analytical approach, boundaries, findings, discussion, research insights, implications, and future research.

Nallinik (Love): The Hearts, Minds, Bodies, and Spirits of Labrador

Chapter 5 – Analytical Method, Boundaries, and Findings

Our strength, our courage, our resilience, comes from the fact that we maintain and uphold LOVE. The love for who we are as a people and our culture and the love for all of creation (Commanda, n/d).²⁸

There is a saying in Inuktitut, if you don't go through challenges, you're not going to get much wiser (Aningmiuq, April 15, 2020, Qikiqtani Inuit Association).

Analytical method

After I finished journaling with the stories, I celebrated a little. It was a long journey to that point, and finally I could now see the end - not the end as in that I could see myself eventually finishing this dissertation (well that too, but at that point it was still a good distance out), but that I could actually see my contribution. The stories have nourished me to the point that I was no longer starving for more. In academic terms, I had reached a point of saturation (Fusch & Ness, 2015). I now had a map. I want to convey at this point that my worldview, as the researcher and learner, was ever present during the research process. Fields & Kafai (2009) argue that social researchers' intentional and unintentional biases are present in their research. Fusch & Ness (2015) suggest that this personal bias must be addressed as an interpretive concern wherein the researcher must represent the participants' and not the researcher's views. When I began the "project" of researching the THEM DAYS magazines, I had it in my mind that I wanted to explore how storytellers are leaders. Then into the project, after reading

²⁸ Claudette Commanda shares the story that resilience comes from love in a video in the Indigenous Perspectives module in the Breaking the Silence Nova Scotia Sexual Violence Certificate Program.

Research as Ceremony (Wilson, 2008), I decided I wanted the stories to guide me in how to study leadership and leadership education. I recognize that what could be viewed as my bias towards storytellers or Elders as leaders was ever present during my reading of the stories, but I made every effort to set my view aside while I explored the stories so as to hear from within the THEM DAYS network who the sources of leadership were, how leadership was mobilized, and to what end leadership served. Having done this, I was able to see that the sources of leadership extended well beyond the storytellers. Had I been stuck in my research question of how Elder/storytellers lead through stories then I would not have been able to come to the findings presented in this chapter. Furthermore, I entered the research process interested in a blended approach to Indigenous storytelling methodology and actor-network theory (ANT), in particular non-corporeal actant (NCA) theory. I found the story-act and story-net approaches, and as I continued with my analysis of the stories, both ANT and NCA theory seemed to step further and further into the background allowing the Indigenous methodologies to step forward. They are still present, both in process and language, but these research approaches were primarily used as a way of navigating my journey and offering a way of keeping my mind open to explore the multiplicity of agencies at work in the stories (including the stories and the story collective). As mentioned in the methodology chapter, I connected with ANT as a Western theory within my PhD program because it attributed agency to non-human actors, actants, and networks (Latour, 2005). While I saw ANT as somewhat flat and static (freezing a moment in time to observe and map relations of all agencies in a particular context, whether a science laboratory, scallop farm, or an airline archive), I was also able to see its dynamic and organic potential. NCA theory likens research as a dance

amongst the chaos, with moves that do not happen in linear manner (Hartt, 2019b). ANT was to me like potential energy (all of the pieces of the puzzle were there), but I started to see how the actors, actants, and networks transformed kinetically through the actions or the living dimension offered from Indigenous storytelling methodologies.

My journaling throughout the reading of the THEM DAYS magazines became an important part of the analytical process. I sat down with my journal and I read it over and over. By this time, I had already come up with my research questions, which emerged from the oscillations of reading Indigenous methodologies, the THEM DAYS stories, and academic leadership articles. It is nearly impossible to credit all findings emerging from this dissertation exclusively to the THEM DAYS stories. The findings emerge from interactions with or the intercorporeal spaces between myself (cultural, social, natural, and cosmic embeddedness) and all of my heart, mind, body, and spirit connections with the Indigenous knowledges (from various nations), the academic leadership articles, and the THEM DAYS story network. I began this chapter with two quotations, one referring to a philosophy from the Mi'kmaw culture, and one referring to a philosophy from my own Inuit culture. The lessons that I have learned about leadership and leadership education are not isolated to the THEM DAYS stories or my Inuit culture, but through my meaning-making process through interactions with the THEM DAYS stories in relation to other Indigenous philosophies and leadership scholarship. Living in Mi'kma'ki, I have had many opportunities to learn about Mi'kmaw culture and philosophy and these opportunities have offered me the opportunity to reflect on my own culture. Furthermore, the title of this dissertation and the dedication to the concept of heart, mind, body, and spirit is a wisdom that I first encountered through Suz's teachings (see story in *Chapter*

3), but also when reading JoAnn Archibald's *Indigenous Storywork: Educating the heart, mind, body, and spirit*. Whereas Archibald's philosophical insights come from her embeddedness in the Stó:lō and Coast Salish culture, I cannot attribute the lessons or findings shared in this dissertation exclusively to the THEM DAYS stories or my Inuit culture.

I approached the (re)readings of my journal with one research question in mind at a time. I made notes and reflected on the ways in which the stories stretched leadership theories beyond what I had been reading in the existing literature and the ways in which the stories discussed concepts that were present within the existing literature. There were times when particular words captured my focus, and others when it was full sentences, concepts, practices, processes, or storylines; I will refer to these as nodes. I wrote my nodes onto sticky notes. After gathering a sea of nodes, I pulled out larger pieces of paper and began organizing them into clusters onto the sheets of paper. Once the clusters were formed, I set out to attempt to better understand them within the context of the stories, the THEM DAYS network, my Labrador Inuit culture, and the Indigenous scholarship into which I had immersed myself. I did this for each research question. For instance, one of my research questions was – what are the sources of leadership? The non-Indigenous leadership literature discussed in *Chapter 4* focused extensively on humans as sources of leadership and humans as influencers of change. So, I looked for whether my journal entries focused on humans as the loci of leadership. Furthermore, I did this by questioning the sequencing of this concept of the source of leadership (the temporal beginning) by asking if there were actor-actant-action-networks in which leadership may have emerged before this human “source.” I also looked for ways in

which the influence process occurred, or whether there were alternatives to influence. For instance, in a video series on Indigenous perspectives in a Breaking the Silence Nova Scotia Sexual Violence Training Program, Commanda (n.d.) explains that pre-colonial ways of being in a Mi'kmaw perspective recognized the free will and autonomy of individuals within the collective context: teachings, ceremonies, and oral stories are a way of sharing the worldview within the collective, but the teachings were not forced or coerced, they taught about self-autonomy. This storyline was woven throughout the THEM DAYS stories and I was brought to reflect on this routinely in my journal. Many of the stories were being told, but not for the purpose of asserting a way of being; rather, for the purpose of sharing and allowing the collective to hear about a way of being. They were narrated from the perspective that the audience has a great deal of choice. For instance, many of the stories were about crafting, cooking, building, etc. I journaled many times how the storytellers would say “this is how I do it,” and they would go on to provide explicit details with exact measurements, drawings, step by step processes, types of materials or ingredients, but they would reiterate, “but there are many ways and some do it different than this and that works too”. So, I questioned influence as a described concept integral to the leadership process. This is where the contrasting of non-Indigenous leadership theory (focus on creation of a singular storyline, vision, or direction to influence members’ actions toward those visions defined by the leader), and Indigenous leadership theory (focus on sharing many ways of being, knowing, doing, and relating to create opportunities for members to draw meanings from within the multiplicity) was a useful tool in the analysis (see Figure 5.1). When an Elder provides information on how they build a snowshoe or models a behaviour for instance, these are

not acts with an underlying purpose to attempt to get the audience to build as they have or behave as they have modeled.

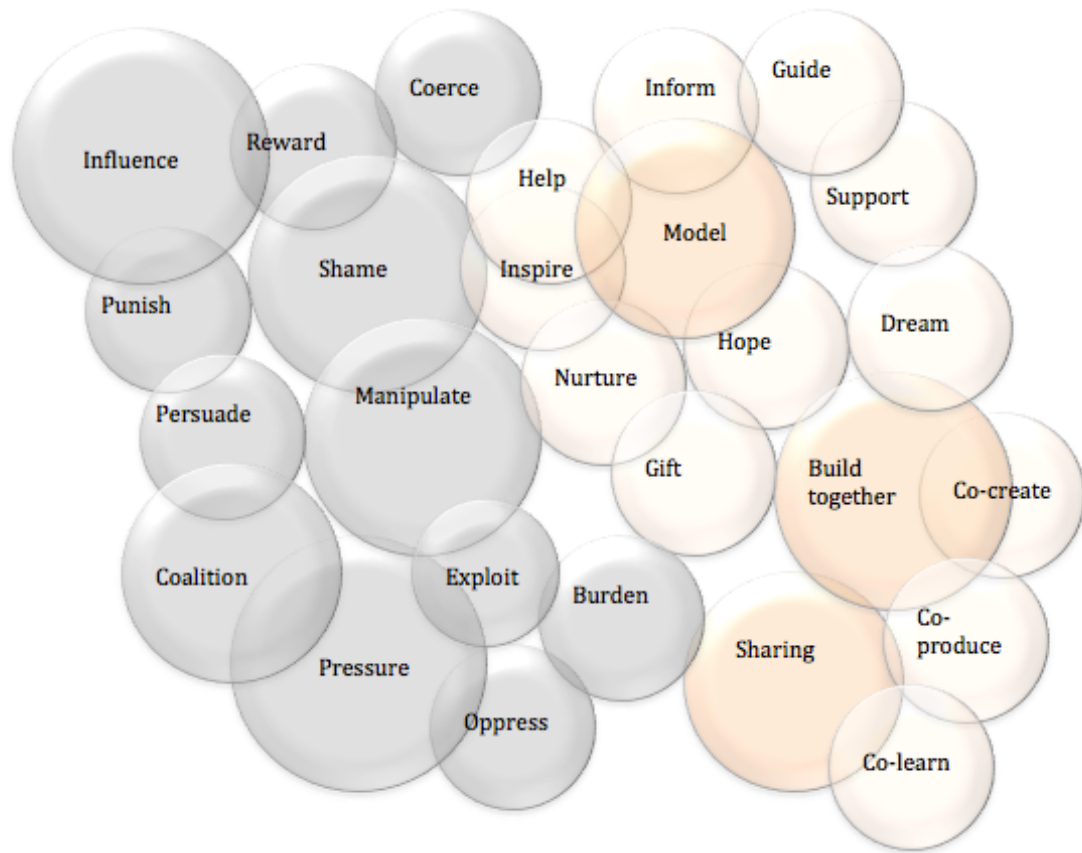


Figure 5.1. Ways of leading and educating

**The ways of leading as narrated in the THEM DAYS story network are represented in the peach bubbles, whereas those comparatively antenarrated are represented in the grey.*

The stories provide the information for the purpose of preserving and protecting the knowledge and keeping it alive in the collective, but not for influencing whether or when an individual chooses to use the wisdom. Using this same example, I then went back to ask whether there were any times where the stories narrated specific ways of being, knowing, doing, and relating. There were certainly stories that described specific rules, traditions, timings, cycles, practices, and commands that were expected to be

followed and were followed by members of the community. The question here became to reflect on the differences within the storylines to suggest why there may be some ways of being, knowing, doing, and relating that are open for self-autonomy and when there are expected boundaries for the members of the community. These centred safe boundaries for community (all relations, not just human) wellbeing. Expectations related to the times that were best to go salmon fishing, seal hunting, and trapping (recall these stories are telling of a time before Confederation, and before colonial rules on hunting and fishing seasons), which were based on the natural cycles in relation to breeding, birthing, wintering, and nurturing. The cycles of nature enforced the timing, not humans, not governments, not markets. If a group of trappers journeyed together back home on the river ice, those with less experience on the lands listened attentively to those with more experience on the lands when it came to interpreting the land and ice signals about the safety of the journey. This was not because those with more experience on the land wanted to feel power over directing the actions of those who had less experience, but because through their long-term embeddedness in nature, they were more attuned to hearing, feeling, and seeing the signals from nature. So in these circumstances, the less experienced acted quickly to respond to the more experienced because listening and acting quickly could save their lives. This was a form of collective resilience and collective boundary.

In traditional Inuit culture children are never hit, nor are yelling, threats, or harsh punishments used to discipline kids. My mother might have been stricter than some parents in our community, but she still followed the Inuit gentle way with children. Disapproval usually amounted to a stern look or a clear verbal expression of disappointment from her (Watt-Cloutier, 2015, p. 11).

I share Watt-Cloutier's (2015) explanation of discipline, which is very similar to my upbringing and the way I raise my son, because the story helps to clarify the collective boundary and explaining that the way of asserting a boundary is gentle and effective. Stories cannot, in the time of crisis, be the way to express a boundary. Once the crisis has passed; however, it became time to hear stories about how they knew actions were necessary, and the audience could then remember to listen, feel, and look for the signals in the future until they were attuned to the ways that nature communicated its messages. Despite all the technologies and software that are available for qualitative research analysis today, I chose a manual approach of using journals, sticky notes, and highlighters. I have used research software programs in the past and have found them to be both practical and helpful tools. That said, I wanted this dissertation to be much more personal, connected, dynamic, and tangible, so I decided to use a manual process. I recently (February & March 2020) attended a couple of Indigenous Knowledge Workshops, where I learned a great deal about the importance of protocols and processes. One of the lessons shared was around the importance of stories as relationship. This idea is shared in the works at the Institute for Integrative Science and Health (2020), where they suggest that stories are helping humans to reconnect with the natural world, but also helping Elders strengthen relationships with the youth in the community. This is how I felt throughout the process of reading through THEM DAYS. I felt this deep connection with Elders, lands, culture, traditions, and my community. The vast majority of the authors from the early years of the THEM DAYS magazines have since passed into the spirit world. I wanted to strengthen my relationship with the Elders and to do so through

my uncomfortable long loving deeply contemplative multisensory journey of their lived experiences.

Honouring Boundaries

In research, it is often tradition to share quotations from the data set to demonstrate that the findings undeniably emerged from the data. In my process of learning about Indigenous ways of performing research, I have come to understand that respect, consent, confidentiality, and sacredness are integral. Indigenous knowledge is sacred; it can only be used in the manner to which it was consented, and research must respect these limitations. The THEM DAYS stories were shared by Elders to the researchers at THEM DAYS for the purpose of collecting them for the THEM DAYS archive, to promote and protect them through the magazines, and to support the transfer of the stories to future generations of Labradorians. In December 2018, I spoke with the Editor of THEM DAYS, and in conversation she was pleased with the direction of my study ideas, and she thought the study was respectful and would honour the storytellers. I explained I would not be sharing the words of the Elders without their consent. I also asked my Research Advisory Group whether they thought this would be respectful, and they also agreed that this was a respectful decision. So, although non-Indigenous scholars may see this as a limitation to my study, I will not be sharing with you quotations from the THEM DAYS stories. I respectfully agree with my community and Elders that to do so would be dishonouring the stories' intent. Rather than a limitation, I see this as setting a boundary of the study, a boundary built out of respect and honour.

This said, as discussed in *Chapter 2*, I have shared some quotations from the THEM DAYS editor, Doris Saunders. In Saunder's role as the editor and as an advocate for the rights of Labradorians, she was a public figure and she freely and publically shared her ideas, her lived experiences of Labrador, and thoughts on being an editor at THEM DAYS. You will find that I have shared examples below from her *These Days at THEM DAYS*, which are a regular feature in the magazines. She often provides us with an update on the goings on at THEM DAYS, but she also introduces the stories. You will find that these are the only direct quotations offered and I have done so to help you gain a better sense that the clusters are coming from within the stories. Otherwise, the stories that I share to explain the findings are either presented as a restorying of the sentiments from within the THEM DAYS or my own lived experiences that I reflected on in my thoughts and feelings journal after having read the stories. With my own lived experiences, I was able to gain permission from family members or friends if I shared my story that related to them. Although they are my own stories, I felt they had the right to decide whether they wanted to be included. At times, I may say, "this cluster reminds me of one of my own lived experiences". And other times, I may represent them by paraphrasing a sentiment from within the cluster. For instance, at the beginning of page 165 above, I offered an example of what a storyteller might say. The example looks like I am offering a direct quotation from the THEM DAYS story, but it is not. The quotations represent a paraphrasing of the sentiments offered from a cluster of stories, while represented in first voice. The reason for presenting the cluster in first voice is because my journal represents my conversations with the THEM DAYS stories. I retrospectively can hear the conversations (not verbatim, but in meaning clusters) and my paraphrasing

represents the words, ideas, meanings, and concepts that I heard within the stories. They are not the exact words, rather a representation of the sentiment. In *Heartful Autoethnography*, Ellis (1999) offers that autoethnographic retellings of experiences do not have to portray the narrative fact, but instead they can convey the meanings. Throughout this chapter, I may tell of a cluster of stories, while representing the cluster through quotations, but they are not direct quotations. For example, storytellers would often say, “this is how I remember the story”, or “I can only tell you my own story as I remember it”. Many storytellers explained that they do not like to tell other’s stories, but would say, “only with consent can I tell someone else’s story”. These represent the meanings I attribute to stories as I conversed with the stories through my writings in my journal.

Whereas stories are relationships, they can strengthen, preserve, protect, and rebuild connections. In my uncomfortable long loving deeply contemplative multisensory process of reading the THEM DAYS stories, I journaled my thoughts and feelings. My thoughts and feelings journal is my lived experience of my heart, mind, body, and spirit connections to the lessons from stories of Labrador. I consider my journals to have emerged from a co-production process, which included all of the efforts of volunteers, researchers, editors, storytellers, donators, funders, and more. I cannot take credit for these wisdoms as they are not mine; they are my understandings of the wisdoms that are collectively held within the Labrador story network: a network wherein stories are relationships. The THEM DAYS network is the product of a co-learning process. Through the reading of the THEM DAYS stories, storytellers share that they have read

the THEM DAYS stories. They share that they participated in the story network as members of the audience.

It was in the dynamic process of learning and keeping the stories alive that I realized I have a story too. I have come to learn a great deal about leadership and leadership education through the process, and my journals are evidence of that. I realized that I could restory my experience through the clusters of lessons that I have accumulated throughout the process. In the *Mi'kmaq Ecological Knowledge Study Protocol 2nd Edition*, the Kwilmu'kw Maw-klusuaqn Negotiation Office (n.d) states that there are some knowledges that are sacred and are deserving of confidentiality and protection; therefore, “the data should be presented in general terms” (p. 20). I noted in my journal a couple of times that I refuse to write in my journal about a particular story. I remember the stories, and I remember why I refuse to write about them in my journal. Those particular stories were powerful and emotional, but I will say nothing else because this is my way of honouring, respecting, and protecting the stories from misuse. I felt it was my duty to establish boundaries on particular topics that are sacred as well. If I refused to reflect on them, journal on them, then I could protect them against restorying them for the purpose of my research.

Raelin (2011) talks about practices as “social sites in which temporary clusters of events, people, and meaning compose one another” (p. 197). So, to hold on to the boundaries of sacredness and consent, I embraced a way of engaging in research that focused on meanings rather than details. My journal is a compilation of my meaning-making journey, and the journal reflects my heart, mind, body, and spirit relationships with the stories as I reflected on leadership and leadership education. It is possible that

what I saw in the stories speaks more to my meaning-making of the stories than it does to the intent of the stories. But, this is an Indigenous storytelling approach (Voyageur, Brearley, and Calliou, 2015). That said, it is also possible that my life long embeddedness in the Labrador story network shaped the way that I draw meaning from and interpret stories.

Findings

In this section, I discuss my interpretations of and the meaning I have drawn from the leadership and leadership education lessons from visiting and revisiting my journals. The findings are structured within each of the research questions. After I finished this chapter, I approached one of my Elders to ask her to translate the cluster titles into Inuttitut. I recognize that the THEM DAYS story network does not only include Inuit voices. I, however, wanted to represent that these findings are as much from my life long and neurodecolonizing learning journey as they are from the THEM DAYS network. They are my way of honouring the stories, my culture, lands, and peoples. By representing the cluster in Inuttitut, I am not saying these findings describe an Inuit model of leadership, but that they are informed by my Inuit teachings and the teachings within the THEM DAYS stories that include Inuit, Innu, and settler teachings.

Research Question 1: How does a Labrador storytelling leadership resemble and differ from the collective of mainstream leadership theories?

There is evidence to suggest that leadership and leadership education in the THEM DAYS story network is positive, ethical, spiritual, authentic, environmental,

relational, distributive, collective, postmodern, and critical, but there is also evidence to suggest that it differs from all of these as well. This is narrated in Table 5.1.

Table 5.1. Analysis of relationships to various non-Indigenous theories of leadership

<i>Positive</i>	<p>Yes, it is nurturing, intellectually stimulating, and moves me toward positive deviance.</p> <p>No, because it is not human centric, not instrumental. And it focuses on the hardships and suffering, along with, the spectrum of human emotions as often as it focuses on the positive.</p>
<i>Ethical</i>	<p>Yes, it is guiding and inspiring, but also descriptive of traditions, rules and norms that have contributed to the collective safety, health, and wellbeing of the relations to humans and to nature. It also rejects the unethical, the oppressive and rejects the lack of action, and it inspires action.</p> <p>No, because it is not human centric, not instrumental. Ethics are not solely for the purpose of the individual or community benefit; these are shared as ways of being in peace and harmony with self and others (other humans, animals, lands, cultures, ancestors, future generations)</p>
<i>Spiritual</i>	<p>Yes, it is full of connectedness with each other and the cosmos; it describes ways of being, doing, relating, building trust, faith, interdependence, resilience in a harsh world where individuals and communities can still live in peace and harmony.</p> <p>No, because it is not human centric, not instrumental. The spirituality is not a tool for instrumental benefit; it is a way of being in peace and harmony with self and others.</p>
<i>Authentic</i>	<p>Yes, stories are filled with truths, there are angers and sadness, there are the very real and the miserable, the joys and celebrations, the suffering and the resistance. There is an element of transparency in the narrative, the storytellers reveal their truths in a manner that is open and telling.</p> <p>No, because it is not human centric, not instrumental. Even authentic leadership focuses too much on positive affect; I learned within the THEM DAYS stories that suffering is authentic and standing up for place, lands, and fighting for what is right is also authentic. Being angry and expressing sadness are authentic.</p>
<i>Environmental</i>	<p>Yes, connectedness and honouring the environment, centring the</p>

environment, gratitude, moderation, time and timing are essential, learning cycles of nature and respecting timing of relations, giving time to recuperate.

No, because it is not human centric, not instrumental. The environmental leadership literature is a more technical form of leadership where there are explanations that humans need to better manage the environment. The THEM DAYS story leadership not only offers technical insights on how to manage the environment, but also attributes values and beliefs in relation to the environment as deserving of respect, because the land is living and deserves respect.

Relational

Yes, each story is descriptive of the relationality, the connectedness between humans, lands, cosmos - all parts of the complexity - intergenerationally - give thanks to all.

No, because it is not human centric. Relational leadership focuses on human relationality, it does not extend the relationality to the agency of lands, cultures, time, and plane.

Distributive

Yes, there is a flatness and equality throughout the narratives. There is a recognition (through *antenarrative* (Boje, 2012)) that there are networks outside of Labrador who think they are higher and therefore they can come and take from Labrador without permission. There is a resistance to this idea. There is a humility of the shared experience and interdependence. Although stories often shared about the physical distance between human members of the Labrador community, there was still a focus on the interconnectivity of members of the human community.

No, because it is not human centric. The community is larger than the human members. The focus is not only on the distributive processes such as democracy, but there are traditions and natural cycles that guide the way in which decisions are made.

Collective

Yes, there is a togetherness inside the collective, and a separation from an outside. While there are diversities amongst the peoples of Labrador, they are viewed as a collective. While there are moments of solidarity amongst the peoples, there are also recognitions of differences and a respect for the differences. There is a collective belongingness to the lands. The peoples work with and together to resist oppression, strength in the collective (building) so that there is a strength to survive and endure the hardships, both hardships inside the collective and imposed by those outside the collective. There are collective connections 'outside' Labrador - the collective is physical and meta-physical...spiritual - connectedness - outside collective is viewed as exploitative, oppressive, and living in disharmony, disbalance, and disrespect.

No, because it is not human centric. The collective is all things:

	emotional, spiritual, intellectual, and physical.
<i>Postmodern</i>	<p>Yes, the truths are complexly narrated and antenarrated, there is a micro-ness to the actions, subtle and disruptive, yet also creative, a push and pull effect, like riding a wave, there is resistance and boundaries, they interact dynamically. There is a co-creation, co-production, co-learning, co-emergence through the pluriverse, multiplicities of truths.</p> <p>No, because there are some truths. The cycles of nature are a truth and some traditions have come into the “real”; they are viewed as a truth and it is the responsibility of the humans to live within this truth. The trapping grounds are an example of this tradition that became a truth.</p>
<i>Critical</i>	<p>Yes, it rejects the exploitation, oppression of peoples, lands, spirits, and futures. The network sees the exploitation, it speaks to it, it attempts to disrupt it. It does so through action, voice, and story. It is blatant at times and subtle in others.</p> <p>No, because it is not exclusively critical, there are prescriptive elements, there are times especially in crisis or when natural law prevails that there are “shall nots” or “shalls”. THEM DAYS continues to publish its older versions without retractions, edits, or critiquing power dynamics within the network. There is no attempt to hide the way in which the stories were told. If a story uses categorizing language, or shares about differences in ways of being, knowing, doing, and relating. If a story includes judgement of others’ ways, the prejudices are not hidden through omission, editing, or retractions. THEM DAYS is currently undertaking a project called #MysteryMonday and #IDThemDays where they are trying to engage in the naming project, bringing names and humanizing peoples in their archive who had not previously been named. But, this is not for the purpose of going back into the editions to change the stories.</p>

The following (Figure 5.2.) represents my interpretation of the leadership concepts from the THEM DAYS story network. Leadership is a non-linear process and while I will describe each of these concepts in a linear fashion, I want to be clear that I intend them to be interconnected concepts all coming from a central idea of love. The story network centres love of self and others; respect for self and others; accepting kindness

from others and returning it with gratitude and compassion; resisting oppression, hierarchy, status, and exploitation, and connecting with others (human and non-human).



Figure 5.2. Overview of emergent clusters

Nallinattovunga

In the THEM DAYS stories, there were clusters of stories that related to unconditional self-love. While they all had a variety of context, never were they without a relational element. The love of self was related to a pride in self, place, culture, craft, trade, skill, parents, children, spirituality, and community. This love was explicitly narrated, but also symbolically presented through the restorying of lived experiences. THEM DAYS is filled with lived experiences; they are stories shared in the “I”. That is, these are personal stories with the symbolic meaning that each person matters. The

publication of the “I” stories says that I’s have something valuable to say in the collective and that each story is worthy of your time as they represent a moment. Every moment, every person, every relationship matters. The following figures are representative of the sticky notes and clusters from my journal analysis. Figure 5.3 represents the cluster; whereas, Figure 5.4 represents the nodes.

Figure 5.3. Cluster 1: Nallinattovunga – I am lovable

Nallinattovunga - I am lovable	
Self-love	- to love oneself enough to bring strength in and gather strength from community - being heart mind body spirit

Figure 5.4. Nodes comprising Cluster 1

Resilient	Being	
Strength	Humility	Pain
Perseverance	Help asking	Alone
Endurance	Vulnerable	Suffering
Patience	Valuable	Courage
Dedication	Pride	
Failure	Balance	
Love	Trust	
Care		Bringing in strength Gathering strength

Nallinattovunga means I am lovable in the Labrador dialect of Inuktitut. Many of the stories and clusters of notes from my journal centred around this concept of being lovable, but also experiencing love for self by bringing in strength and gathering strength to endure hardships. Not one story narrated self-loathing, but so many embraced a sense of pride in self, culture, Labrador, beauty, strength, patience, and more. The stories narrated suffering, hardships, challenges and loneliness, but not helplessness or shame.

The virtue of hope, with great irony, is the fruit of a learned capacity to suffer wisely, calmly, and generously. The ego demands successes to survive; the soul needs only meaning to thrive. Somehow hope provides its own kind of meaning, in a most mysterious way (Rohr, 2020).

This sense of hope does not ignore the suffering, but rather recognizes that to love oneself is to see oneself as human and experiencing the spectrum of human heart, mind, body, and spirit experiences. We are beings who are able to find meaning in the spectrum of human experiences. The THEM DAYS stories do not romanticize the hardships; in fact, there are many stories that explicitly state there is no romance in the hardship, yet many stories explain that despite the hardships, they long to go back to the old ways and the old days, as they explained it was an honourable way of living. As expressed in the second opening quotation, Aningmiuq (2020) explains that as Inuit facing challenges is one of the ways that we grow wiser. She further explains that patience (Ajurnammat) is an Inuit tradition, as there are so many things outside of our control. This is different from the non-Indigenous leadership theories, which often aim to predict and control. Inuit tradition is to recognize the uncontrollable and to be patient. This reminds me of the traditional seal hunting practice, which is a practice of stillness, endurance, and patience. A hunter stands over the seal hole waiting for the seal. The hunter is still and completely quiet because the seal can hear even the slightest movement over the ice. My auntie, Mitzi Wall, explained this to me when she described her first seal hunt (Price, Hartt, Wall, Baker & Williams, 2019); she said it took her five springs before she got her first seal and three more springs before she got her second. Yet, every spring she returned patiently waiting for the seal to come to her hole and patiently waiting to calm her anxiousness.

“I am lovable” surfaces in the stories as a way of nurturing resilience and emerges as a way of being in leadership. This philosophical notion or worldview of the self is like a fire that lights the journey of living. A sense of pride that is shared is one that connects self to culture, place, and the spirit world. It is by loving oneself enough and by being willing to bring strength into oneself and gather strength from community that we are able to endure the hardships and persevere through pain and loneliness, to recognize your vulnerability and to dedicate towards love and wholeheartedness. This type of love is not at the cost of abdicating responsibility: to love oneself through failure and wrongdoing, and does not deny or ignore wrongdoing or failure.

Ilatjugik/Nallinimmik Tunitjinik

Ilatjugik means compassion, nallinik means love, whereas nallinimmik tunitjinik means to give love. To have compassion for and to give love to others is a way to connect with them and to create strength in community. The idea here relates to the opening quotation where love is central; and loving self and loving community and loving all of creation is interconnected. The loving self relates to the sense of inclusion and belongingness within the community that you love, and a way of celebrating togetherness. We are all in this together and we are equal. We are each vulnerable individually, but also we are vulnerable in this together as a collective. If we do harm, we feel remorse, we apologize, and we attempt to earn forgiveness. We belong together and we celebrate each other’s uniquenesses and diversities. We show kindness and compassion to one another through our ways of sharing and welcoming.

Figure 5.5. Cluster 2: Ilatjugik/Nallinimmik Tunitjinik – compassion/to give love

<i>Ilatjugik/Nallinimmik Tunitjinik</i>	
Others-love	- <u>to</u> love others enough to connect and create strength in community
Compassion	- <u>relating</u> heart mind body spirit

Figure 5.6. Nodes comprising Cluster 2

Connecting	Relating
Nurturing	Compassion Egalitarian
Celebrating	Kindness Non-hierarchical
Sharing	Forgiveness Trustworthiness
Respecting	Safe boundaries
Recognition	Respectful interactions
Responsibility	<u>Intercorporeality</u>
Welcoming	Vulnerability Apology
Inclusion	
Diversity	Coming together
Remorse	Creating community

The relationships between the corporeal, intercorporeal, and non-corporeal actants are narrated through the recognition of self in relation to others (physical, emotional, intellectual, spiritual others). The stories illustrate how we are able to experience the vulnerabilities of self and others. We create strength or collective flourishing through compassion and by coming together and building community. Coming together as a community can often happen through sharing. Here is an example from my own lived experience, I am telling it so that you better understand the concept of sharing as narrated in the cluster of stories within the THEM DAYS. This practice is embedded with values of sharing and community wellbeing. It is also embedded with love, kindness, and compassion. An Inuit tradition that one of my Uncle’s adheres to is to hunt, fish, and harvest for community. Uncle Kevin is an excellent provider, and he shares with the Elders in the community more than he keeps for his family. On an ice fishing trip, while

we were snowmobiling back home, Uncle Kevin stopped along the trail and helped me to harvest my first white partridge. When we got home, Uncle Kevin went out to the community and gave all but one meal (partridge and fish) to the Elders in the community. We had fish soup for supper that night; it was the only meal we kept. It was so tasty!



Figure 5.7. Uncle Kevin, Aunt Mitzi, and Salmon for supper

Another cluster of stories surrounded the concept of times for celebration. The stories narrated gathering together to celebrate and the importance of celebrating together. These offered the community the opportunity to flourish and grow in strength after being apart, or enduring hardship. The celebrations included music, storytelling, riddles, food, and laughs. That same trip to Labrador, I visited to celebrate my Nanny Grace Hope's 87th birthday. We shared stories, we played cards and dice, we ate traditional foods, and

we went out on the land. When Jack and I left to come back to Halifax, we both expressed feeling replenished. We felt rejuvenated by our connection to family, lands, and community.

Uppigivagit

Uppigik means respect and uppigivagit means I respect you. In this context or cluster, it is the type of respect that you show others by learning from them to build strength within yourself. This can often be done through uncomfortable long loving deep contemplation. It is a multisensory exploration of the lessons. The learning can happen through observing, attuning, modeling, listening, mimicking, reflecting, remembering, and shadowing. Learning happens from the land, from honing a craft, from reflecting on internalized values, and learning from tools. Learning happens in the space of quietude and reflexivity. This aspect of leadership is about building strength and gathering knowledge.

In the THEM DAYS stories, there is a strong respect for tradition and natural laws. While this is evident through many ways of being, knowing, doing, and relating; one such way is told through the many stories of trapping, times for trapping, and of the rules on the trapping grounds. Sharing and learning the ways of trapping were transferred from generation to generation. Trappers respected the trapping grounds of other trappers. Trapping was both something the trappers did together and something they did alone. They worked together to get safely to and from their trapping grounds; they met regularly (Sundays – their day of rest) to check in on each other. They generally worked their trapping grounds alone except when sharing the traditions with the future generations.

The act of knowing the land and abiding by the natural laws is a way of giving respect.

The act of working together and working alone is a way of giving respect.

When a trapper told you they would meet up with you for a check in, you showed up; you showed up out of respect. If you did not show up, it was a signal to the others that you were in distress and they would head out to your trapping grounds to find you. You showed up out of respect because otherwise they would spend their time and energy looking for you and fear your wellbeing over the coming days. You showed up out of respect and responsibility to your fellow trappers.

Figure 5.8. Cluster 3: Uppigivagit – I respect you

Uppigivagit – I respect you	
Respect-others	- to learn from and respect others (family, community, lands, cosmos) <u>enough</u> to hear what they have to say give it your attention <u>and</u> accept and internalize your truths - <u>knowing</u> and respecting others hearts minds bodies and spirits

Figure 5.9. Nodes comprising Cluster 3

Building	Knowing		
Community	Land	Remembering	
Craft	Traditions	Sustainability	
	Natural		
Skill	laws	Moderation	
Reflexivity	Alone	Valued	Routines
Knowledge values ethics		Tools	
Receiving what is Handed down, transferred, shared			
Internalized not imposed		Techniques	
Skills expertise		Bringing in knowledge	
Quietude	Experience	Gathering knowledge	
Reflexivity			
Responsibilities			

When travelling on the ice, snow, and waters across 60+ miles of harsh wilderness, trapping required an extensive understanding of animal behavior and land patterns. There was a season for trapping because the trappers understood the natural cycles of fur bearing animals. They did not trap when the animals needed rest for reproduction and raising offspring. My Great Uncle Horace was one of the last generations of *old time* trappers in Labrador. In his book, *Trails to Remember*, he tells his story of trapping.



Figure 5.10. Great Uncle Joe modeled his canoe designs from the old timers canoe like those his brother Horace and father used when trapping

I was told that Great Uncle Horace was one of the best storytellers and that he loved telling stories of his times trapping. During one of my trips to Labrador, I went to visit him, but he was unable to tell me his stories as he had become too ill. But, I sat with him, thinking about his book, imagining him telling me the stories, and wishing I had been able to hear them from his own voice. Uncle Horace passed away, but I still spend time remembering him and his stories and every time I do I bring in new knowledge of

how his stories bring meaning into my life. He shared the traditional ways, as did the Elders/storytellers in the THEM DAYS story network. THEM DAYS was created to protect and preserve the old ways and old days for future generations of Labradorians, so they would always have access to the knowledges and so they could access the archive of knowledge. THEM DAYS was created from respect: the respect to hold the wisdoms in the collective, a way of honouring the lived experiences of the Elders, and a desire to preserve these for future generations.

Nakutsavunga/Kujalivunga

Nakutsavunga means I am thankful and Kujalivunga means I am grateful. Many of the stories taught me that leadership is about action and giving back in service or in gratitude. This may be the act of paying forward or paying back. To give to someone in need. This may include such things as handing down knowledge or teaching, but it also includes standing up for others and sharing with others in their times of need. There were many stories that narrated gratitude to others for sharing wisdom, time, food, and clothing, but the gratitude extended beyond the human others to gratitude for the husky dogs and safe travels; the waters and lands for sustenance and medicines; the beauty of northern lights and the Mokami²⁹, and for the memories of the old days and old ways that remain in the community through the efforts of the THEM DAYS story network.

²⁹ Mokami is a mountain as part of the Mealy Mountain range. It overlooks Lake Melville, Labrador.

Figure 5.11. Cluster 4: Nakutsavunga – I thank you

Nakutsavunga - I am thankful	
Others-respect	- to show others respect by reciprocity - giving of yourself - <u>doing</u> and giving heart mind body and spirit

Figure 5.12. Nodes comprising Cluster 4

Giving	Doing
Supporting	Resistance
Teaching	Help giving
Transferring	Giving credit
Modeling	Share
Guiding	Standing up
Inspiring	Gratitude
Hand down, transfer, share	
Service	
	Giving back
	Sharing and service

Every issue of the THEM DAYS begins on the inside cover with a genuine statement of thanks to all of those whose efforts contributed to the issue. Gratitude surfaced in many stories as a way of showing respect to others by giving of one's efforts: giving, giving thanks, and giving back appeared in the stories as service, sharing, teaching, and supporting. They also model a sincere care for the world around Labrador and the transference of knowledge through stories of humour, gratitude, apologies, accountability, care and respect for others. The following (Table 5.2) shares quotations from a regular feature in the THEM DAYS magazines, *These Days at THEM DAYS*, written by the editor, Doris Saunders. The following are five quotations from five separate *These Days at THEM DAYS*. I randomly selected them from my bookshelf. The reason I did this was to show that I was confident that I could select any book and they

would model gratitude, respect, and care, while also transferring traditional storytelling wisdom.

Table 5.2. Modeling and knowledge transference: These Days at THEM DAYS

<i>Modeling gratitude.</i>	Them Days is indebted to the Old Timers League for a large financial contribution to our first edition. The Old Timers League is funded by the federal New Horizons Program, to which our appreciation also extends...Many thanks to the scores of people who gave of their time and memories (Saunders, 1975, p. 1).
<i>Modeling respect and care for the readership. Sharing knowledge³⁰.</i>	THEM DAYS is a historical quarterly which researches and documents the social history of early Labrador. We feel that language is an integral part of the culture, so taped interviews are written in dialect, using the spoken phrasing. As this issue will reach a great many new readers of THEM DAYS, you will find the term ‘As told to,’ followed by the name of the interviewer, at the beginning of the taped stories. Labrador, as most places, has many interesting words and turns of phrase, including common words with uncommon meanings;...so we have included a glossary in the back of the book to assist the reader (Saunders, 1987, p. 2).
<i>Modeling apology³¹, accountability, humour and storytelling</i>	Well, for the third time in almost fifteen years the issue is late and it is my fault. On the 27 th of November I had a jim dandy of kidney stone attack. It couldn’t have been from anything I ate as a kid. I didn’t have the courage of Melvin who ate earthworms cut up into condensed milk, or Sam who ate dog feed to see why the dogs liked it. It could be a result of standing petrified, away back from the edge of the cliff at Dumplin, while Rose and Ruby dangled their legs over as the great Atlantic licked its lips some hundred feet or so below. It has made me realize that ‘twould be a good idea to get an issue or two ahead to avoid any future delays (Saunders, 1989, p.2).
<i>Modeling</i>	I feel like the old lady who fell down and couldn’t get up – I’ve

³⁰ I distinguish sharing knowledge from transferring knowledge. Knowledge transference is an intergenerational process, whereas knowledge sharing is a way of disseminating knowledge outside of the community or culture.

³¹ While accepting fault for the tardiness of the issue is a form of accountability rather than an apology, I interpret contextually that this accountability is accepted as a form of apology to the readership for being late. It is delivered through humour and storytelling as these are important traditional linguistic tools to deescalate emotions.

*humour,
apology,
accountability,
gratitude, and
knowledge
transference*

fallen behind and I can't catch up. Maybe the winter issue will be on time!!! It's been a busy summer with lots of visitors from various parts of the world... Many of our visitors were guests at Davis' Bed and Breakfast who had been told that THEM DAYS was an interesting place to visit... You will notice some stories are from the Fox Harbour (St. Lewis) area, we thank Jason Curl for his contributions in terms of stories and 'family trees'. Every community needs someone like Jason to gather everything that is pertinent to our heritage before it disappears (Saunders, 1994, p. 2).

*Modeling care
and respect*

The tragedies of September 11, 2001 in New York, Washington and Pennsylvania had an intense impact on the world. Our thoughts and prayers are with the victims, their families and the survivors of this devastation (Saunders, 2001, p. 2).

Besides these themes, Nakutsavunga also appeared in the THEM DAYS stories as a way of standing up together to protect the collective and to resist. This is explored further in the cluster titled *Sulijutsangik – to resist*. To show others respect in the stories was related to the awareness of others and giving back for all that others do to support the self-journey and to recognize that all encounters within the community are an opportunity for growth.

katiKatigek/Atak

Both katiKatigek and Atak mean to connect. Overall, there is a consistent narrative that surfaced and that was the concept of connectedness. The interconnectivity emerged as a form of spirituality and a desire towards collective belongingness. Great Grandmother always said she belonged to Labrador and that people moved through Labrador. The idea of belonging to Labrador is linguistically very different from someone saying I live in Labrador or my home is Labrador. The meaning of belonging to

Labrador and to come from the lands recognizes the relationality of self to nature and place. Furthermore, moving through Labrador is a statement that is used to describe the transition from physical to meta-physical existence. There were clusters of stories that explored self in relation to the spiritual plane.

Figure 5.13. Cluster 5: *katiKatigek/Atak* – to connect

<p>katiKatigek/Atak - to connect Sometimes love and respect are about belongingness to something greater than self and a sense of solidarity with “others” (in this case human and non-human solidarity).</p>

Figure 5.14. Nodes comprising Cluster 5

- spirituality, interconnectivity, belonging	
Narrative	
Collection of the ethical	
Collection of the spirituality	
Collection of belongingness	
Collection of connections	
Safety	
Health	Solidarity
Wellbeing	KSA
Survival	Needs
Balance	Service
Harmony	Contribute
Dignity	Belonging Inclusion

For instance, the connection between self and other could be maintained beyond death and over great distance. There were stories of parents who were physically distanced from their children, but able to connect to their child in such a way as to know in detail the suffering that they were experiencing in the moments of their suffering. There were also clusters of stories related to maintaining connections to loved ones into the afterlife and feeling comforted by their presence and recognizing that they were proud

of them for their accomplishments. There were even stories where the storytellers explained how they shared gratitude with their deceased loved one to celebrate with them their accomplishments.

The narrative of spirituality also surfaced through ways in which ethics, belongingness, and connections were described. The stories share a collective aspiration toward the health, safety, wellbeing, survivance, solidarity, balance, harmony, and dignity for all. There is a collective awareness and solidarity in shared suffering, vulnerability, and needs, and a collective enactment of responsibilities to contribute towards survivance. Many of the stories centre sharing of knowledge, skills, and abilities for collective survival and thrival. The sharing of lived experiences is recognized as an act of service to the collective. Many stories surrounded the concept of service. I am reminded of the many stories that described visiting Elders, whether that was to visit them to comfort them from loneliness, to offer from a harvest, or to benefit from an opportunity to hear their stories. The stories narrate a time when there was great physical distance between families and communities, and harsh lands to inhibit coming together, while at the same time they narrated regular gatherings. Many of the stories also shared how to stay well in heart, mind, body, and spirit while alone over long periods of time. There is a sense of peace or harmony in the balancing of togetherness and aloneness.

Sulijutsangik

An antenarrative (Boje, 2012) surfaced as a cluster of stories foretelling the need to resist exploitation. While resistance was narrated, it surfaced more through the hopes that the future generations would stand up for Labrador and resist the influx of

exploitations and oppressions that were going to overwhelm the peoples and the lands. Many stories explained that the old days and old ways were becoming lost to the influences from other places. The form of resistance is rooted in love and respect for Labrador and its peoples. The stories are an active way of rejecting, protesting, and protecting against oppression, and standing up against exploitation. The antenarrative of selfishness, domination, and materiality was rejected in the THEM DAYS stories. The Elders saw that the traditions were changing and that the younger generations were adopting ways from outside of Labrador; and through their (Elders’) storytelling, they were attempting to preserve the old ways for the future generations.

Figure 5.15. Cluster 6: Sulijutsangik – to resist

<p>Sulijutsangik - to reject Sometimes love and respect are about rejecting the exploitations protecting against and standing against oppression</p>
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Figure 5.16. Nodes comprising Cluster 6

<p>Antenarrative - materiality, selfishness, domination</p> <p>Rejection of the unethical Rejection of the exploitative Rejection of the oppressive - Active rejection Hierarchy Status Power over Greed Stigma Competition Selfish</p>
--

The THEM DAYS stories are in no way toxic. The storytellers are not shaming Labradorians for engaging in acts of materialism, selfishness, or domination, but they do express a desire that the future generations will keep the old ways alive in the community. Many stories even foretold of the return to traditional ways and the need to stand up for Labrador. The peoples of Labrador are not storied in THEM DAYS as an absolute good and incapable of materialism, selfishness, and domination. The ideas of materialism, selfishness, and domination are what are for the most part rejected. Certainly, there are stories, which aspire toward the prosperity of Labrador. There are clusters of stories that narrate the old ways and old days as filled with hardships and a gratitude for some of the changes that brought hospitals, stable jobs, electricity, and new technologies. The hardships are not romanticized. There is certainly recognition that access to health care improved with changes such as Goose Bay. That said, there are many sorrow-filled expressions for the loss of traditional values that came with transitions from living the old life to the “rapid increase of industrial development” (Goudie, 1975, p. 2).

Research Question 2: What are the roles of humans, non-humans and stories in this collective?

There are examples in the stories that helped me to see leadership as a phenomenon that is diffused amongst many actors-actants-actions-networks (where the hyphen represents the relationality, interconnectivity of these phenomena). Primarily, I interpret a Labrador Storytelling Leadership to accept the sources of leadership as emerging from beings, doings, knowings, and relations. When relating this to ANT, beings are both human and non-human actors, the sentient or living creatures in a community. Doings are the actions of past, present, and toward the future all of which act

in the now. Knowings are both corporeal and non-corporeal, those things emerging from heart, mind, body, and spirit connections to the permanent and ephemeral. Relations are the interconnectedness, interrelations, intertextuality, and intercorporeal forces that shape our ways of being, doing, knowing, and relating in relation to self, family, community, and cosmos. Each of these has the capacity to at any point move into the centre of the leadership process as a powerful force influencing the collective journey. Hoffman & Jennings (2020) explain that centring a diverse and inclusive constellation of actors focused on a sustainable, just, and equitable future is necessary for both collective awareness and collective responsibility.

The sources of leadership as exemplified in the THEM DAYS stories are illustrated in Figure 5.17.

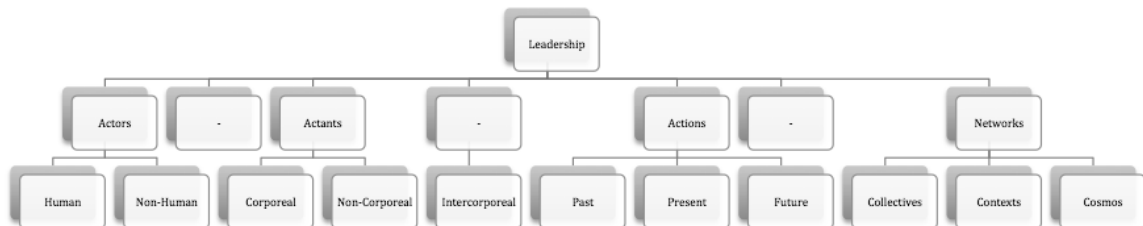


Figure 5.17. Sources of leadership

Research Question 3: What are the loci, mechanisms and foci of leadership in this collective?

- 3.a.** Do they connect the intellectual, emotional, physical and spiritual (mechanisms of leadership) ways of knowing, being, relating, and doing in the world with
- 3.b.** the self, family, community, cosmos (loci of leadership), or the sources from wherein leadership emerges, and
- 3.c.** the things worth leading towards (foci/outcomes of leadership) - the values, beliefs, ideologies, purposes, missions, goals?

Once again, the quick answer to these questions is yes. But, to further explain the multiplicity of loci, mechanisms, and foci, I offer a metaphor that is intended to assist with the conceptualization of the interconnectivities within the leadership ecosystem. In the nitrogen cycle (Figure 5.18), consider the constellation of actor-actant-action-networks, and interactions functioning both individually, intercorporeally, and collectively within the cycle. For instance, in Figure 5.18, we are unable to trace the beginning, middle, or end of the cycle because it is dynamic and reinforcing. If I were to get us to direct our attention to the question of the foci for a moment, it would be hard for us to point to one particular focus or desired outcome of the nitrogen cycle. Would we label plant uptake, mineralization, or precipitation as the desired outcome of the nitrogen cycle, or credit the whole AND every part? I use this metaphor as a way of leading us to re-explore our ideas of the loci, mechanisms, and foci of leadership. Leadership within the THEM DAYS story network in many ways resembles the interconnectivities in the nitrogen cycle. We can credit the whole, every part, and all interrelations. This in some ways resembles a hermeneutic circle. To understand the cycle as a whole, we look at all of its parts in relation to one another. Similarly in leadership, we can label the actors, the actants, the actions, and the networks on an individual and collective level and we observe their interactions as an entire ecosystem.

Leadership in the THEM DAYS story network had clusters of data that can be metaphorically related to the constructs labeled precipitation, the river, plant uptake, erosion, and so on and so forth. While in this nitrogen cycle example it is evident that precipitation, the river, plant uptake, and erosion processes are all interconnected, it is less evident in the leadership theory, education, and practice. That said, the THEM

DAYS story network suggest that the leadership and leadership education processes function in a deeply interconnected way. I address this in more detail in *Chapter 7* with implications from my research findings. The THEM DAYS story network suggests that we can learn from nature by listening to the lands, noticing the seasons, watching the cycles, and observing the interconnectivity of all things within the ecosystem.

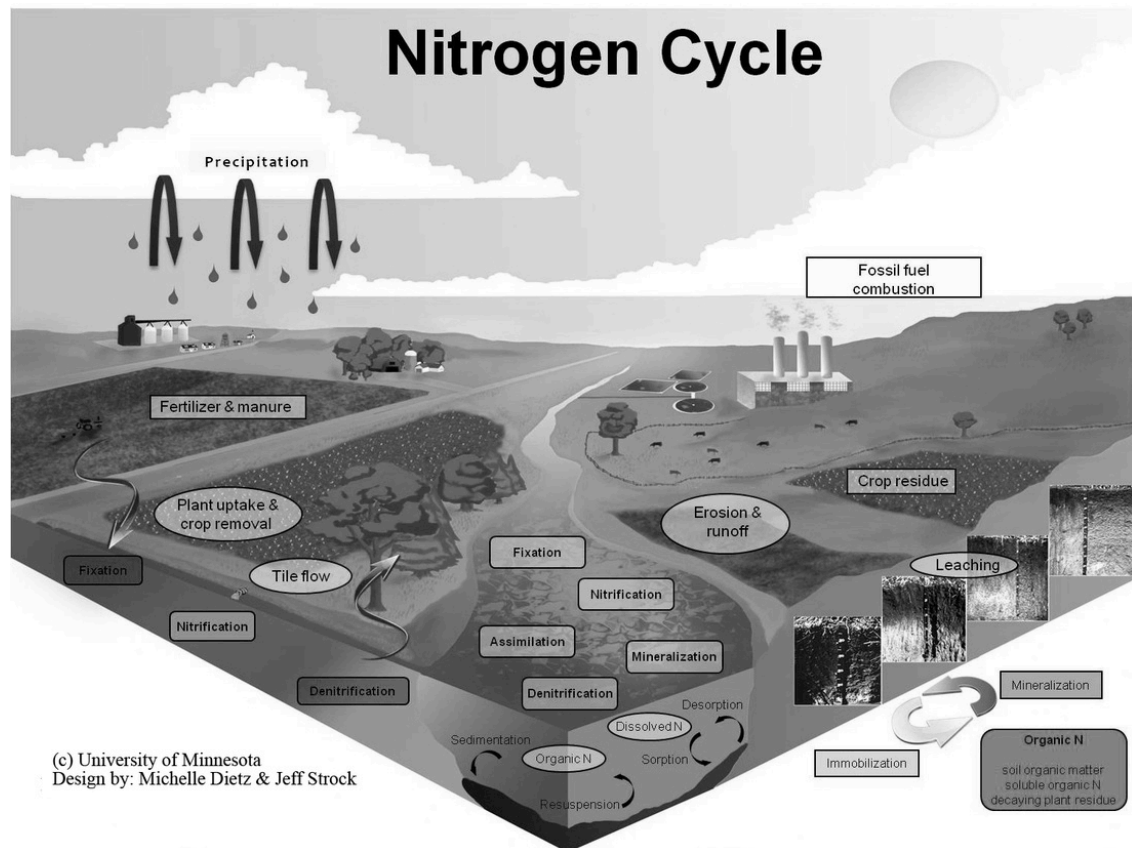


Figure 5.18. Nitrogen Cycle (source: Dietz & Strock, University of Minnesota. <https://swroc.cfans.umn.edu/agricultural-programs/soil-science/nitrogen-cycle>)

Leadership and leadership education work together as a network of processes, all interconnected, cyclical, mutually supportive and dynamic, rather than linear and static. The teacher is a learner; the learner is a teacher; the leader is a follower, and the follower is a leader. The teacher, learner, leader and follower at any time can be an actor, actant,

action, network, an actor-actant-action-network, both. Even the self (heart, mind, body, and spirit, or heart-mind-body-spirit) is a collective. They are the constellation or ecosystem of interconnectivities with culture(s), society(ies), nature, and cosmos.

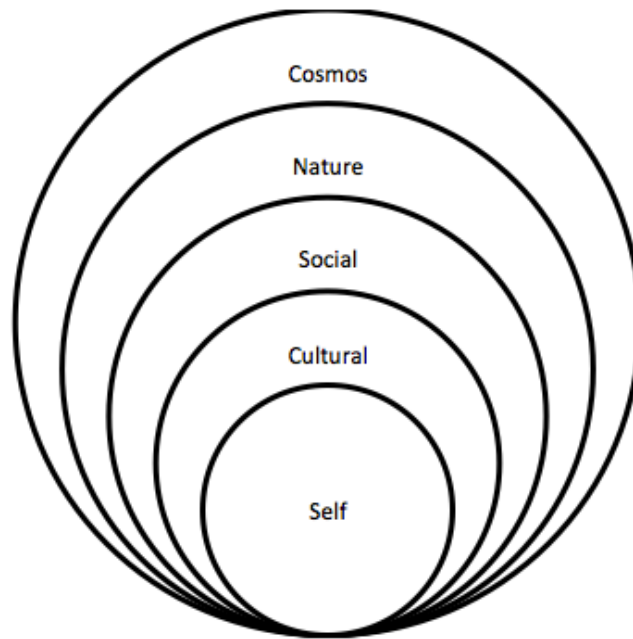


Figure 5.19. Interconnectivities of Sources of Leadership

Figure 5.19 explores the collective embeddedness within the THEM DAYS story network. Leadership and leadership education emerge from embeddedness in the self: coming to know oneself as complex, multiple, interconnected, and interdependent creature. We are heart, mind, body, and spirit or heart-mind-body-spirit. We are not just the composite of our lived experiences, but also of the possibilities of what might have been and still might be, so we are past-present-future. Leadership emerges from embeddedness in culture: coming to understand what holds a culture together language, lands, traditions, stories, artifacts, foods, medicines, myths, legends, ancestors.

Leadership emerges from embeddedness in the social: coming to understand the phenomena that energize movement in the social, what attracts and repels bodies, cultures, and collectives. Such things as relationality, power, exploitation, greed, status, solidarity, values, ethics, beliefs, respect, resilience, love, responsibility, and gratitude exist in the social and they are forces that bring us together or pull us apart. Leadership emerges from embeddedness in nature: coming to see oneself as a part of a complex system of nature and being able to learn from and connect deeply with the hearts, minds, bodies, and spirits of nature. The wind, trees, and ice speak if you want to learn to hear them, value them, and understand them. Leadership emerges from embeddedness in the cosmos: coming to experience the vast complexities and understandings of spirituality, time, timing, cycles, space, spacing, beings, becomings, and interbecomings.

A theme that emerged over and over in the stories is that leadership is a dynamic, multiple, and interconnected process whereby the sources extend beyond human agency and the mechanisms extend beyond influence. The concept of beyond human agency in this context is intended to decentre humans in the leadership process and to recognize that the agencies mobilizing action are more diverse than those focused on in most leadership theory. Furthermore beyond influence is intended to expand the idea of leadership towards more diverse mechanisms to respect self-autonomy, and safe social, natural, and cultural boundaries. The heart-mind-body-spirit of the self is connected to families, community, lands, and cosmos. They cannot be separated from one another as they are a collective phenomenon or an ecosystem. BEINGS are both human and non-human. They are all living creatures both spirit and bodied. KNOWINGS are physical and meta-physical. They are worldviews, myths, legends, cultures, traditions, ethics, beliefs,

values, rules, spiritualities, meanings, senses, truths, facts, formulas, algorithms, and feelings. RELATIONS are intertextual, intercorporeal, interactions, interrelationality, interconnections between the self, family, community, cosmos, and all of the interactional, intercorporeal complexities that make up the self, family, community, and cosmos. DOINGS are all of the past, present, and future story-based, values-based, land-based, spiritual-based, and ceremony-based actions. We are a collection or network of our lived experiences (Figure 5.20), drawing wisdom and strength from all our relations. Leadership is the journey of becoming, doing for self and others, learning, sharing, and relating in the vastness of time, space, and plane.

Figure 5.20. Interconnectivity of mechanisms of leadership



However, the largest focus within the stories is on what is worthy of leading towards: sustainability, equity, and dignity; protecting, promoting, and preserving safety

and health; trustworthiness, respect, moderation, humility, and gratitude are just a few examples. Some of these sound like the mechanisms, but they appear in the stories as both the mechanism and the foci. For example, we give gratitude to build an abundance of gratitude and to create a culture of gratitude. We give respect to create a culture of respect. We are trustworthy to create a culture of trustworthiness. Going back to the concept of the nitrogen cycle, as we begin to identify and label the various parts of the whole, we can see the interconnectedness.

There are many stories that speak to the relationships with the husky dog, yet they all in some way relate to safety, protection, and dignity. The general idea that was routinely discussed in the stories was about - when you treat the husky dog like family, they treat you like family. If you care for them and respect the dignity of the husky dog like a member of the family, you can trust that they will love you and deliver you to safety. There were many stories offering examples of safe returns through snowstorms. On a journey across the great lands, ice, human, Kamutik, silapâk, weather, blowing snow, winds, and husky dog come together. Together, in this sense, means the whole is all its parts, and the parts are the whole. In this particular context, storytellers often credit the husky dogs as leaders, as in this particular network of actor-actant-actions, the humans depend greatly on the husky dog for survivance. Humans, in this context, recognized that they did not have the necessary abilities to traverse the lands and ice due to low visibility; therefore, they depended on the dogs who³² had the way finding senses to get everyone home to safety. Stories such as these that decentre the human in the

³² Who is usually reserved to represent humans. In this context, I use who to reflect respect for a member of the family, as many of the storytellers described their travel companions.

leadership process are ubiquitous within the THEM DAYS network. In the THEM DAYS stories, storytellers often attribute leadership ability to non-humans, whether the leadership emerges from a story, a memory, a dream, a sound, a gale, a sickness, a need, or otherwise. Stories such as this that focus on health, safety, dignity, survivance are also ubiquitous within the THEM DAYS network. There are circumstances where the sounds that the ice makes while traversing the lands lead the humans to recognize a need to seek immediate safety. The credit is given to the sounds of the ice and to those who were familiar with the sounds, but primarily if you learn to listen to the lands, the sounds can lead you to safety. Leadership theory too often assumes that leaders are human, and that the leadership process begins with the human mind and behaviours. In many of the stories, credit and gratitude are given to non-human actor-actant-action-networks; nevertheless, the foci such as safety, dignity, survivance were every present.

Sustainability, moderation, and gratitude showed up as foci within the stories as well. These concepts showed up in many of the daily practices whether it was converting flour bag material into clothing, darning torn clothing, or making boots from the hide of a harvest. When someone storytold getting something new, they spoke about how long the feeling of appreciation lasted. These items were cherished. At Christmas for instance, a carved toy, or a new dress, an apple, or a piece of candy was appreciated, even so much as to reflect back from adulthood upon those days as a child and still be able to recall the joy. Even appreciation was sustainable. Sustainability in the stories is not just about the practice of converting old things into new, or darning tattered things, but also about the sustained appreciation for those things.

There were also clusters of stories about preserving food through the harsh times. Preserving takes pre-planning. Many of the stories explain the preservation processes from cold cellars, to pickling, and jams. In Labrador, red berries are a traditional food. In some places they call these partridgeberries or lingonberries, but in Labrador they are most commonly referred to as red berries. All families planned for red berry harvest season, and there were stories about if you go too early you may damage the plants and then the harvest will be affected in the future. They explained the importance of waiting for the right time to do red berry picking. Many of the stories also told of planning the year's consumption based on the harvest that year. There were stories that told of planning to make sure that there were enough red berries for tarts for special occasions and celebrations.

The THEM DAYS stories were never written for the purpose of understanding leadership or leadership education. The stories tell of lived experiences in an attempt to preserve old days and old ways. I valued every moment of my time with the THEM DAYS stories. The thoughts within this chapter emerged from my conversations with the story network and my meaning-making journey. I do not represent these thoughts as *the* Labrador storytelling leadership and leadership education theory, they are the lessons I learned about leadership and leadership education through my time spent with the story network.

Uppigik/Sulijugik (Respect): Lessons from the story network

Chapter 6 – Discussion

Introduction

This chapter is dedicated to respecting the lessons from the THEM DAYS story network and sharing how these lessons contribute to understandings of leadership and leadership education. I set out to better understand leadership by exploring connections to heart, mind, body, and spirit wisdoms from within the THEM DAYS story network in Labrador, Canada. Through a process of reading the THEM DAYS stories in relation to leadership and leadership education, I was guided toward three specific research questions.

4. Is leadership in this collective positive, ethical, spiritual, authentic, environmental, relational, distributive, collective, postmodern, and critical?
5. What are the roles of humans, non-humans, and stories as related to understandings of leadership?
6. What are the loci, mechanisms and foci of leadership?

In *Chapter 5*, I presented the findings to each of the research questions and herein I discuss how those findings either expand on existing literature, fill a gap in the literature, or demonstrate a divergence from the literature I have reviewed. I will also share how existing theory in other disciplines, particularly Indigenous or Inuit traditional knowledge, support my findings. The THEM DAYS stories include lived experiences about livelihoods, work, professions, labour, and economy. So, let it be said, that I believe the stories themselves relate to Indigenous philosophies of business, and I propose that their wisdoms contribute to leadership theory.

There are six ways in which I propose the findings contribute to leadership theory. These ways are interconnected. While I present them in a linear fashion, they build upon

each other, are connected to each other, and offer deeper and deeper clarity into the overall contributions of this dissertation. I also want to state up front that I struggled with the writing of this discussion chapter. I am not wholly comfortable with positioning my findings *against* other theories, proposing that they are *better than* other theories, or making meaning of the findings *for* the readers of this dissertation. The purpose of a discussion is to highlight the contributions of the findings, and in a Labrador storytelling tradition, I may have stopped after sharing the findings from my learning journey. Part of my belief system is to value the stories in and of themselves. It feels uncomfortable telling the reader explicitly how I might contribute to their worldview on leadership. That said, this discussion, and my implications and the ideas for future research (in the following chapter) are part of my overall dissertation journey and my responsibility in addressing the angers I shared with you in *Chapter 1*.

Non-human agency

The THEM DAYS stories do not attribute the source of leadership exclusively to humans. While humans are part of the system, their role is a part of the process and not exclusively the source of leadership. For instance, stories are active agents in the leadership process, as are other non-humans.

Stories remind us of who we are and of our belonging. Stories hold within them knowledges while simultaneously signifying relationships. In oral traditions, stories can never be decontextualized from the teller. They are active agents within a relational world, pivotal in gaining insight into a phenomenon. Oral stories are born of connections within the world, and are thus recounted relationally (Kovach, 2010, p. 94).

The following river story is a metaphor. I wrote it to relate my understandings from the THEM DAYS stories of the role of non-human agency within the leadership

process. Whenever we were on the land, my parents taught us to be respectful and responsible, but also to see ourselves as a small piece of the larger ecosystem. Whether that was on the river, or hiking, or cross-country skiing, we were guided to be observant of all of the beauty and dangers around us. I received fairly comprehensive training in my youth in white water paddling, modest in relation to the elite Labrador trappers who paddled the Grand River (Churchill River) up to the Height of Land³³, but I would still label it comprehensive. The following story can serve as my way of restorying the findings from within the THEM DAYS story network about non-human agency (of which the story itself can be viewed as an active agent), but may also serve in leadership education as a way of offering an opportunity to reflect on land-based knowledges to critique the role of non-humans in leadership theories.

The river exerts a force on the canoe and the paddle. The shoreline, the riverbed, gravity, and the upriver water system exert force to channel the flow of the water. The paddler and the paddle exert a counterforce on the water. The desire to experience a rush or thrill exerts a force on the paddler who attempts to evade the obstacles, enjoys riding the waves, feels the splash of water on the body, and experiences a moment of connection with the afterlife. The rain (precipitation) and evaporation raise and lower the waterline increasing and decreasing the force and flow of the river. Within all these forces, how could you attribute the source of power to the paddler?

Of all the forces within the river system, we may attribute agency, power, and control exclusively to the paddler. Why? Fundamentally, this is an ontological issue. Of all of the forces within an organization or collective, leadership capacity is often attributed to human agency. Why? Again, fundamentally, this is an ontological issue.

The THEM DAYS stories narrated the sources of leadership as being from many human

³³ Height of Land is a region above the Churchill Falls where up until the 1930's the many Labrador trappers practiced their "livelihood with innovation and adaptation (Newfoundland & Labrador Provincial Historic Commemorations Program, 2012, para. 1).

and non-human agencies. Far too often in leadership theory our focused gaze has been on human agency. In my exploration of mainstream and non-traditional non-Indigenous theories of leadership, I explored whether non-humans were identified as the source of leadership. While contributions from values, principles, relationships, social forces, power dynamics, discourses, and narratives, the following theories are human centric, whether singular, plural, or multiple.

Table 6.1. Role of non-humans in mainstream and non-traditional non-Indigenous theories of leadership

<i>Positive leadership</i>	Leadership theory focuses on human (leader) as the source of leadership.
<i>Transformational leadership</i>	Leadership theory focuses on human (leader) as the source of leadership, while recognizing the role of human (followers) in the effectiveness of leadership.
<i>Ethical leadership</i>	Leadership theory focuses on human (leader) as the source of leadership, while recognizing the role of human made ethical values and cognitions as drivers of the leader's behaviours.
<i>Spiritual leadership</i>	Leadership theory focuses on human (leader) as the source of leadership, while recognizing the role of religion and spirituality in the construction of spiritual principles as drivers of the leader's behaviours.
<i>Authentic leadership</i>	Leadership theory focuses on human (leader) as the source of leadership.
<i>Environmental leadership</i>	Leadership theory focuses on human (leader) as the source of leadership, while recognizing the responsibility to non-humans.

<i>Relational leadership</i>	Leadership theory focuses on humans (plural) as the source of leadership, while focusing attention to the social forces that influence behaviours and affect.
<i>Distributive leadership</i>	Leadership theory focuses on humans (plural) as the source of leadership, while focusing attention to processes for participation in decision-making.
<i>Collective leadership</i>	Leadership theory focuses on humans (plural) as the source of leadership, while focusing attention on shared responsibilities for collective wellbeing.
<i>Postmodern leadership</i>	The source of leadership is non-specific and can come from anywhere (individual, plural, and multiple), while focusing attention to disrupt taken for granted discourses, storylines, and narratives that influence human interactions.
<i>Critical leadership</i>	The source of leadership is non-specific, while focusing attention to the power differentials that influence human interactions.

According to Wildcat, Simpson, Irlbacher-Fox and Coulthard (2014), the land has wisdom and settler colonial powers do not value or know what it means to appreciate or access wisdom offered by the lands. In this line of thought, mainstream and non-traditional leadership theories also do not appreciate wisdom offered by the land or attribute wisdom to the lands. The THEM DAYS stories, however, attribute leadership capacity to many actor-actant-action-network agencies (whereas the hyphen represents the intercorporeality of agencies) such as ice, snow, husky dogs, kamutiks, ancestors, spirits, ghosts, waves, ceremonies, foods, medicines, seasons, sounds, and more. Intercorporeality is the interconnectedness of all things, that which weaves the actors, actants, actions, and networks together whether past, present, or future. There are often fine lines distinguishing between bodies and the meaning making opportunities that arise

from their interconnectedness. Intertextuality is described as the meaning in a text that can only be understood in relation to other texts (Allen, 2011). Interconnectedness refers to the way in which all things are related whether physically or meta-physically. The actor-actant-action-networks regardless of how local are intercorporeal. For instance, a human is comprised of all of their experiences, memories, adventures, hardships, traumas, joys, family, lands, cultures, and ancestors. In reference to intergenerational trauma and intergenerational resilience, the interconnection with the ancestors and future generations is heart, mind, body, and spirit.

The THEM DAYS stories did not story leadership as happening in one direction – from visionary hero human to other (peoples, planet, or profit) in need. In many ways, the findings challenge the hubris of humans and the worldviews within which many mainstream leadership theories have emerged. They challenge leadership practice, especially those persons with titles in organizations, to notice the ways in which all agencies (human and non-human) contribute toward their survival and thrival³⁴ in the organization, and the ways in which all agencies contribute toward the organization's survival and thrival within the economy. The challenge is intended to call for leadership theories to reconsider the contributions of non-humans and in particular to expand their theories to recognize wisdoms from all our relations. The human/non-human agencies that actor-actant-action-networks consist of are vast, even the human (singular) is comprised of communities of agencies (plural and multiple).

With relational, distributive, and collective leadership, or leadership-as-practice theories, there is a focus on democratic or consensual and collaborative processes

³⁴ Thrival is a neologism – in this context I am attempting to differentiate between an existence at the level of survival from one where thriving is possible.

between humans. These accept the plurality of agencies at work in the leadership process, but do not wholly address the multiplicities of competing and adjacent agencies that are imbued with power. For instance, democracy does not always serve the marginalized: the silent and silenced. The THEM DAYS stories speak to power, both within the Labrador context and in relation to colonial powers. There is a strong focus on liberation through building strength and standing up for and protecting Labrador from exploitation, industrialization, and climate change. The stories include advocacy for free, prior, and informed consent, autonomy, self-determination, and Indigenous sovereignty.

Table 6.2. Communities of actor-actant-action-network agencies that act as loci, mechanisms, and foci

<i>Label</i>	Multiplicity of meanings of actor-actant-action-network label: communities of agencies all act as loci, mechanisms, and foci
<i>Actor-actant-action-networks</i>	Human and non-human Singular, plural, and multiple networks Abiotic and biotic Physical and meta-physical Corporeal, non-corporeal, and intercorporeal
<i>OR</i>	Spirit and bodied Discursive and non-discursive, narrative and antenarrative
<i>Beings-doings-knowings-relatings</i>	Voice and voiceless, silent and silenced Exploited and exploiter, oppressed and oppressor Powerful, empowered, powerless Values, beliefs, practices, transmissions, and adaptations Heart, mind, body, and spirit Self, family, team, organization, ecosystems, communities, cosmos, Cultures, contexts, situations, scenarios, events, moments Fauna, flora, soil, minerals, climate, water, energy, oxygen... Past, present, and future

Loci, mechanisms, and foci

As discussed in *Chapter 4*, Hernandez et al.'s (2011) review of leadership literature is a driver of the research questions in this dissertation. They explored

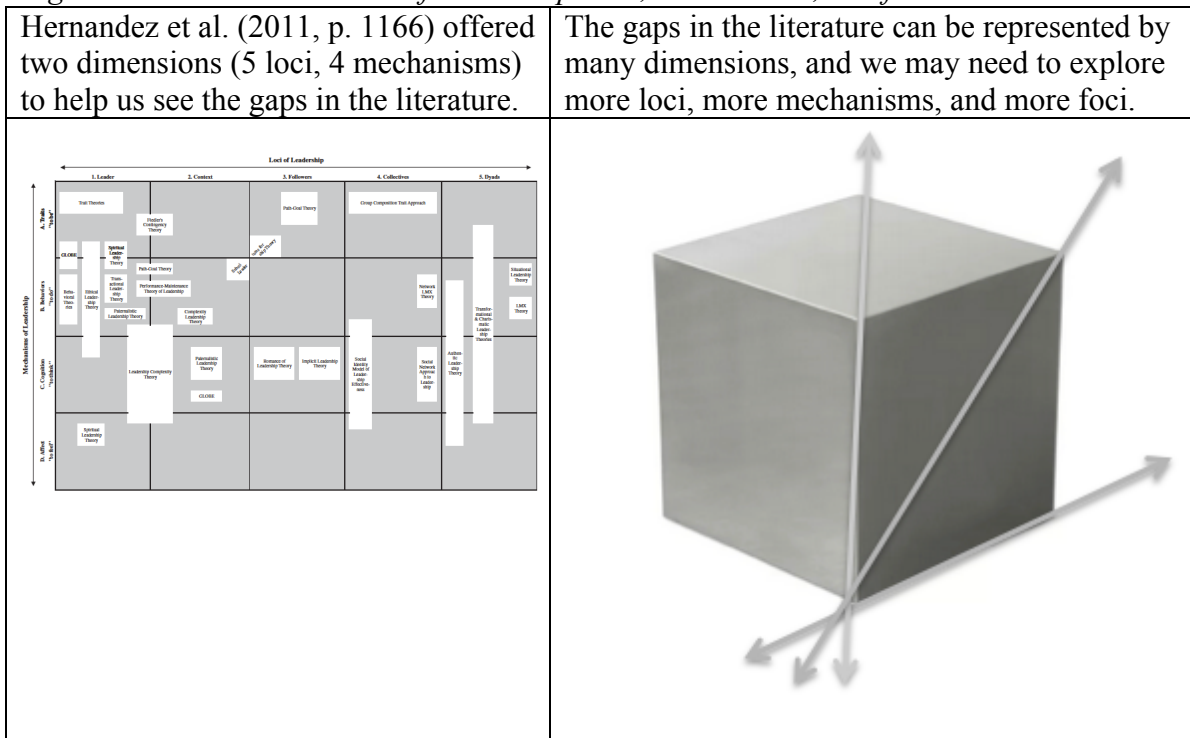
leadership literature on the basis of two dimensions: the loci and mechanisms of leadership. The five loci (the sources of leadership) identified as leader, follower, context, collective and dyads³⁵. They recognize there are other loci of leadership, but do not expand on these. The four mechanisms (the ways in which leadership is mobilized) identified as trait (being), behavior (doing), cognition (thinking), and affect (feeling). They recognize there are likely other mechanisms, but do not expand on these. In the findings of this dissertation, I explore the many potential loci and mechanisms of leadership, but also describe a third dimension of leadership, which are the foci of leadership (those things worth leading toward) (Figure 6.1.). Furthermore, Hernandez et al. (2011) explain that the follower, context, and collective loci, and the affective mechanisms have been underexplored in leadership literature. I will discuss how this dissertation has also contributed toward filling this gap.

The THEM DAYS stories spend a great deal of time storying what is worthy of leading toward. I have, for now, called these the foci of leadership. The THEM DAYS stories centre the survival and thrival of the community while honouring connections toward healthy, safe, diverse, inclusive, sustainable communities, and standing up in resistance against materialism, dominance, and exploitation. Hernandez et al (2011) explain that their study built on Graen & Uhl-Bien's (1995) taxonomy with both loci and mechanisms as dimensions. Hernandez et al. (2011) address that they chose these two dimensions (loci and mechanism) for their study because they concluded "each leadership theory attempts to answer [these] two fundamental questions" (p. 1166). While the THEM DAYS stories focus on the loci and mechanisms, they also spend a great deal of

³⁵ Dyads in Hernandez et al. (2011) refers primarily to leader-follower dyads.

time centring what is worthy of leading towards. Leadership theories are often situated within the organizational context. When we explore leadership outside of the organizational context, new dimensions of interest may be revealed, which can contribute to supporting the theorization of the many ends worthy of leading towards. A contribution of this dissertation is that while the THEM DAYS stories include conversations on work, professions, livelihoods, crafts, trades, labour, and economy, they are doing so from outside of the traditional model of the organization. Leadership studies situated from inside the traditional model of the organization may take for granted what is worthy of leading towards as equivalent to what offers the organization the greatest opportunity to maximize profit and productivity. This dissertation has taken leadership outside of the traditional model of the organization, and this context has offered consideration of a third dimension of leadership (what is worthy of leading towards).

Figure 6.1. Three dimensions of leadership: loci, mechanisms, and foci



In Figure 6.1 above, on the left is a symbolic representation of Hernandez et al.'s (2011, p.1166) typology of gaps in leadership literature. The image is small and the details are not visible. I offer it simply to highlight the symbolism in the representation. For a better view of the typology see Figure 4.1. On the right, I attempt to represent leadership as a three-dimensional construct, including loci, mechanisms, and foci.

The THEM DAYS stories also explain that the loci of leadership expand beyond leader, follower, dyads, contexts, and collectives; and the mechanisms beyond trait, behavior, cognition, and affect. While each of these is present within the stories, there are nuanced differences in the ways in which they are storied. Herein, I suggest that the dissertation contributes specifically to those loci and mechanisms, which Hernandez et al. (2011) describe as gaps in the literature: the follower, context and collective loci, and the affective mechanism. The THEM DAYS stories are narrated in a way that not only positions the storyteller as leader, but also as follower. They also story a desire to preserve knowledge for future generations (followers), but do not impose a directive toward the follower to accept any particular wisdoms. I expand on this in section 6.6. The contexts explored in the THEM DAYS stories are vast; however, many of the stories focus on the resilience, persistence, endurance, patience, and interconnectedness necessary to survive and or to thrive in harsh conditions and crisis contexts. The story network itself is an example of a collective, which has as a purpose of collecting, promoting, and protecting stories of the old days and old ways of Labrador. The THEM DAYS network of storytellers, editors, translators, researchers, publishers, volunteers, board members, subscribers, and the Labrador lands, cultures, places, and peoples are all part of a large collective, who each together collectively support the survival and thrival

in Labrador. Lastly, again while the stories narrate traits, behaviours, and cognitions, they also focus on affect as a mechanism. The stories are filled with heart and hardships. They are filled with spirit, support, and solidarity. The storytellers are willing to share some of their most joyous and traumatic experiences. The courage that they display in sharing some of their most vulnerable moments is an important lesson. Through stories framing particular contexts, the story network (collective) shares their ways of being, doing, knowing, and relating in Labrador through heart, mind, body, and spirit interconnectivities.

Hero theories or puzzle pieces

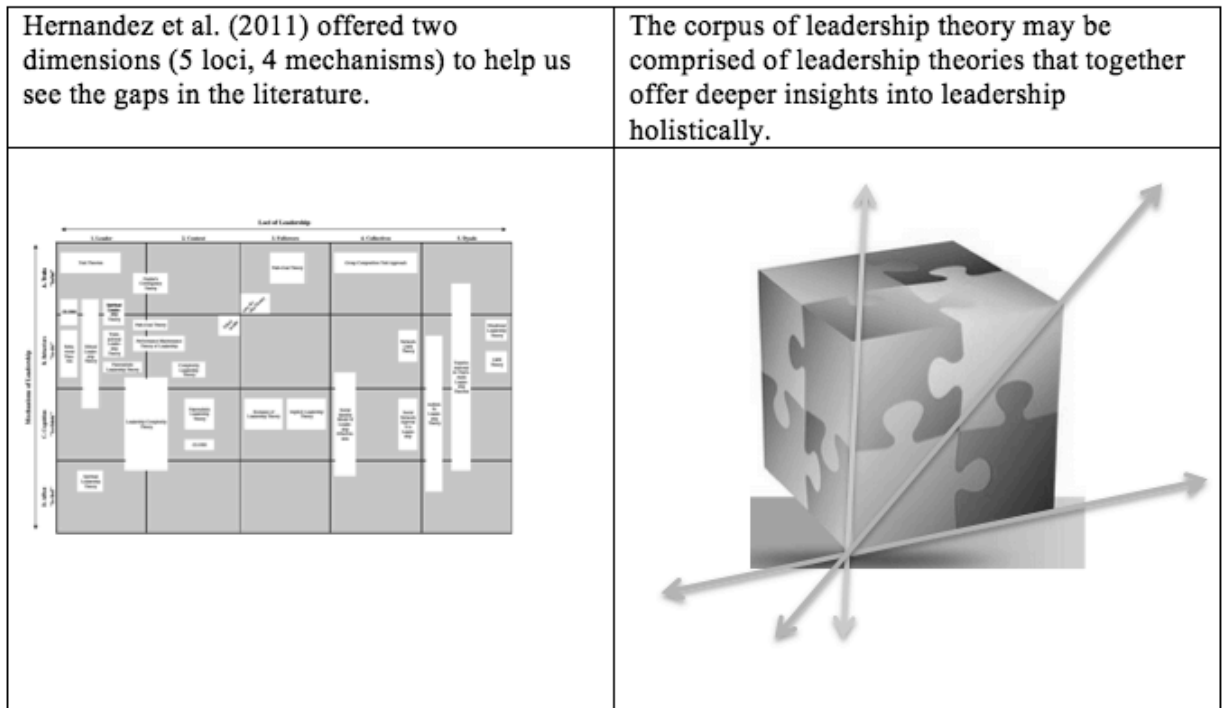
All stories in the THEM DAYS network are valued and valuable. Each story, each moment, and each memory is filled with wisdom, none more than another, none less than another. There is not one hero contribution; neither is there one way of being, doing, knowing, or relating that is privileged over another. In fact, even when a storyteller explains their way, they acknowledge that there are many other equally valuable ways. The stories subtly and together offer a clearer and more descriptive understanding of the many ways of life in Labrador. This offers leadership theory a valuable insight. Perhaps, the theories of leadership ought not be conversations around which offers the most accurate theorization of leadership, but conversations around how theories offer a larger and more comprehensive picture of the multiplicity of leadership. When Hernandez et al. (2011) visually depicted the theories of leadership by codifying them on two dimensions, they depicted the theories as filling space inside the categories. While many theories share space, they do not clearly articulate whether the theories support one another or

whether they are positioned as competing theories within the same dimensions. A contribution of this dissertation is that it reflects on the need to expand the exploration of leadership literature in the ways that the parts (theories) support one another in better understanding the whole (body of knowledge). To clarify, this dissertation is neither a critique of Hernandez et al.'s (2011) review nor is it a critique of the leadership theories explored in this dissertation. For the most part, I do not disagree with the particular theories of leadership that I reviewed in my literature review nor do I disagree with their foci of study; rather, I see them as puzzle pieces. Many leadership studies compare and contrast relationships to other theories. In many ways, they are however competing against each other for legitimacy and validity. This is likely a product of the academic structural forces that govern the quantity and quality of citations, whereas academics are seeking those high theoretical contributions and citation rates that build new theory and test existing theory (Colquitt & Zapata-Phelan, 2007). The THEM DAYS stories do not compete against each other. The structural forces that support this are a focus on communal wellbeing and valuing the multiplicity of perspectives. It is valuable to consider the contributions from different contexts; they may serve leadership in organizations or leadership within education by offering opportunities to reflect on the forces or powers that are centred within the organizational and academic contexts.

When reading through the THEM DAYS story network, I noticed that there are competing ways of being, doing, knowing, and relating, but they are not ranked against each other. More often than not, the storyteller will acknowledge the many other ways as equally valuable and they will state, "they are only able to share the way that they know". This concept of sharing wisdom is a way of thinking about knowledge. The storytellers

recognize that they are limited by their own lived experiences and the social, political, natural, discursive, and cosmic phenomenon that they have encountered in their lives. They cannot tell you the truths for others, but they can tell you their own experience, their values, beliefs, practices, and traditions. They can only attest to what they know to be truth, but no speculate that truth upon anyone else. This is way of thinking about knowledge and a worldview about the *truth*.

Figure 6.2. Conceptualizing dimensions of leadership



In Figure 6.2 above, again, on the left is a symbolic representation of Hernandez et al.’s (2011, p. 1166) typology. On the right, I expand on Figure 6.1 by showing that the theories of leadership are more like puzzle pieces. They are interconnected and help us to gain a more holistic and deeper insight into leadership. Leadership theories have in many ways attempted to carve out their space within the academy and show how they are

distinctly different from other theories. In a Labrador storytelling tradition, all stories have an equal place in the collective. The storytellers are not trying to gain credit for new and unique ways to contribute to the old days and old ways of Labrador. They contribute in multidisciplinary, multidirectional, and multisensory ways over time to create a bigger and clearer picture of the old ways and old days of Labrador, where all stories can fit together like pieces of a puzzle.

In the THEM DAYS story network, even competing thoughts inform each other. While I cannot agree with exploitation, oppression, violence, and hate, these concepts do inform how I create safe, healthy spaces. This idea is supported by Kawagley (1995) who explains that many ways of knowing coexist, so if we are to undertake a decolonizing approach to understanding these many ways, we must build a bridge between them. Hatcher, Bartlett, Marshall & Marshall (2009) further explored this while offering the principles of Two-Eyed Seeing, which comes from a Mi'kmaq tradition:

People must look at our natural world with two perspectives. Western Science sees objects, but Indigenous languages teach us to see subjects. Indigenous languages teach us that everything alive is both physical and spiritual. Humans are a very small part of the whole. Using the Two-Eyed Seeing approach means that education within Integrative Science incorporates a more holistic mindset and is transcultural as well as multidisciplinary, multidirectional, and multisensory (Hatcher, Bartlett, Marshall & Marshall, 2009, p. 146).

This explains how Indigenous ways of knowing teach us about interdependence and Two-Eyed Seeing teaches about exploring connections between the Western and Indigenous ways of knowing in a manner that respects both as equal knowledge systems. When we explore leadership theories as interconnected pieces of the puzzle rather than competing theories of reality, we can see how even incommensurate ideas are

interconnected. The THEM DAYS story network supports this idea of building a bridge between the leadership literatures.

Leadership ecosystem

The THEM DAYS stories suggest that leadership is dynamic (non-linear, multidirectional), multiple (plural communities of local agencies along with multiple competing and adjacent local and global agencies), and interconnected (bridging equal knowledge systems). Leadership functions more like an ecosystem. When looking at leadership as an ecosystem, I was drawn to reflect on the nitrogen cycle as explained in *Chapter 5*. It is evident in the nitrogen cycle context that it is difficult to find a beginning, middle, and end of the cycle. So many of the THEM DAYS stories guided me to question whether the loci (beginning), mechanisms (middle), and foci (end) function in a linear and categorical manner. These actor-actant-action-networks are interconnected and multi-dimensional. While I do not know the language of my ancestors (Labrador dialect of Inuktitut), I have begun to take lessons. I am learning that words are comprised of root words along with suffixes, which together they form what may be a full sentence in English. Some words are very long as they represent full thoughts. There is a relationship between the root words and suffixes. This idea of sharing a full thought in one word and the structure of the language, as you can imagine, may shape a person's worldview.

I am Shelley = Shelliuvunga.

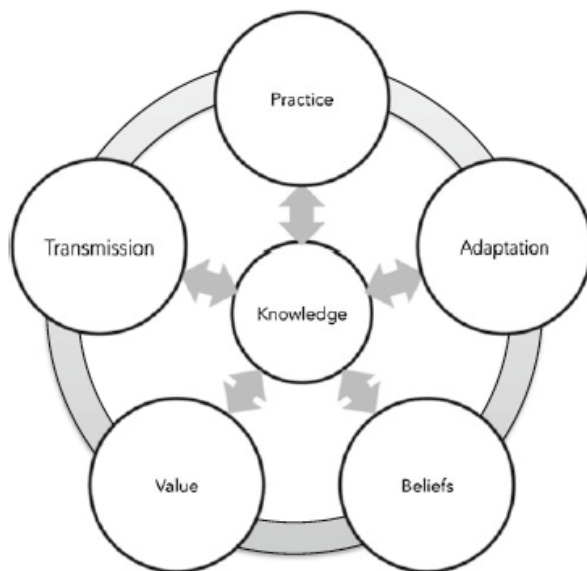
How? = Kanuk?

How are you? = Kanuivet?

I am fine = Kanuingilanga.

To help to explain the concept of leadership as an ecosystem, I will draw connections to the knowledge systems as depicted in Figure 6.3. Knowledge is embedded in language, and languages with “radically different structures create radically different worldviews...what is “*logical, rational, and reasonable* to one group of speakers may just as easily be *illogical, irrational, and unreasonable* to another” (Battiste & Youngblood Henderson, 2000, p. 73). Giles, Fanning, Denny & Paul (2016) explain that a knowledge system is comprised of five components: transmissions, practices, beliefs, values, and adaptations. Their representation of the knowledge system does not point toward a particular source of knowledge, just that there are five components all of which function together in an interconnected manner.

Figure 6.3. Six parts of knowledge system (source: Giles, Fanning, Denny & Paul, 2016, p. 168)



A knowledge system held by a community, whether Indigenous, scientific, or local fishing community, is the system by which knowledge is developed, accumulated, and adapted over time. Knowledge is expressed through the five

components of the system: transmission, practice, beliefs, values and adaptation. Knowledge is transmitted through conversations, stories, observation, participation, body language, writing, and facial expressions, influenced by language and location. The practice component occurs in the practical application of knowledge, finding best practices over time to achieve objectives. Beliefs provide reasoning for choosing one practice over another. Along with the values, beliefs act to provide a moral code that distinguishes right and wrong. Knowledge systems are dynamic, constantly adapting as events ranging from local to global impact the environment of knowledge holders (Giles, Fanning, Denny & Paul, 2016, p. 168).

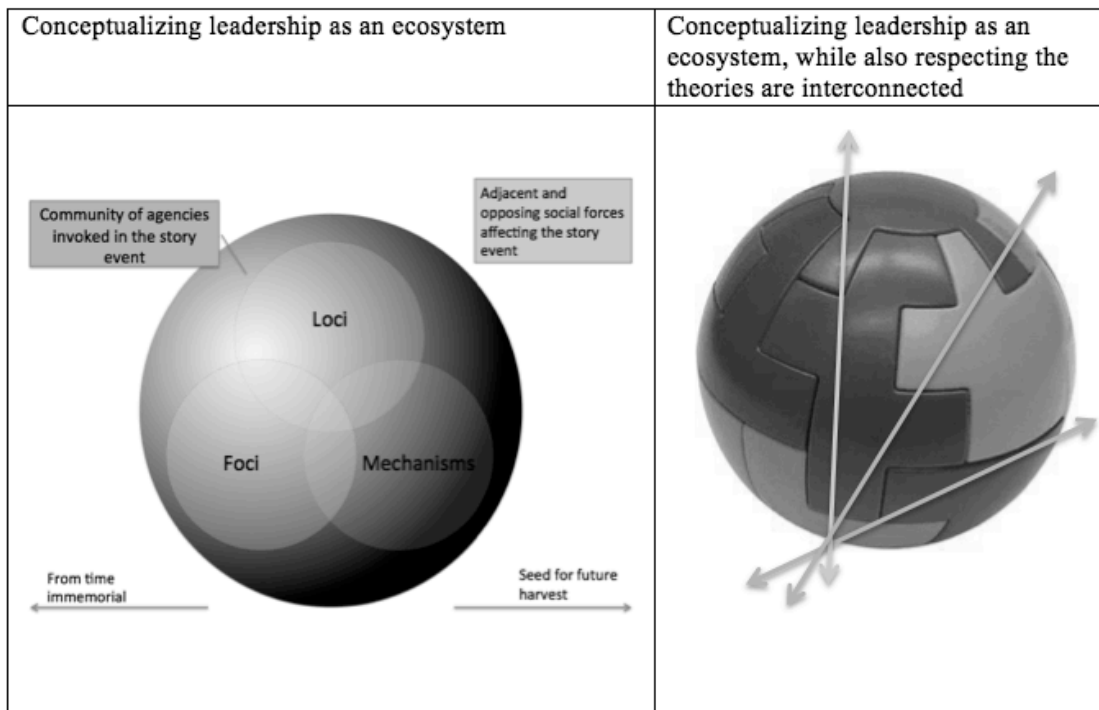
The findings from the THEM DAYS stories align well with Giles, Fanning, Denny & Paul (2016) in that many of the components of the knowledge system are comprised in the leadership ecosystem. The loci, mechanisms, and foci are interconnected, and embedded within a place-based localized knowledge system, wherein the community of agencies from that place may distinguish elements of the knowledge system along with the actor-actant-action-network forces. The temporal element is represented as connecting time immemorial to future generations (past, present, and future) and the survival and thrival of the community through the generations. Since every place (local) is connected to places (global), the community of agencies invoked in the story can reflect opposing and adjacent forces, which often require adaptation to practices, but also may affect beliefs, values, and modes of transmission.

The leadership ecosystem, like the knowledge system, is interconnected. Figure 6.4 is yet again another way of representing leadership as a multidisciplinary multidimensional, and multisensory ecosystem. This resembles story-act in the sense that all of the community of agencies invoked in a story event, along with the ways in which the storyteller transmits the story and the ways the story audience interprets meaning from the story, which is influenced by the past, present, and future dreams for survival and thrival, are part of the leadership ecosystem. These many ways of representing leadership

are not intended to detract from one another, nor are they intended to replace another.

They simply demonstrate there are many ways of representing the leadership ecosystem.

Figure 6.4. The leadership ecosystem



Self-love, compassion, respect, gratitude, connection, and resistance

In the THEM DAYS stories, love, compassion, gratitude, respect, connection, and resistance emerge as values, beliefs, adaptations, and practices embedded within the leadership ecosystem. These surface as ways of being, knowing, doing, and relating in relation to self, family, communities, cultures, societies, nature, and the cosmos. In the THEM DAYS context, these values, beliefs, adaptations, and practices have been transmitted through stories. I have used these terms to represent larger clusters of stories, ideas, and thoughts. For instance, in Watt-Cloutier’s (2015) quotation below, she names values of patience, endurance, courage, and good judgment. These emerged in the

THEM DAYS stories as well. In *Chapter 5*, I present them within the cluster of ideas called *nallittovunga* - I am lovable. These lessons learned through stories and through being on the land are imperative for survival in what can be called harsh and unforgiving lands. In *Chapter 3*, I explained how integral stories of hunting and fishing were to my understanding of axiology. The practices of hunting, fishing, and gathering are imbued with values and beliefs. The THEM DAYS stories, and the clusters of themes from within the stories are similar to those shared by Watt-Cloutier (2015), a well respected Inuk woman, who in her book *The right to be cold: One woman's story of protecting her culture*, the Arctic and the whole planet shares stories of Inuit traditional knowledge.

I worry not just as an Inuk, but as a Grandmother too. In our culture, hunting has taught us to value patience, endurance, courage and good judgment. The hunter embodies calm, respectfulness, caring for others. *Silatuniq* is the Inuktitut word for wisdom-and much of it is taught through the experiential observation of the hunt. The Arctic is not an easy place to stay alive if one has not mastered the life skills passed down from generation to generation. Mistakes can be fatal. But every challenge teaches a lesson, not only about the techniques of thriving in a cold world but also about developing the character that can be counted upon to stand up to those challenges. It is the wisdom of our hunters and elders that allowed us not only to live but also to thrive (Watt-Cloutier, 2015, p. xv).

Table 6.3. Thematic clusters from the Labrador story network and their meanings

<i>Nallinattovunga</i>	<p>Meaning: I am lovable</p> <p>Leadership includes ways of being such as resilience, perseverance, patience, endurance, dedication, and strength. Life includes pain, loneliness, suffering, vulnerability, and failure, so we should at times be humble enough to ask for help. We are valuable enough, lovable enough to reach out for a caring hand, and we should trust that our courage to ask for help will be met with care.</p>
<i>Ilatjugik/ Nallinimmik Tunitjinik</i>	<p>Meaning: <i>Ilatjugik</i> means compassion, <i>nallinimmik tunitjinik</i> means to give love.</p> <p>Leadership includes ways of relating such as coming together to create community. In community, creating safe, healthy, respectful boundaries is a ways of being in relation. We</p>

	create a sense of inclusion and belongingness, and welcome all of the parts of ourselves. We are equal and recognize our responsibilities to one another.
<i>Nakutsavunga/ Kujalivunga</i>	<p>Meaning: Nakutsavunga – I am thankful / Kujalivunga – I am grateful</p> <p>Leadership includes gratitude for what others have given you. In all lived journeys, we have received support and guidance along the way. It is important to give credit and give back. At times, giving back means doing for others, standing up for others, sharing with other, and offering service or support. Nevertheless, giving thanks, gratitude, and respect is offered through acts of giving, and doing for others.</p>
<i>Uppigivagit</i>	<p>Meaning: I respect you</p> <p>Leadership includes respecting that others have wisdoms to share. Our ways of knowing can come from the lands, cultures, traditions, routines, language, stories, natural laws, communities, and from within self. There are many crafts, skills, expertise, experience, tools, and techniques needed for survival and thriving. Living in respect with the lands also often means aligning values and beliefs with those that sustain balance through moderation.</p>
<i>katiKatigek/Atak</i>	<p>Meaning: to connect</p> <p>Leadership includes understanding what is worthy of leading towards are those things that promote diversity, inclusion, belongingness, equity, health, safety, wellbeing, survival, and dignity. All of our relations (human and non-human) need to be treated with dignity to be in balance and harmony.</p>
<i>Sulijutsangik</i>	<p>Meaning: to resist</p> <p>Leadership also includes protecting against and standing up against oppression and exploitation. Leadership is not an act of selfishness or an opportunity to assert power over others (human and non-human). It is not a competition for materiality or status. Leadership is an ongoing and active rejection of exploitation and oppression.</p>

Of the leadership theories in *Chapter 4*, although some connect to some of the values mentioned here, none represent leadership as comprising these particular principles and values. For example, ethical, spiritual, authentic and transformational

leadership all espouse concern for others and integrity in decision-making (Brown & Treviño, 2006), but they limit others to humans, and often those humans within the organization or value chain who have the capacity to offer organizational benefit. Furthermore, they do not explore self-respect, self-love, or self-compassion, and they do not honour the boundaries of self-love. Gotsis & Grimani (2016) explain that authentic, servant, ethical, and spiritual leadership all cultivate inclusive leader behaviours through honest attitudes on gratitude, forgiveness, altruism, empowerment, and authenticity. But, again these are often leader centric and heroic. According to Komives, Lucas and McMahon (1998) leadership process includes being, doing and knowing. Whereas knowing includes self-awareness, other-awareness, and change process-awareness; being includes ethics, principles, openness, caring and inclusiveness; and doing includes actioning commitments and passions in a socially responsible and community oriented way (Komives, Lucas, & McMahon, 1998). This dissertation suggests that we go beyond self-awareness and others-awareness, and into self and others love, respect, gratitude, compassion, connection and resistance. It suggests that ways of being, doing, knowing, and relating are connected and principles of ethics, spirituality, equity, safety, health, wellbeing, sustainability, diversity, inclusion, and belongingness reside within the leadership ecosystem as values shaping actor-actant-action-networks. This dissertation also shares that leadership ought to include being-doing-knowing-relating in a socially and environmentally responsible manner; resisting exploitation and oppression, and standing up for and protecting community, culture, lands, ancestors, and future generations.

There are leadership theories that I did not explore in the literature review that also include elements of the values offered in this dissertation. For instance, servant leadership puts the needs of leaders first with related attributes of respect and empathy and benevolent leadership focuses on love and caring, but both of these theories are leader centric and have the potential to be paternalistic and heroic. Puauschunder (2017) called for a globally responsible inter-generational leadership that includes a temporal dimension of equity into corporate social responsibility discussions. Similarly, this dissertation includes temporal elements by focusing on inter-generational equity not only for future generations, but also for the ancestors. The THEM DAYS stories storied respect, equity, and compassion for the ancestors as well as future generations. In the THEM DAYS stories compassion is present in moments of suffering, but it is not used as a tactic to reduce suffering. Davenport (2015) explains that servant leaders use compassion as a tactic to reduce suffering. Compassion is present not as a way of reducing suffering, but as a way of being together in a common humanity. There is an acceptance of suffering as part of the human experience. Part of living in balance, is to accept that we cannot eradicate all discomfort, inconvenience, and hardships, but that we equitably and responsibly live in such a way as to preserve safe and planetary boundaries. Later in this discussion, I will specifically explore how my findings relate to transformational leadership theory.

Storytelling leadership: The role of stories

The THEM DAYS storytellers share their lived experiences and their ways of being, doing, knowing, and relating to create “power with” others, and not to create

“power over” others. Stories are a way of building a body of knowledge within a community and sharing or transmitting lived experiences so that others may learn vicariously through those experiences. The THEM DAYS storytellers create “power with” community by sharing their lived experiences and allowing the stories to be an opportunity for meaning making. This is not to say that the stories lack clarity, most certainly they do not. But, the stories do not tell the audience to embrace a particular way of being, doing, knowing, or relating. Power with and power over are concepts that were explored by organizational scholar Mary Parker Follett who distinguished between power as a jointly developed, coactive participative process, and power over as coercive form of power (Feldheim, 2004). Follett conceived that organizations are comprised of complex, dynamic social relations and influenced by reciprocal reactions (Mélé, 2007). Her descriptions of empowerment and participation are also fitting here. According to Mélé (2007), Follett explained empowerment as the ability of employees to develop their own power and participation as employees’ abilities to coordinate their individual contributions. Follett also believed in sharing experiences (Mélé, 2007). In an organizational context, sharing experiences may contribute to the empowerment of employees and may be experienced as an act of participation.

Self-determination has been integral in reconciliation processes and leadership can learn from the empowerment of this wisdom. Wilson & Beals (2019) explain that it has been uplifting working with Indigenous-Black persons and watching as they began naming and claiming their identities and creating spaces within their communities. This aspect of empowerment is a pathway toward building strength and creating space to fight against oppression.

They had felt silenced and shamed from doing so before, but are now empowered with the self-determination to move their agenda forward in that they will not be chained to oppressive and divisive policies, laws, and social mindsets, not only in their communities but also throughout Turtle Island (Wilson & Beals, 2019, p. 39).

Truth telling has also been an important part of reconciliation processes. Within the leadership ecosystem, the THEM DAYS story network publishes the heart and hardships, the triumphs and traumas; there is a balance in the honesty of the old days and old way. Positive leadership theories have been critiqued for the ways in which they romanticize leadership, create heroes out of leaders and create causal categories out of leaders (Bligh & Schyns, 2007). Meindl (2004) describes the romance of leadership as involving

[t]he faithful belief in leadership is itself beneficial in providing a sense of comfort and security, in reducing feelings of uncertainty, and in providing a sense of human agency and control' (p. 464).

The THEM DAYS stories; however, share the many truths of life in the old days and the old ways beyond those that attempt to offer comfort and security. There are as many stories of actions that contradict values, and narrate broken relationships, inconsistency, uncertainty, discomfort, unpredictability, grief, exploitation, and temptation. That said, the truths within the THEM DAYS stories are embedded within safe boundaries and planetary boundaries. McKibben (2019) describes love as restraint from decisions that may harm others, whether people, places, or nature. The THEM DAYS stories share embedded values of love, compassion, respect, gratitude, connectedness, and resistance in a way that is honest about the consequences and values of restraint, safe boundaries, and planetary boundaries. Through the telling of the hardships, they are not attempting to glamourize the old ways and trick the meaning

makers into ill informed choices. Their honesty is comprehensive. They share that the old ways and old days often did not provide comfort and security. They did not abate fears of uncertainty. They did not provide an illusion of human agency. They recognized that humans are part of the ecosystem and there is a cost to overshooting and undershooting safe and planetary boundaries. They narrate the boundaries to being kind and accepting peoples, that others may view that as weakness and exploit the kindness. They establish that love also includes resistance, skepticism, and standing up for safe boundaries and planetary boundaries (Table 6.4).

Table 6.4. Safe boundaries and planetary boundaries and how they relate to the thematic clusters from the stories about leadership. Leadership includes safe boundaries.

<i>Nallinattovunga</i>	Safe boundaries are established within the relationship to self. I am lovable, valuable enough, but no more than any other, and not so much to warrant hurting or harming another. Life includes pain, loneliness, suffering, vulnerability, and failure, and others feel these too. In our common humanity, we can negotiate for support, care and kindness, but not in a manner to expect others to suffer.
<i>Ilatjugik/ Nallinimmik Tunitjinik</i>	Respectful boundaries are included in the ways of relating. In community, creating safe, healthy, respectful boundaries is a way of being in relation. We create a sense of inclusion and belongingness, and welcome all of the parts of ourselves. We are equal and recognize our responsibilities to one another.
<i>Nakutsavunga/ Kujalivunga</i>	Safe boundaries include balancing giving and taking and at times, giving back means doing for others, standing up for others, sharing with others, and offering service or support. If someone has to take from another, they will leave something in return, or they will not take so much that it leaves another without.
<i>Uppigivagit</i>	Safe boundaries include actively listening to the lands, cultural wisdoms, laws, and stories. Living in respect with the lands also often means aligning values and beliefs with those that sustain balance through moderation. Knowing when is

	safe to harvest and how much is safe to harvest without jeopardizing the ecological integrity and planetary boundaries.
<i>katiKatigek/Atak</i>	Safe boundaries include promoting diversity, inclusion, belongingness, equity, health, safety, wellbeing, survival, and dignity. All of our relations (human and non-human) need to be treated with dignity to be in balance and harmony.
<i>Sulijutsangik</i>	Safe boundaries include protecting against and standing up against oppression and exploitation. Leadership is not an act of selfishness or an opportunity to assert power over or coerce others (human and non-human). It is not a competition for materiality or status. Leadership is an ongoing and active rejection of exploitation and oppression.

In the THEM DAYS stories, storytellers share their stories not so that they themselves become heroes in the process of preservation of the old days, but so that they contribute to the overall preservation of the old ways. This is to honour the lived experiences and wisdoms from the past, and to preserve this way of being, doing, knowing, and relating for future generations. In many ways, it is also about the present, it is an action that can be taken in the now to honour the past and preserve wisdom for the future.

Storytelling leadership in the THEM DAYS story network is not completely unlike other theories of leadership. In this paragraph, I offer clarity on the contributions from a Labrador context by comparing against the four elements of transformational leadership. In transformational leadership, leader-follower relationships are strengthened through four relational processes: intellectual stimulation, idealized influence, individualized consideration, and inspirational motivation. The follower's wellbeing and productivity within the organization is improved through the ways in which the leader interacts with them. A cluster of stories within the THEM DAYS narrated the ways in

which storytelling strengthened relationships between Elders and youth. The telling of stories is described as a conversation with inspirational motivation emanating from all parties to the event, whether at the bedside of a dying loved one, or on the lands, ice, or waters. Storytelling is not a person standing at a podium (inaccessible) emanating wisdom outwards. Storytelling is a conversation. Even in the written stories, there is dialogic reference to gentle shifts in the storyline through desire to converse with the audience. The storyline shifts from the moments of the events in the past, to present experience of the teller conversing with the audience. These shifts are dynamic, they happen in a manner to include the audience, and to respond to questions from the audience, as if we (the future generations) were there. The THEM DAYS stories are published from oral storytelling traditions. The storytellers' stories are told in the oral tradition, recorded for the archives. Because the process of writing down oral stories and translating or editing them can cause damage to the stories (Hulan & Eigenbrod, 2008), the THEM DAYS stories are published with minimal editing to hold as true to the oral tradition as possible. Stories are inherently relational and “engender personal meaning” (Kovach, 2009, p. 95). The THEM DAYS stories maintain the relationality between storyteller, the stories, and the audience.

A cluster of stories was also about celebrations and how stories, songs, poems, jokes, and legends played a part in the celebrations. Celebrations are important in the stories; they bring people together in gratitude. The inspirational motivation, idealized influence, intellectual stimulation, and individualized consideration are dynamic rather than storyteller (leader) to story audience (follower). In the telling of a lived story, the dynamic nature of those stories being told within conversational style setting, allows for

intellectual stimulation and inspirational motivation to emanate from the story, the storyteller, the audience, or any of the community of agencies invoked in the story. The leader and follower are not static. Idealized influence also happens in a multidirectional dynamic way. The audience reveres the storyteller and listens and asks questions and asks for particular stories again and again...tell that stories again...sing this song...tell them this joke...what was that legend again, Anânsiak³⁶? The purpose of the THEM DAYS story network is to preserve the lived stories for the future generations. They emerge from within the storyteller's reverence for the future generations, for the protection of the lands and the cultures, for the health, safety, wellbeing, sustainability, dignity, diversity, inclusion, and belongingness of the peoples, lands, and cultures of Labrador. The idealized influence is dynamic. With individualized consideration, there is a larger communal contribution. The individualized (but communalized) consideration is to Labrador, its past, present, and future generations, the lands, animals, plants, medicines, waters, snow, ice, its peoples and the cultures.

Humility is both a way of leading and a way of educating. The THEM DAYS storytellers did not glorify themselves in the stories. They humbly shared their insights and accept the audience or readership's autonomy. According to Fleetwood (2005), the ontological turn in organizational studies towards cultural, linguistic, poststructural, and postmodern ways of seeing the world have stalled with ontological ambiguity.

Nevertheless, ontology matters in how we view agency, structure, and their

³⁶ Anânsiak means Grandmother on the mother's side. Characterizing the storyteller as Anânsiak is not from the stories, but an example. Atâtsiak (Grandfather) or Ânak (Grandmother on father's side), or Anânak (mother) or Atâtak (father) could have been used, or uncle, auntie, in English or Innu-aimun could have been chosen. All are possible from within the story network.

interrelationship matters. Fleetwood (2005) argues that ambiguity is postmodernism's main error, but ambiguity may be according to Indigenous ways of seeing the world, a pathway towards autonomy. The stories save space for individual and collective agency, as is described here by Wilson & Hughes (2019).

Indigenous Knowledge is alive, it has agency, it moves... Therefore, Knowledge can't be "discovered" or "owned" but instead it reveals itself, is experienced, is shared. As researchers, we aren't separate from the process, but rather participate in relationship with what we are learning... Knowledge participates in this relationship. The alive and agentive quality of Knowledge is evident in the central place of Stories within Indigenist epistemology (p. 9).

There are moments in the stories, where other methods of transmitting knowledge are storytold. Storytelling leadership has its own boundaries and or limits. For instance, some stories are about crisis moments or moments of life and death. In a crisis moment for instance, the stories tell of transmitting knowledge through other methods – direct orders (ex: “get off the ice RIGHT now”, “mush, mush”³⁷). But, when the crisis is over, the stories are a way of planting a seed for action-choices in response to crisis in the future. A person may be more likely to respond quickly to orders on the ice during a crack up if they have already heard stories of survival due to quick responses after having heard particular crack up sounds. Another example, a person may be more likely to believe the husky dog will get them through a whiteout storm to safety if they have heard that husky dogs have abilities beyond human capacity to find safe paths across the ice. Storytelling safety, health, wellbeing, sustainability, diversity, inclusion, belongingness, dignity, persistence, endurance, patience, kindness, compassion, respect, boundaries, etc. is a way of bringing the community of agencies together that form a leadership ecosystem.

³⁷ In dog sledding terms, this may mean to go faster.

In this chapter, I have proposed that there are six ways that this dissertation contributes to leadership theory and practice. I situated my findings within the leadership literature that I explored in the literature review without challenging any particular study for their findings and their way of seeing and sharing their findings. I often say to my students, “I can only share with you my beliefs, I do not tell you my beliefs so as to persuade you to believe as I do, but to offer you the opportunity to reflect on how my beliefs fit in relation to your own”. Similarly, I ask you to reflect on my findings and my proposed contributions to leadership theory in relation to your worldviews, while attempting to appreciate mine. I believe leadership must be inherently (not just technically) socially and environmentally responsible. I believe the reasons for action are equally important to the actions themselves. The leadership that emerges from within the THEM DAYS stories and from within my learning journey through them honours safe interrelational and planetary boundaries. In *Chapter 7*, I share with you some concluding reflective insights on struggles through this dissertation process; implications for how these contributions are relevant to academia, leadership practice, and leadership education; some directions for future research; and end with a provisional conclusion, as all endings are arbitrary.

Ilatjugik (Compassion): All of you is welcome here

Chapter 7 – Reflective Insights, Implications, and Conclusion



Figure 7.1: All of you is welcome here (Artist Mia Ohki: source: <https://www.miaohki.com/canadian-artist-mia-ohki-gallery>)

Introduction

To my fellow Inuit and Labradorimiut, this dissertation is my love story to you. This dissertation journey has not only served to help me to better understand leadership in a Labrador Storytelling context, but was also part of my healing journey. I remember as a child, when I was scared, sad, or angry, I would hide under a table, or in a closet, or cling to the back of my mother's or father's leg where I felt safer. I would close my eyes and hope the pain would go away, it never did (and never fully has). You see, I was an emotion filled child. I felt the world around me deeply. For most of my life, I tried to hide from that, because I was ashamed of my deep capacity to feel the world around me.

Despite feeling safer when I am hiding, I have made a commitment to now let my voice, vision, and myself be seen and heard. I have committed to work on welcoming all of me into my scholarship, heart, mind, body, spirit, trauma, and resilience. I hope a small piece of this dissertation will support you on your journey, as it has brought me comfort in mine. Despite the many days where I struggle with fear, anxiety, and grief over the oppressions and exploitations in the world, I feel ready to go back to fighting for my beliefs and against exploitative and oppressive practices in business, leadership, and education.

Like many other Indigenous persons doing research, I had to first reconcile my individual identity as situated within my cultural identity and in relation to continuing colonial impacts before I could comfortably complete this dissertation. This chapter begins with my reflective insights on this research journey. Following this, I outline some implications related to methodology, leadership, and leadership education. I finish the dissertation with ideas for future research and concluding comments.

Reflective Insights

[T]he idea of belonging is raised in regard to how people use research as a tool for reconciling their individual identities and healing journeys (Dupré, 2019, p. 1).

In the Labrador dialect of Inuttitut, *atelihai*, which means welcome, is said in place of hello as a greeting. The opening image of “*All of you is welcome here*” is borrowed from the gallery of works by Mia Ohki, who identifies as a Métis-Japanese-Canadian artist. She says she creates her “work for all audiences; striving to depict relatable portrayals of the feminine, social, and cultural influences in [her] life” (Ohki,

2020, para. 2). This particular piece of artistry has found its way into viral circulation on social media. I have brought it into the final chapter of my dissertation in an attempt to explain the importance of welcoming all of me into this dissertation journey, and all of you (heart, mind, body, and spirit) into leadership.

Dupré (2019), in the above quotation, shares that people use research to reconcile their individual identities and healing journeys. I have had to reconcile both my individual and cultural identities as part of my dissertation journey. Evans' (2012) and Evans & Sinclair's (2016) study in an Indigenous art leadership context shares that Indigenous leaders often have to engage in individual identity practices, which include contesting essentialisation, containing trauma, and creating spaces for belonging. Furthermore, they explain that Indigenous leaders often engage in cultural identity practices such as representing and performing their culture. Throughout this dissertation process, I have found myself navigating these identity spaces. As an Indigenous scholar, I am expected to represent and perform my culture and even to have already worked through my struggles and traumas. I am not the embodiment of my culture or my peoples. I cannot speak for my peoples. I work hard to nurture my community relationships, but I am not known in or accepted in all Indigenous circles. My presence in a space does not legitimize organizational efforts toward decolonization, reconciliation, or Indigenization.

I was often envious of the THEM DAYS storytellers who seemed to express resounding strength in their individual and cultural identities. I remarked earlier in the dissertation that in my youth I had a much stronger sense of my Indigenous identity. I grew up in an Acadian community, where I was certain I did not belong and where it was

made clear that I was an “other”³⁸. As Indigenous peoples, whether in leadership or academia, whether in an art context, business, or academic institution, as described above, we engage in contesting essentialism, containing trauma, creating spaces for belonging, representing and performing our culture, and situating these within continuing colonial impacts. The following are my reflections in relation to how each of these has played a part in my dissertation journey.

In *Chapter 2*, I explained how I struggled with my desire to study the THEM DAYS stories and whether I should try to find a way to isolate Inuit traditional knowledge from within the story network. Perhaps an historian or anthropologist may have been able to apply a particular methodological rigour to expose or isolate Inuit traditional knowledge. However, I do not know what they claim to be able to do, and having not been trained in those fields; I do not know how to perform those methods. I explained that there are ongoing and competing discourses around essentialism, authenticity, identity politics, self-determination, and Indigenous sovereignty in Labrador in relation to Indigenous identity. These discourses are emerging from both colonial projects and Indigenous sovereignty. Having opted for a life in scholarship, it is possible that I will receive criticisms connected to my identity.

As an Urban Inuk woman with a full time job, part time jobs, a family, and continuing my education, up until 2016, I had had limited time to connect with fellow Inuit outside of my family unit, and I was not aware that we had a community of Inuit living in the Maritimes. In 2016, I was introduced to several fellow Inuit living in Halifax, and I have since developed connections with these Urban Inuit living in the

³⁸ For those of you who showed me and my family unwavering compassion, respect, and kindness, those words were not meant for you.

Maritimes. I understand that as an academic, I can be under scrutiny for anything, even my identity, as alluded to in *Chapters 2 and 3*. As my connections with community grow, I gain more confidence in my cultural identity, and I become more confident that I will be able to stand under scrutiny. I will no longer have to stand in confidence under the legitimacy of my mother's identity as an Inuk woman, rather I will be able to stand in confidence under my own.

As a bi-racial Urban Inuk woman, I have had to find a place (safer spaces) in scholarship where all of me is welcome. Hatcher, Bartlett, Marshall & Marshall (2009) expressed the importance of bridging Indigenous and non-Indigenous wisdoms as equal wisdoms. I have been taught (and continue to learn) Inuit traditions and I have been trained in the colonial education system. I have Inuit and non-Indigenous identities. I worked within a story network that includes Inuit, Innu, and settler wisdoms. And I believe that the body of knowledge on leadership and leadership education can benefit from respecting Indigenous theories of leadership as equal to Western theories, where these theories can compliment each other like puzzle pieces. Furthermore, I see it as my duty to acknowledge all of the ways that I have privilege, so as to employ my scholarly energies into creating spaces that disrupt oppression and exploitation, and into creating spaces where Indigenous peoples are welcome. In fact, I see it as my duty to work towards creating safe(r) spaces for all who have experienced oppression and exploitation through the inclusion of Indigenous storytelling leadership approaches that are trauma-informed and practice cultural competency, safety, and humility (Yeung, 2016). I will continue to work on and through my own traumas, so that all of me can fight for socio-environmentally responsible leadership and decolonized business and education systems.

I am in year seven of my PhD program, and three of those years I have languished in my fear because I wanted to situate Inuit traditional wisdom within the business context. It is important to acknowledge that I am not an Inuit traditional knowledge holder; I am a learner, so I cannot be an authority or expert on Inuit traditional knowledge or Indigenous traditional knowledge. I intend to continue to learn my traditional Inuit knowledge and continue to find ways to give back to my community. Whereas I live in Mi'kma'ki, I also intend to do my best to learn, respect, and honour Mi'kmaw ways of being, knowing, doing, and relating.

Implications

There are many implications of this research for organizational contexts. In this chapter, I share implications relevant to 1) methodology, 2) leadership, and 3) leadership education. Within each section, I bring forward a number of implications for theory, practice, and policy. Particularly in the leadership education section, I look at both leadership education in academic institutions, and I explore implications for leadership education in the organizational context.

Research methodological implications

Below, I offer some research implications for studying storytelling leadership. While not exhaustive, these were profound within my journey, and have the potential to support scholars who are attempting to decolonize research. Reading the THEM DAYS lived experiences changed the ways I thought about research. I became more confident in my ability to distinguish between Western and Indigenous worldviews and

methodological approaches. I became more confident in my ability to trust my axiological angst. Wilson's (2008) circular approach to identifying a methodology from within the stories themselves helped me to appreciate these various implications my dissertation has for research: 1) *one story is enough*; 2) *"I"s belong in research*; 3) *decolonizing is tough, but worth it*; and 4) *trust your connections, but sit with them in uncomfortable long loving contemplation*.

One story is enough

In research, far too often, we explain that rigour comes from the number of interviews, the number of pages of transcripts, and the number of hours of conversations recorded. The story-act approach to research, says that one story offers vast meaning-opportunity because one story, one myth, one legend, or one lived experience is worthy of our time and attention. The THEM DAYS stories, each on their own, were rich in wisdom and warranted my long loving contemplation. The THEM DAYS stories show that one person matters and their story is meaningful.

Our focus in much of conventional research on large sample sizes, with appropriate response rates, narrates that "I's" do not matter and THEM DAYS says every "I" matters, every story, creature, tradition, cycle, season, recipe, drawing, poem...long or short matters. Each is rich with wisdom. The main difference between the story-act and story-net approach is that story-act centres one story for the richness that it offers and gives space for mapping the interconnected network of agencies surrounding that one story, and the multiplicity of meaning making agencies.

While I read each THEM DAYS story, I found myself routinely saying “this one story is enough”. My journal is filled with notes that say, “I could write my whole dissertation on this one story”. Yet, when I finished journaling on the 353 stories, I still wondered whether I should spend more time with more stories. I did not wonder whether my journey had offered me enough insight; I knew I had learned a great deal from the process. My intention in the future is to honour this idea that one story is enough, and to share this research idea as a way of decolonizing research. Story-act honours one story, and story-net honours the multiplicities of wisdoms in a network. These approaches value recording the researcher’s meaning making journey from the uncomfortable long loving deeply contemplative multisensory explorations of lived experiences.

Story-act and story-net approaches to research offer the opportunity for many Indigenous and non-Indigenous persons to engage in co-learning journeys, in the collaboration and co-production of wisdom, and the co-creation of just futures.

“I”s belong in research

Researchers are often asked to be passive objective observers of the real (Ratner, 2002). The research methodology within this dissertation, not only respects the researcher’s active objective and active subjective positions in the research, it also accepts that the researcher’s lived experiences belong in research. It accepts that the researcher can share their understandings of the truths in their observations of the research context; it accepts that the researcher can share their interpretation of their own subjective experiences of their observations of the research context. In many ways, it asks the researcher to be vulnerable enough to share their lived stories, so that the reader can

attempt to better understand how it is that they have come to see the world as they do. I cannot attest to being a passive objective observer.

The observer may be correct or incorrect in assessing peoples' psychology. Just as the observer may accurately perceive or misperceive an optical illusion, so [they/she/]he may perceive or misperceive peoples' psychology. There must be empirical criteria to establish the degree of accuracy/objectivity with which one perceives peoples' psychology, just as there are empirical criteria to determine the degree of illusion in the perception of objects (Ratner, 2002, para. 12).

When sharing my dissertation journey with fellow PhD candidates or recent graduates, many have recounted how they were told to rid their dissertation of I statements. Many shared that they had wanted to write from a reflective position (at least in some parts of the dissertation), but were told to remove themselves. Certainly auto-ethnography (Ellis, 1999; Hayano, 1979; Roth, 2009), restorying (Mishler, 2004; Voyageur, Brearley & Calliou, 2009), reflexivity (Bartunek, 2019), and storytelling (Boje, 1999; Mehl-Madrona, 2007) are becoming much more common in research, but they are still being challenged as well, as is explained below by Roth (2009).

Auto/ethnography has emerged as an important method in the social sciences for contributing to the project of understanding human actions and concerns. Although the name of the method includes "ethnography," auto/ethnography often is concerned exclusively with an abstract (i.e., undeveloped) and abstracting understanding, and therefore the writing, of the Self rather than the writing of the "ethno." Auto/ethnography, such conceived, is a form of therapy, in the best case, and a form of narcissism and autoerotic relation, in the worst case (para. 1).

The THEM DAYS stories do not appear to reside within either of the spectrums described by Roth (2009). The stories are neither a form of therapy (while in some cases they may be, and for my dissertation journey, it certainly felt therapeutic at times, but also felt deeply invasive), nor are they narcissistic relations. This dissertation suggests that situating the researcher in the research (Wilson, 2008) contributes to the research, in that the researcher is reflexively situating themselves in a way that can help the reader better

interpret how it is they came to see the world in a particular way. There are stories that I have placed inside of this dissertation that certainly I would have liked to leave out (I have shared some of my deepest wounds), but I cannot say that I believe that ethically I would be doing my job as researcher properly if I did not reveal the parts of my story that I believe are relevant to the research and your journey through it.

Researchers are involved in the co-creation, co-learning, co-production, and co-development processes from which knowledge emerges. Documenting, preserving, and exploring the collaborative creation, learning, production, and development journeys and the connections and resistances within the journey is a worthy venture. Story-act and story-net approaches to research are amongst the forms of research that consider the “participants” or “data set” as co-producers of knowledge. I (as researcher) am part of the process, but I am not the whole process.

I listened to Ibram X. Kendi (2020), author of *On How To Be An Anti-Racist*, in an interview with Brené Brown (2020), and she says that the book is incredibly vulnerable in terms of the lived stories that Dr. Kendi was willing to share with the readership. This is what he had to say about the value of his willingness to place himself in his call to move toward anti-racism. His statements below help to explain why I believe it is integral for researchers to be willing to place themselves in their research.

I remember when I was thinking about this book, and I was sort of thinking about the pulse of the book, even the heartbeat of the book. I recognized that the heartbeat, historically of racism, has been denial, has been to deny that one’s ideas are racist, one’s policies are racist, and certainly that oneself and one’s nation is racist. And so then I was like, okay then by contrast, the heartbeat of anti-racism is confession, is admission, is acknowledgement, and is the willingness to be vulnerable, is the willingness to identify the times in which we are being racist. (mins 20.57 – 21:50).

Decolonizing is tough, but worth it

As mentioned above, I spent years fighting with myself over how I was going to approach this dissertation. I knew I could not start writing until I was ready. I worked with many other more senior scholars on a multitude of smaller projects to gain insights into both the research process, but also to be reflexive about my journey through those projects. I wanted to sensorially contrast various research experiences in relation to the Indigenous and Inuit ways in which I had been trained and those I was continuing to learn. In many regards, I am still not ready because I am always actively involved in my decolonization process; it is an ongoing battle. Decolonizing research (Smith, 2013) is integral; and conducting trauma-informed, culturally competent, safe, and humble research is also an important direction for the future of research. There is no one course or book that can be read or understood that can offer a quick fix. In academia, we must actively and continuously work towards decolonizing our minds, our knowledge, our hearts, and our spirits. My dissertation journey taught me this.

While writing this chapter, I watched a three-part Canadian Public Health Association's (CPHA) (2020) webinar on *Transforming our Response: Practical Tips on providing Trauma Informed, Culturally Safe Care for First Nations, Inuit, and Métis Women, Girls and Gender Diverse People*. In the first video, the facilitators, Ann Seymour (PhD Student) and Dr. Abrar Ali, explained that the process of cultural awareness, sensitivity, competency, and safety is an ongoing process, as bias in society is pervasive (CPHA, 2020). Furthermore, I am reading Resmaa Menekem's (2017) *My Grandmother's Hands: Racialized Trauma and the Pathways to Mending Our Hearts and*

Bodies, wherein she explains the complexity of intergenerational trauma, and its compounding effects.

Historical trauma, intergenerational trauma, institutionalized trauma (such as white-body supremacy, gender discrimination, sexual orientation discrimination, etc.), and personal trauma (including any trauma we inherit from our families genetically, or through the way they treat us, or both) often interact. As these traumas compound each other, or as each new or recent traumatic experience triggers the energy of older experiences, they can create ever-increasing damage to human lives and human bodies (p. 45).

So, this dissertation journey helped to realize that I was not alone in my anger, hardship, and sadness, but that these are real and a righteous response to the intergenerational traumas. Not only are the colonial impacts ongoing, but also the compounding effects of those traumas are ever present within the bodies of the oppressed. The systems of oppression are deeply woven into the fabric of our society, within our educational institutions, our ontologies, epistemologies, methodologies, and axiologies. Active and ongoing decolonizing efforts in research are necessary. As in anti-discrimination work, this requires each of us to do the uncomfortable work of accepting that we live within a colonial society, and as such we are unintentionally perpetuating the status quo (DiAngelo, 2018).

[W]e will not move forward in race [gender, mental health, sexual orientation...] relations if we remain comfortable...we need to build our capacity to sustain the discomfort of not knowing, the discomfort of being racially unmoored, the discomfort of racial humility...we must reflect on the whole of our identities—and our racial group identity in particular (DiAngelo, 2018, p. 14).

So as a bi-racial Inuk woman, I am both experiencing the impacts of colonialism while attempting to decolonize my own mind through traditional practices, spending time on the land and in community, and by attempting to engage in decolonial and anti-colonial activism. But, I must also acknowledge that I am unintentionally perpetuating

(Devine, Forscher, Austin, & Cox, 2012) the systems of power that I wish to eliminate. With oppression and exploitation so prevalent in our society, it is nearly impossible to be so enlightened, reflexive, patient, or humble, so as to avoid perpetuating systems of power. I will use a little humour to help explain what I mean about my unintentional perpetuation of power. Besides working to finish this dissertation, throughout the COVID-19 self-isolation period, I have been binge-watching television. I enjoy humour to help me deescalate from a deeply contemplative day, so I decided to watch *The Good Place*:

a unique comedy about what makes a good person. The show follows Eleanor Shellstrop (Kristen Bell), an ordinary woman who enters the afterlife, and thanks to some kind of error, is sent to the Good Place instead of the Bad Place (which is definitely where she belongs). While hiding in plain sight from Good Place Architect Michael (Ted Danson), she's determined to shed her old way of living and earn her spot (NBC, 2020, para. 1).

Spoiler alert! To explain my point, I have to share a little more about the story. In the show at the end of Season 1, Eleanor and her friends (Chidi, Tahini, and Jason) realize that they are in fact in the Bad Place where architect, Michael, has created an afterworld perfect for their eternal torture. In Season 4, they realize that no one has been sent to the *real* Good Place for hundreds of years. They uncover that the algorithm that determines their good deeds on earth is flawed because action-consequence in our complex society has grown ever more challenging. Choosing to buy a red ripe tomato at the grocery store should be innocuous, but it is not. We have to look at the full lifecycle of our material consumption to appreciate whether we are contributing to oppressions or exploitation. When we buy a cell phone or a computer, they are designed to be obsolete before a reasonable lifecycle. The conclusion in the show is that due to the complexity of the

global consumption cycles, we are unlikely to be able to avoid contributing to oppression and exploitation.

This is an uncomfortable *reality* and I hope that my uncomfortable decolonization learning journey challenges leadership scholars to also engage in this practice within their research (and in their teaching). In mainstream forms of leadership theory and research, we promote hierarchical forms of leadership, where the visions, values, and aspirations of the powerful are the status quo. In business and leadership research, we are being called to disrupt this status quo through our own active, ongoing, and uncomfortable decolonizing journeys.

The THEM DAYS stories routinely share how important it is to honour boundaries. Sharing your truth even when it is not a pretty truth, honouring the whole self in relation to the lands, culture, society, and the ancestors from the past, present, and future. Honouring boundaries and creating safe(r) boundaries relates closely to the ongoing efforts to move the health fields toward trauma-informed and culturally safe care. In the business context, research also needs to move toward trauma-informed and culturally safe research. The THEM DAYS stories value sustainability, health, safety, diversity, inclusion, belongingness, and dignity. These knowledges are equally important in business, management, leadership, and leadership education. It is time to decolonize leadership and leadership education and research to move toward trauma-informed and culturally safe management and leadership in business education and research. Benton (1994), among others, has argued that the business curriculum needs to *environmentalize*, but we need not only embed environmental sustainability into our curriculum, we also need to embed broadened understandings of sustainability that include health, safety,

diversity, and inclusion, as well as embed belongingness, dignity, love, compassion, respect, gratitude, connection, and resistance into business research and curriculum.

Trust your connections, but sit with them in uncomfortable long loving contemplation

There were reasons why I connected with Actor Network Theory (ANT). I know after long loving contemplation that it is because it decentres human agency and accepts the multiplicity and plurality of truths (Latour, 2005). As is suggested in Price, Hartt, Cole & Barnes (2019), it is important to choose your allies cautiously. Latour (2014) in *Agency at the Time of the Anthropocene* says that “[s]torytelling is not just a property of human language, but of the many consequences of being thrown in a world that is, by itself, fully articulated and active” (p. 13). And, he also says that the earth is living and animate, that we must politically distribute agency in as differentiated a way as possible until nature and society are no longer seen as separate, and that geostory is a way of narrating the bringing of both nature and society back to the ground (where nature had once been deanimated and human society had once been overanimated). As is suggested by Latour (2005), I claim that in the leadership ecosystem, we should “map the territory”, and not view “the map as the territory”. The leadership theories as outlined by Hernandez et al (2011) can be viewed as a way of mapping the territory, but should not be viewed as the territory itself. I mentioned in *Chapter 5* that I was able to allow ANT to move into the background the more and more I traced my way through Indigenous methodologies, leadership theories and stories. One of my ANT mentors said to me many times throughout our collaborations that his goal from the beginning of our collaboration was simply to be a part of my journey to support me and he would be happy to take a step

back when I felt ready. Upon reflection, this statement in many ways is part of the ANT process and one that I have come to value from its allyship. Practicing allyship is an active and ongoing process, unlike a claim to be an ally, which temporally indicates having already arrived. “To work toward dismantling a system of inequality, different orientations are appropriate depending on one’s position in relation to that social structure”; if you find yourself in a privileged position and wanting to dismantle it, practicing ongoing allyship is a valuable contribution (Nixon, 2019, p. 7). I have a sense of loyalty to the humility that ANT proclaims in its attempt to centre the actors and the networks rather than the researcher’s frame. It is important however, as with any loyalty, to remain a conscious consumer of the beliefs to which we are endeared. An implication of this dissertation is that it is an approach to research that bridges Indigenous and non-Indigenous research approaches. Story-act and ANT approaches should be further explored for the ways in which they can offer support to the decolonization of business theory, pedagogy, and practice.

Leadership implications

This dissertation has the potential to have implications for leadership through contributions to leadership practice, policy, and training, but also by creating spaces where we discuss the past, present, and future of leadership theory. These leadership implications are useful for religious institutions, educational institutions, justice institutions, health care institutions, government departments, corporations, non-profit organizations, charitable organizations, community organizations, and other organizations and institutions that want to contribute to the co-creation of safer, healthier, more

sustainable, diverse, inclusive, equitable, and just places. It is my hope that leadership scholars will explore how Indigenous philosophy and wisdoms can help decolonize leadership practice and theory by 1) recognizing the historical and ongoing colonial impacts of leadership theory and practice (past), 2) reflecting on the ways in which oppressed peoples experience leadership theories, education, and practice, (present), and 3) dream toward a future where we disrupt inequity and injustice in business and scholarship (future). Our relationships to leadership theory guide us in the ways we relate to ourselves and everything that is, as can be interpreted from Wilson & Hughes (2019) below.

We are our relationships: to self, family, Nations (other peoples), our environment, ideas, ancestors, the cosmos, everything that IS... We are not all separate entities that are interacting within relationships-we are the relationships (Wilson & Hughes, 2019, p. 8).

Non-human leadership ecosystem

My interpretation of leadership in a Labrador context decentres the human. It recognizes that the source of leadership can emerge from collective and individual actor-actant-action-networks working together dynamically in multiplicity and interconnectedly. It recognizes that humans are part of the process, not the source or centre of the process. This fundamentally has policy, practice, and theoretical implications.

In policy development, leadership (as the few humans in positions of power within an organization, community, and/or nation) decisions are made with the few privileged at the table. The form of dynamic, multiple, and interconnected leadership ecosystem suggests that we have to substantively find ways to create space (safe(r)

spaces) at the table for all (human and non-human) of the actor-actant-action-networks that are affected by the decision. In practice, this requires human leaders to learn how to create space and stand aside for the silent and silenced in decision-making processes. These types of processes would need to be further explored both theoretically and practically.

Discomfort, honesty and transparency in leadership

When storytelling organizations, we often hear of heroic acts and actors, and rarely hear of the struggles, conflicts, and crises. We most often hear of the great successes and the champions who carry us in times of crisis. While I sat with the THEM DAYS stories, I prepared myself for the many possibilities of the experiences I might encounter. The stories were not always of the good times, fair weather, and champions in the storm. These stories shared vulnerabilities, fears, grief, frustrations, hardships and losses alongside of the stories of strength, persistence, endurance, and patience. Storytelling leadership in the THEM DAYS context shared the plurality and multiplicity of experiences. Leadership theory has not focused enough attention on developing affective skills such as sitting in the discomfort necessary to truly hear the pain and grief of those who are suffering; such as sitting in long loving contemplation over the ways in which we create safer, healthier, more diverse, inclusive, and sustainable spaces; such as connecting ones heart, mind, body, and spirit to the lands and their peoples.

The THEM DAYS story network shared with me that it is okay to be vulnerable and to share about confusion, loss, hardships, grief, responsibility, humility, vulnerability, compassion, and respect. When we storytell our organization through a public relations

and media relations filter, we often lose the stories inside the stories, the stories that tell of what life looks like inside a vulnerable organization. The organization is an illusion. We can learn a great deal of creative and innovative ideas from lived experiences of peoples who are learning to survive inside of vulnerable organizations. Storytelling is about creating spaces where every voice matters, and where all experiences can be heard. These sharing spaces are especially important in organizations that have a long history of marginalizing peoples.

Safer, healthier, trauma-informed leadership

The THEM DAYS stories and the contributions of this dissertation speak to ways in which we can be in solidarity with one another in our common humanity through vulnerable times. They also share about the importance of being honest, truthful, and forthright about crisis, so that when a crisis happens actions can be taken and safe healthy actions have been co-created by all. For instance, there is no time more than now (spring and summer 2020) when we know we need to change the way we are living. We are living through vulnerable times and we have to quickly reimagine our present, not just reimagine our future. We were not prepared for these times. Trauma-informed leadership is needed and this requires detailed knowledge about trauma-informed and culturally safe leadership (Manderscheid, 2014). For instance, there are leadership implications for solidarity amongst charitable organizations, community organizations, and the non-profit sector and other organizations and institutions that have been working tirelessly, but separately on reimagining a safer and healthier way of supporting vulnerable communities in this oppressive and exploitative present. This dissertation has

implications for future research in exploring the ways in which we can co-create, co-learn, co-produce safer and healthier leadership ecosystems in communities and in organizations. The formation of partnerships and allyships across organizations, sectors, communities, and Nations may assist in addressing structural racism, sexism, heteronormativity, ageism, etc, along with the ways that humans privilege themselves over nature.

It has the potential to inform training and organizational culture work on creating safer, healthier trauma-informed, culturally safer spaces and places where persons can share in their common humanity and their health, safety, and wellbeing stories. This contrasts with bureaucratic gatherings such as the joint occupational health and safety (JOHS) committee. These are colonial spaces, hierarchical, documented spaces where heart, mind, body, and spirit connections are less likely to form. JOHS committees are not places where people feel comfortable being vulnerable and wholehearted. Brené Brown (2010) explains that it is through our courage to speak about our vulnerability that we can live full and wholehearted lives. JoAnn Archibald (2008) suggests that educating the heart, mind, body, and spirit is a pathway to deeper connections. Stories are not just a way of communicating; stories are also a way of building and strengthening connection. Imagine a place within an organization where it was safe and healthy to speak about vulnerability and to move through hard times together in common humanity rather than feeling shame for experiencing a difficult moment during working hours. Or even imagine in research on vulnerable topics, such as how do we create safer and healthier spaces where people can feel free to talk about their heart, mind, body, and spirit wellbeing? In leadership practice, creating story networks may be a way to co-create

safer and healthier workplaces, and may offer a place where co-learning can emerge from within the stories shared.

Anti-discrimination, anti-harassment, and anti-oppression leadership

Let me say why inclusion and diversity just don't work, not by themselves, and it has to do with the fact that the powers that be are constantly seeking ways to deradicalize our demands. Every single university has an office of diversity and inclusion. That simply means including black people in racist institutions without rooting the structural racism out of the institution itself. So, diversity and inclusion are okay, but only when they are paired with justice, only when they are paired with transformation. The institution as a whole has to be transformed. (Davis, Angela, 2020, min. 10:45-11:30).

What are we learning today about the lived experiences of people who suffer from discrimination and harassment on the basis of race, gender, sexual orientation, mental health, and the intersections of all of these and more? The THEM DAYS story network was formed as a way of connecting Labradorians through the tellings of their own lives. The story network itself is an example of a collective that formed to welcome the diversity of stories and lived experiences in Labrador. The findings suggest that the creation of diversity, inclusion, belongingness, and dignity story networks in communities, organizations, and/or research can support persons who have experienced discrimination or harassment. This diversity and inclusion is also connected to the fight for justice on these bases. This is not to say that discrimination, harassment, or oppression do not happen in the Labrador context, because it does. The THEM DAYS story network; however, has welcomed these lived experiences in ways to attempt to resist these realities and encourage love, compassion, respect, gratitude, and connection amongst the peoples. This potential could be further explored through various contexts (e.g., #BlackLivesMatter, #MeToo, #MMIWG, #Time'sUp).

Barsade & O'Neill (2014) explain that compassionate workplaces can have an overall positive impact on employees' health and wellbeing through openly expressed kindness and care between co-workers. As an example, the Stanford Social Innovation Review (2020) offered a 90-minute seminar on "*How to be the "Chief Kindness Officer" in Volatile Times: Compassionate Leadership in Response to the COVID-19 Crisis*". Creating compassionate workplaces is considered social innovation and in times when we have access to viral videos on social media of brutal acts of violence against racialized and gendered peoples, creating compassionate workplaces based on inclusion, belongingness and dignity amongst diverse peoples is incredibly important. Our racialized colleagues are experiencing trauma, and we expect them to go on *business as usual*.

This dissertation suggests that creating compassionate spaces where colleagues can come together in collective healing and collective action may support their health, safety, and wellbeing. While the THEM DAYS story network is a written publication, the creation of live story networks wherein members can openly express kindness and care for co-workers may be beneficial for workplaces and employee health and wellbeing after having experienced a discrimination or harassment or potentially strengthening relationships between co-workers so as to reduce the potential for discrimination or harassment. Kristen Neff's work in educational psychology has focused on self-compassion and compassion for others as interconnected concepts, "it may be that having high levels of self-compassion in conjunction with compassion for others qualitatively changes the way compassion is expressed, or perhaps makes it more sustainable without burnout or 'compassion fatigue'" (Neff & Seppälä, 2016, p. 199). The findings in this

dissertation have the potential to have leadership implications for creating compassion networks that are perhaps more sustainable without burnout or compassion fatigue. This could be particularly relevant for leadership in a context of front-line health care work during a pandemic or natural disaster, and for other front-line workers in already stressful contexts.

Unlike the literature that promotes organizational commitment (e.g., Colquitt, LePine, Wesson, Gellatly, 2018), with a primary focus on how to get employees to display commitment behaviours towards the organization, this dissertation has the potential to get organizations to ask what they are doing to nurture a sense of belonging within the organization to support employee diversity, inclusion, safety, and wellbeing. This flips the question from what does the employee's commitment do for the organization's wellbeing to what is the organization doing to support employee's wellbeing emerging from their sense of belongingness. Simply establishing a task force or committee to measure diversity within an organization fails to achieve substantive commitment to diversity, inclusion, belongingness, and inclusion. Kendi (2020) explains that denial is the heartbeat of discrimination and bias. We all have a great deal of uncomfortable work to do inside our organizations to learn to connect our hearts, minds, bodies, and spirits to what it means to engage in anti-discrimination, anti-harassment, and anti-oppression work. We need to create respectful spaces within our organizations where we can share our insights, ask tough question questions, deeply hear about our biases, and show our gratitude for the opportunities to co-learn. In leadership practice, this dissertation has the potential to have implications for co-creating respectful spaces as a way to co-learn anti-discrimination, anti-harassment, and anti-oppressive practices

through the uncomfortable yet long loving contemplation of lived experiences with discrimination, harassment, and oppression.

When the power of love overcomes the love of power, the world will know peace.
~ Jimi Hendrix

Sustainability leadership implications

The THEM DAYS stories described many sustainable practices and philosophies on food harvesting and preservation, construction, clothing, modes of transportation, minimalism, planning, care and concern for future generations, and more. A cluster of stories was also about patience and ability to be temporarily uncomfortable or inconvenienced, and thriving without compromising other humans or life forms to do the same. There is a potential for future work in exploring sustainable practices and philosophies and creating collective awareness from the stories of old days and old ways so as to imagine a climate just future. Furthermore, some of the more recent THEM DAYS stories have expressed concerns over the socio-environmental and climate change impacts on ways of life in Labrador. There are stories expressing ecological grief related to the impacts of climate change and effects on traditional ways of life. Cunsolo & Ellis (2018) explored that this grief is related to not only the loss of knowledge and identity in relation to the land, but also from the loss of cultural systems which include the intergenerational transference of wisdom of land-based knowledge. Nyberg & Wright (2020) explain that management and researchers are engaged in denial of climate change by promoting business as usual and the continuation of economic growth discourse. Not only is it important for organizational leaders to acknowledge the disproportionate effects of climate change on the lands, land-based knowledge systems, and the peoples who are

deeply connected to the lands, but also to recognized that the land, land-based knowledge systems, and the peoples who are deeply connected to the lands are part of the leadership ecosystem that needs to be centred. This will require a large shift in collective awareness and the practice of leadership in organizations. Indigenous story networks may be able to help with the reimagining of these leadership practices.

[Collective] awareness will lead to a sense of collective responsibility that moves beyond standard notions of “rational utility” and self-interest to consider instead, “flourishing” and thriving in ways that do not infringe on the possibilities for humans and other life-forms to do the same (Hoffman & Jennings, 2020, para. 7).

Righteous anger

The THEM DAYS stories openly resisted exploitations of the lands and peoples of Labrador. The stories shared a wide range of human emotions in relation to historical and ongoing colonial acts, all of which were welcomed into the story network. This idea of all of the spectrums of human emotions being permitted and welcomed in the business context should be further explored in leadership theory. Are we privileging some human emotions in leadership theory, and how did we come to privilege those emotions and marginalize others? Is it to maintain the status quo system? In recognizing historical and ongoing colonial, patriarchal, and oppressive leadership theories, policies, and practices; scholars need to expand the ways in which they disrupt supremacy, domination, materialism, and exploitation by learning from past, present, and future stories of oppression and exploitation.

Within the current climate of leadership theory, policy, and practice, the voices of the few (primarily wealthy and European descendent) are making economic, environmental, and justice decisions for the global community. Even the mainstream

environmental protection organizations are white-led (Bullard, 2019), which can contribute to the ways that they do not see the intersections of human rights and environmental rights policy. The devaluation of racialized lives is part of environmental racism (Waldron, 2018), and persists through economic and environmental policies that do not endorse anti-racist climate coalitions, which have as a purpose to support intersections of social and environmental justice principles (McGhee, 2020). This is not a new narrative, this is a very old narrative, one that has to change and one for which righteous anger is warranted and should be welcomed by leadership theorists and practitioners. Resistance is the voice of the oppressed, and a system that does not substantially create and save space for the silenced and the silent is a system that is more concerned with the status quo. Righteous anger is what propelled the women's rights movement, the civil rights movement, and the human rights movement. Waldron (2020) explains that there is an interconnection between environmental racism and violence against racialized bodies: leadership theory, practice, and policy need to focus not just on the sources and mechanisms of leadership, but on hearing from all voices and sitting uncomfortably in long loving contemplation over the silent and the silences in the leadership ecosystem. We need to welcome righteous anger and resistance into the leadership ecosystem, and accept the multiplicity of voices. Far too often, business, political, media, and justice systems ignore the voices of resistance, and opt to silence them. "They [leadership] look at the rioting without understanding why people are angry" (Waldron, 2020, para. 10). It is nearly impossible for persons who are deeply embedded in the status quo (through privilege) to imagine moving towards a socially and environmentally just future, when they are not actively engaging in bias disruption

strategies (Devine, Forscher, Austin & Cox, 2012). The righteous anger of the silent and silenced should be further explored in organizational contexts, especially by those in organizations who call themselves leaders. Furthermore, we need leaders who are willing to sit uncomfortably in contemplation of the ways in which they benefit from the status quo and how they are going to be willing to participate in the disruption of the status quo. Shortly before his death, civil rights leader and U.S. congressperson John Lewis (July 17, 2020) described this disruption as “necessary trouble”; “Ordinary people with extraordinary vision can redeem the soul of America by getting in what I call good trouble, necessary trouble.”

Expanding the Calls to Action

I began this dissertation with the intention to contribute towards decolonizing leadership and leadership education. In part, this was as a way of responding to the Truth and Reconciliation Commission’s (TRC) Calls to Action 92 for Business and Reconciliation. This research should be further explored in relation to story networks.

The TRC was tasked with exploring the ways in which Indigenous peoples have been and continue to be oppressed by systems of power. The process forced Canadians to acknowledge the history of oppression and its ongoing nature as it is deeply embedded within our governance structures. It has revealed a systemic form of racism against Indigenous peoples. In looking at the past, we are also able to see that these systems of power are still embedded within our current structures. The Calls to Action have asked us to make deliberate active and ongoing efforts to destabilize the status quo systems of

oppression. These can be supported through Indigenous sovereignty, decolonization, and anti-colonization efforts.

According to Gladstone (2018), extending the philosophy of Indigenous business outside the Indigenous context can be valuable. Hatcher, Bartlett, Marshall & Marshall (2009) explain that bridging Indigenous and Western ways as equal worldviews is relevant to the science. The *Truth and Reconciliation Commission* identified Calls to Action and organizational leaders need to implement the Calls to Action and expand on the ways in which we reconcile with racialized peoples and the environment, and reconcile within ourselves a way of being, doing, knowing, and relating that values all our relations. Creating partnerships between business and community leaders to find ways to collectively restory business relations with racialized peoples, culture, society, nature, and the cosmos.

Leadership practitioners and policy makers need to implement the Truth and Reconciliation Calls to Action, and particularly those identified for businesses to reconcile with Indigenous peoples. Call to Action 92, Business and Reconciliation, is a great starting point for disrupting the status quo system of business; however, all levels of business need to engage in decolonizing and anti-colonizing efforts not just in human resources policies and practices, training policies and practice, but operations, governance, marketing, finance, and accounting practices as well. In businesses, specializations often lead to myopic views on performativity. The organization as a whole needs to divest power, hear the voices of all (human and non-human) affected by the organization, and begin to define organizational success through safety, health, wellbeing, sustainability, diversity, inclusion, belongingness, respect, gratitude,

connection, and resistance. It is important that all functions of the business are values-laden and working toward building safer, healthier, more diverse, inclusive and sustainable communities that regard equity and justice for all as interconnected values and success factors for business and leadership.

Leadership education implications

The THEM DAYS stories closely relate leadership to teaching and learning for the purpose of co-creating space for everywhere heroes. The THEM DAYS stories narrate the need for humans to notice that heroes are everywhere, not just in humans. The stories suggest that we can find leadership around us everywhere: observe the social and environmental movements, the lands, the animals, the seasons, the fear, the courage, the patience, and save space to notice and stand up with (not for) the silent and silenced, the obfuscated, and the omitted.

While reflecting on the findings, I spent time considering whether any of the multitude of pedagogical approaches that I have been attempting to implement in the classroom could be valuable for leadership education. While I did not learn these particular approaches from the THEM DAYS stories, I did learn about being steadfast in my attentiveness to the needs of others (human and non-human) and to co-create connections through self-love (which is reciprocal), compassion, respect, and gratitude; and to stand up for these for myself and others. I also learned that meaning making was a way of learning that allowed me to reach into myself while exploring the THEM DAYS stories and ask for guidance regarding things that are not specifically being addressed in the stories. Pedagogy is not a neutral process (Tourish, Craig, & Amernic, 2010). This is

why I believe that it is my responsibility to not just teach about social and environmental leadership theory in business education, but also to co-create leadership opportunities with my students where their learning spaces honour the socially and environmentally responsible ways of being, doing, knowing, and relating that I was taught from my ancestors. This learning can often happen through service-learning experiences (Driscoll, McKee & Price, 2017), and other forms of experiential learning (Guthrie & Jones, 2012). Furthermore, I will expand on some of the pedagogical approaches that I have co-created with my students (who are equally deserving of credit for these approaches, credit also to all of the sources of inspiration that have been enrolled into our co-production process). Again, these did not emerge directly from the THEM DAYS stories; however, they relate to the foci of leadership and have implications for potential future areas of research.

Creating safe(r) positive classrooms

My students have taught me that they have diverse needs, and some have expressed that they often feel invisible. This is certainly not optimal for a student who is attempting to earn participation marks. Whereas participation in academia is often a grading element, I try to get to know my students' names and preferred pronouns within the first week or so of class. I do my best to make eye contact with my students, so they know I see them. I also welcome students to provide to me direction on how I can accommodate their classroom and learning needs. I have learned especially from students with anxiety disorders, students who have not met the traditional definitions of success, students who have work and family commitments, and students who have been silenced or oppressed that classrooms can be scary places and participation is diverse.

In an attempt to co-create safe(r) classrooms, I explain to students that I cannot promise a safe classroom, but that I can hope to create with them a space where we can on an ongoing basis strive to co-produce a safe(r) classroom, where they feel comfortable sharing their knowledge and where they feel heard. I do this because I recognize that their voices matter.

I am particularly concerned with honouring the Truth and Reconciliation Calls to Action in substantive ways, not just through territorial acknowledgements, but also through 1) acknowledging the ongoing and historical ways in which business as a system, and humans as their agents have created unjust educational and business systems, 2) working to disrupt the system by exploring the ways in which the system serves to reinforce colonial policies and practices, and 3) dreaming with students about ways that we can co-create an anti-discriminant, anti-violent, and anti-harassment business system. I explain to students that I will do my best to give them many avenues for sharing. We do small group discussions so that students can vet their ideas in smaller safer spaces before voicing them to the larger group. I explain to students that if they do not feel comfortable vocally sharing in the classroom, they are welcome to share their insights with me in writing through our course technology. I explain to students that they are welcome to discuss their insights with me in office hours. I explain that I offer these many avenues for sharing in the hopes that one of them will be a safe space for them to share their voice. I recognize that I am an imperfect human, who cannot now nor ever appreciate what it feels like to experience life in all of the shoes in the room. I even explain that I will do my best to notice their active listening and consider that as participation in the course (i.e. nods, smiles, expressions of disagreement, eye contact). I explain that I do this because I

want my classes to be comfortable where all students feel safe to learn, and that they receive credit for the way they learn.

In creating safer positive spaces, I explain that in our course, I will actively attempt to disrupt biases (Devine, Forscher, Austin & Cox, 2012), but do not see myself as the authority on all things righteous. I do my best and I recognize I can still learn. I vow to my students that I will work hard to receive feedback with as much grace as possible. I explain that I will do my best to teach in a safe manner, but that my definition of safe may not work for everyone. I ask students to teach me when I have offended them.

Diversity and voices in student success

Far too often, the professor is viewed as the hero, knowledge holder, and judge of worthy knowledge within the classroom context. I do my best to leave my ego outside the classroom. I ask for students to learn the theories and critically examine them by asking whose knowledge is being centred in the theory, and whose voices are excluded within the theory or the research design. I try to create a classroom culture where students can debate and dialogue (Hyde & Bineham, 2000) about theories from a variety of perspectives. This is in line with the resistance as a form of leadership theme that emerged within the THEM DAYS stories. At the very least when we place resistance in the space, we can attempt to better understand the interconnected concepts that are woven together within the complex leadership ecosystem. I explain to students that I first want them to understand the theory, then challenge it, and challenge their challenge. This iterative process allows them to appreciate what is holding the theory together. I often use flipped-classroom approaches (Strayer, 2010), where students are asked to read about

the theories before coming to class, so that we can contextualize it within their own lived experiences or within film, television, literature, song, poetry, or business cases, and then they are asked to engage their fellow students in reflections on the lessons they have learned from their reflexive contemplation of the theory.

In my process of attempting to situate knowledge and wisdom in the room, and to address symbolic power differentials in space, I often ask my students to reflect upon organizing spaces and structural symbolism. One of the things I ask my students to do is, “Look around the room and tell me who is the most important person in this room? How do we know they are the most important person in the room?” Inevitably, we are in a space where they are all oriented toward me, the professor. I explain that I believe wisdom comes from everywhere, so I will work hard to decentre myself through various pedagogical approaches. One of the approaches that I use is to show videos of scholars explaining their own theories and telling the stories of how their theory came into being. For instance, when I teach about intersectionality (Crenshaw, 1989), I say something to the effect of “Let me put on a video for you, I am going to let Kimberlé Crenshaw speak to you about how she came to understand intersectionality”. In this symbolic way, I am asking our students to welcome Kimberlé Crenshaw into our classroom, so they can experience her wisdom in a multisensory way.

The THEM DAYS stories tell of lived experiences honestly and vulnerably. I teach from this perspective; I do not want my students to see me as a hero. I want them to see me as someone who is on this co-learning journey with them. I have been employing a pedagogy of sharing my stories of failure (Lane, Mallett, & Wapshott, 2019) and success since I began teaching in 2010. I ask students to be willing to share their

successes and failures, their struggles and their accomplishments. The vast majority of classes that I teach relate to promoting healthy, safe, well, sustainable, diverse, inclusive organizations where people feel respected, dignified, and where they have a sense of belonging. This aspect of becoming comfortable with and welcoming all of us into the classroom (failure and success; trauma and resilience) is good experiential practice for the future of leadership.

Uncomfortable long loving deeply contemplative multisensory leadership training

The THEM DAYS stories inspired the research approach within this dissertation. In many ways, the research process, as much as the content within the stories, taught me about leadership. This dissertation has the potential for implications on leadership training towards decolonizing leadership, and moving towards safer, healthier, more diverse, inclusive, and sustainable leadership ecosystems within organizations. In business, which is mostly led by daily sales targets and stock values, weekly performance metrics, and quarterly financial statements; we are losing the capacity to be patient, reflexive, and contemplative.

The THEM DAYS stories focused on sustainability rather than progress discourse. While progress was present, it was either linked with exploitation of the lands or desired to the point of increasing access to sustainable livelihoods, health care, and food security. The idea of excess production as a way of hoarding wealth was not viewed as sustainable. There were stories that spoke about the plentiful years and the scarce years. There was a desire to reduce the volatility of the ups and downs, as they did not have enough to sustain the social foundations for safe and just space for humanity, but

they worked within the cycles of nature rather than promoting an overshoot (Raworth, 2017).

This dissertation has potential implications for future study on training leadership in the techniques of sitting in uncomfortable spaces (reflexively in one's faulty assumptions, biases, and unhealthy motivations such as greed and status), for long periods of time (not only to let the connections form with the knowledge, but also to learn to practice patience with the body's processing on knowledge), in a loving way (accepting the self as human, fallible, capable of change, and worthy of forgiveness) that is deeply contemplative (reflecting on the ways in which we are connected to the status quo and how changes within ourselves, heart, mind, body, and spirit, can affect our ways of being, doing, knowing, and relating in the world). Exploring the potential implications of taking the time to sit patiently with and deeply connect to others' (human and non-human) past (intergenerational), their lived experiences (present), and their dreams for the generations to come (future), perhaps we can build more compassion and respect for rights and responsibilities to live within a safe, just, and sustainable world.

On-the-land leadership training

The THEM DAYS stories often narrate lived experiences on the land and the valuable wisdoms learned from being connected to the land. Land-based learning (Obed, 2017; Wildcat, McDonald, Irlbacher-Fox, & Coulthard, 2014) and place-based learning (Tuck, McKenzie & McCoy, 2014) not only offer a way of decolonizing pedagogy, but also in appreciating the lands as beings in and of themselves, inherently worthy of dignity, as knowings in that they offer wisdoms that can only truly be harnessed through

interconnectedness, as doings whereas they have active and ongoing relationality, and as relatings whereas they are in constant interaction with other bodies through time and timing. Tuck, McKenzie & McCoy (2014) explain that place-based forms of education are bridging intersections of environmental and Indigenous rights, and they are steadily evolving through empirical research and increasing in their curricular uptake. Wildcat et al. (2014) share that we need to further explore the ways that land-based learning in different contexts, especially in regards to ways in which it can enrich education in gender, spirituality, and intersectional decolonization approaches. Whiteman & Cooper (2000) offer that ecological embeddedness or land-based connectedness support responsible decision-making in relation to the land. Furthermore, Whiteman (2009) supports that just decisions between firms and Indigenous peoples are possible when understandings of cultural values of nature are respected. The findings in this dissertation would agree that within a business, management, and leadership context, further exploration on the ways in which land-based education can enrich decolonization approaches toward promoting safer and healthier, more diverse, inclusive, and sustainable leadership ecosystems.

Additional Future Directions for Research

When this dissertation journey is finished, I will move on to future research. I hope in reading this dissertation, you are also considering the ways that you will further this research or create space to find your own sources of inspiration. My dream is that there are others like me who will honour the wisdom in the THEM DAYS stories, those in stories of the old ways and old days from other story networks, and the wisdom from

other marginalized knowledges that have been surging in the periphery. In this section, I offer four recommendations on how this research can be expanded. That said, my real hope is that you will follow your passion toward honouring the past, and creating lived experiences in the present that can support a reimagining for a just future.

THEM DAYS story network

The THEM DAYS stories are filled with wisdom, not just about research methodology, leadership practice, theory, and education. Further research on and a deeper and more comprehensive study of the lessons that can be learned about safety, health, diversity, inclusion, belongingness, and sustainability is recommended. Each of these topics separately is a worthy future study and THEM DAYS has a rich archive to support knowledge seekers on their journeys. The stories of the old days and old ways of Labrador have a great deal to offer in helping our current and future generations to reimagine our future.

Reconciliation in leadership and leadership education

Exploring the role of story networks in reconciliation work between industries and Indigenous peoples needs to be further explored. To honour the calls within the *Missing and Murdered Indigenous Women and Girls* (MMIWG) final report (National Inquiry into MMIWG, 2019), I recommend building on the findings within this dissertation to support leadership efforts to expand on the ways that businesses reconcile with Indigenous peoples for historical and ongoing colonial projects. In particular, the MMIWG report has urgently and specifically called to the extractive industry to respond

to the ways in which it is contributing to the missing and murdered Indigenous women and girls phenomenon in Canada. To date there are no explicit or substantial responses from the extractive industry to this call. There are many ways that this dissertation can contribute to the study of this critically important context, but further exploration is needed to explore the role of story networks in this reconciliation work. Research can include such things as: the types of leadership required to acknowledge being a part of the historical and ongoing acts of violence against Indigenous peoples, mobilizing story-acts to shape the ways in which an entire industry relates to Indigenous peoples, and implementing policy and practice changes within the industry to move toward active and ongoing efforts to implement safe, healthy, diverse, inclusive, and sustainable relations with Indigenous communities.

From the perspective of filling the gap in decolonized research, it is necessary to continue working within Inuit and Indigenous collectives to share their stories and to work with co-creation, co-learning, and co-production methodologies to narrate how they see their lived experiences contributing to business and business education. For instance, I am currently working on a project to restory philanthropic leadership from an Indigenous perspective. Many concepts of leadership within the business context have been created through a Eurocentric lens. Restorying business and leadership concepts in a way so as to view Indigenous perspectives and values as equal is an important direction for future research.

Building on Evans & Sinclair's (2016) work on contesting essentialism, containing trauma, and creating safe spaces, further exploration of identity work with bi-racial Indigenous peoples and how we represent and perform our individual and cultural

identities, and how we assert our individual and cultural responsibilities within work places should be further explored. In this dissertation, I was able to explore my own journey through these spaces; however, further exploration within the business context is recommended.

This dissertation also supports the expansion of future research in centring subjugated knowledges (Foucault, 1980) within the business context. Storytelling is a form of art; I am particularly interested in the ways that art and music are often enactments of socio-political expression (Rhodes, 1962; Manuel, 1995; Martiniello & Lafleur, 2008) and how the inclusion of interdisciplinary studies in the business context can support restorying leadership. My identity as an Inuk woman is one of the identities that I am very proud to share. That said, this is not my only identity. I have a love for music (particularly metal and metalcore) and film, specifically those that disrupt the marginalization of gender diverse and racialized peoples, and persons living with mental illness. Further exploration is necessary to better understand how the knowledges within socio-political art and music can help to restory the business system toward a more safe, healthy, sustainable, diverse, and inclusive ecosystem. I see this dissertation contributing to this work by attempting to better understand community or collective forms of leadership and diverse ways of articulating environmental justice as interconnected with human rights. Business can benefit from the wisdoms of the arts, as these are more expressive and welcoming in their emotional range. Promoting the inclusion of interdisciplinary knowledges, often subjugated knowledges (Foucault, 1980), may be a way of filling the gap of affective research in leadership and leadership education.

Trauma-informed leadership

This dissertation suggests that management scholars should further explore the role of story networks in creating safer, healthier, more diverse, inclusive, and sustainable spaces. In particular, I see this research contributing to increasing cultural competency, safety, and humility (Yeung, 2016) by welcoming trauma-informed care into leadership practices particularly in contexts where racialized peoples and gender diverse peoples are forced to fight for themselves in discrimination or harassment claims. The themes I uncovered in the THEM DAYS of self-love, compassion, respect, gratitude, connection, and resistance may be able to contribute to research on the relationship between trauma-informed leadership and the support of cultural competency, safety, and humility in the workplace. Furthermore, I see this work contributing toward the reimagination of the business ecosystem toward a climate just future through the development of compassionate connections built through land-based education. Further exploration of the ways that business and business education can strengthen relationships with Indigenous peoples is necessary. The role of land-based education, trauma-informed leadership practice, and cultural competency, safety, and humility in strengthening relationship between businesses and Indigenous peoples should be further explored as well.

Leadership, non-corporeal actants, and transplanar wisdom

Further research into honouring the call to explore ways that we can bridge Indigenous and non-Indigenous knowledge (e.g. Hatcher, Bartlett, Marshall & Marshall, 2012) to better understand leadership ecosystems is needed. I have suggested that

leadership is a dynamic, multiple, and interconnected ecosystem. And, the THEM DAYS stories centre human and non-human actors; corporeal and non-corporeal actants; past, present, and future actions; individual, collective, and intercorporeal networks; through time, place, and plane.

Specifically, this dissertation has inspired my interest in studying how non-corporeal actants (NCAs) and transplanar wisdom can offer insights into leadership theory. They both refer to the spaces in between (or intercorporeality) the physical and meta-physical. This dissertation would suggest that love, compassion, respect, gratitude, connection, and resistance live within the ecosystem. Further research could focus on theoretically conceptualizing whether these are the relational forces (or intercorporealities) that are acting between the actors, actants, actions, and networks within the leadership ecosystem. The following quotation from Richard Rohr's *Daily Meditation: From the Centre for Action and Contemplation* relates well to the form of living love that is clustered within the THEM DAYS stories. Furthermore, the quotation discusses the space between us and other bodies. Whereas both NCA and transplanar wisdom speak to these forces, exploring these may help to better understand the spaces between the actor-actant-action-networks.

Love does not come as theory. It moves in bodies, in nature, in the ground beneath us and the space between... it is a living power... The profound problems of hatred, judgment, [racism,] and revenge, our jealousies and our violence, will be solved by love, and love alone (Rohr, 2020, para. 5-6).

The THEM DAYS stories helped me to better appreciate the relationship between leadership and NCA theory. NCAs can be described as forces that cannot be attributed to a particular physical entity (Hartt, 2013); so it is not a human body, a body of water, a body of knowledge, or an organizational structure, the oil sands, a vision statement or a

marketing plan. The non-corporeal actant has no physical body, meaning it lives in meta-physical spaces. I have been drawn to this idea of NCAs that a non-corporeal actant is a powerful force or influencer on actors and physical actants, which exist in the spaces between those actors and actants without being reducible to any actor or actant (Hartt, 2013).

This dissertation process has also included the contemplation of transplanar wisdom (Gladstone, 2015). Transplanar wisdom describes the wisdom that has long existed in Indigenous cultures as a capacity to connect between physical and metaphysical; temporal and spacial; organic and inorganic; and narrative and antenarrative planes (Gladstone, 2015). Transplanar wisdom has recently been explored for ways in which it contributes to ethics, management, and leadership education; as such, it offers a way of thinking across cultural planes about complex relationships and recognizing the impacts of our decisions on all things (Gladstone, 2020). This dissertation, and in particular the concepts of leadership ecosystems and the themes of love, compassion, respect, gratitude, connection, and resistance, can potentially offer insights into the *space between* as described in transplanar wisdom and NCA theory, and how can these can contribute to leadership theory. This is a worthy topic for further exploration.

Conclusion

I will leave you with one quotation from Sheila Watt-Cloutier (2015), Inuit activist, political representative for Inuit, and former Chair of the Inuit Circumpolar Council, whose work was introduced in *Chapter 6* and who shares ideas on the role of

Inuit in the process of advocating against governments and businesses that wish to extract from, destroy, and exploit the lands, peoples and cultures of the north.

To be the most effective global citizens we can be, to be the sentinels for climate change and the models for sustainable living, we Inuit still have much work to do to educate the world about Arctic communities (Watt-Cloutier, 2015, p. 307).

I am deeply grateful to the THEM DAYS stories of the old days and old ways of Labrador for having offered me leadership advice. This dissertation journey has allowed me to sit uncomfortably in my anger, sadness, and hardship, and has also allowed me to connect in a long loving deeply contemplative way through this multisensory learning experience. I have woven together my lived experiences within this dissertation process with the lessons I have learned about leadership from the THEM DAYS stories. I have learned to welcome my righteous anger and sadness, while also accepting that my anxiety and fear will emerge when I stand up against systems of oppression. I realize this is a trauma response, and I know I have the courage to continue on my healing journey while learning to harness the motivation for resistance-based and decolonizing research.

I have learned that leadership in the THEM DAYS network is a dynamic, multiple, and interconnected ecosystem. This ecosystem is not a linear process from hero human leader (source) employing mechanisms upon the follower, who then internalizes the leader's visions, dreams, and values. There is reciprocity within collectives, wherein an actor-actant-action-network may simultaneously be a leader and follower. The THEM DAYS stories closely relate leadership to learning, teaching, and relating, and also leadership is not limited to humans. Leadership can emerge from values, ideas, beliefs, lands, waters, ice, animals, ancestors (bodies and spirit), memories, meanings, stories, and more.

The THEM DAYS stories honour the spectrums of human emotions that come with the lived experience. Leadership is not always about heroism, certainty, control, and confidence; it is also about recognizing whether the time or timing calls for endurance and patience through uncertain times. The stories start with the building of mutually respectful, safe, healthy, diverse, inclusive and sustainable communities where self-love, compassion, respect, gratitude, connection, and resistance are centred. From there leadership evolves to respond to the individual and community's (including nature's) needs rather than assuming the reliance on individual, position-based, charismatic, or powerful leaders. Whatever leadership, individually or collectively, emerges is not assumed at the outset but organically evolves. The leadership process is a co-creation, co-dreaming, co-emerging, co-learning, co-producing, and collaborative process. The stories of the old ways and old days of Labrador have helped me to welcome all of myself into my scholarly journey toward decolonizing leadership, leadership education, and practice. Our efforts today will honour our ancestors and protect the future generations.

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