ADOPTING A TWO-EYED SEEING APPROACH TO LEADERSHIP IN PUBLIC EDUCATION: ENCAPSULATING BOTH INDIGENOUS WAYS OF KNOWING AND WESTERN KNOWLEDGE TO MEET OUR COMMITMENT TO RECONCILIATION.

By

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ABSTRACT

Educational leaders in Canada have been struggling with developing and maintaining public schooling that would honour Indigenous world views and ways of knowing to support all students. The purpose of this qualitative study was to analyze how educational leaders can alter their leadership practices towards incorporating a *two-eyed seeing* (Hatcher, Bartlett, Marshall & Marshall, 2009) approach that is grounded in Indigenous world views and ways of knowing. Using a *two-eyed seeing* approach in educational leadership practices is important, as it would support engaging in culturally balanced practices that respect both Indigenous and non-Indigenous world views and ways of knowing in public education without a strong emphasis on one over the other. The research question that guided this study is: How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?

In this qualitative study, narrative inquiry was the methodology adopted through conducting interviews with a focus on storytelling with Indigenous and non-Indigenous educational leaders. The overall aim of this research was to develop a set of recommendations that would assist educational leaders in their everyday leadership practice, guided by a *two-eyed seeing* approach. As a result, this practice would potentially lead to a shift towards reconciliation and help to build culturally safe spaces in the school system for all students.

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I dedicate this research to Elder Dr. Winston Wuttunee and Geri who have a special place in my heart. I am humbled to have them in my life and I feel honoured to have them guide my journey of reconciliation and spiritual connections. Elder Dr. Winston Wuttunee has taught me that love, hope and acceptance make a difference. His worldview has altered mine forever and has guided my role as a non-Indigenous person through showing me how to make space for Indigenous ways of knowing in my life personally and professionally.

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CHAPTER 1

Introduction

Background of the Study

Researchers say that there is a distinct relationship between students' culture and the way in which they acquire knowledge and form ideas (Brentro, Brokenleg & Bockern, 2005). Society has reached a turning point in providing education to all learners that is culturally responsive to the needs of community and provides an inclusive, safe space for all learners (Ashraf, 2020). In Canada, there is a history of oppression that has had a profound effect on Indigenous peoples. Along with other moral and economic issues, oppression has contributed to a significant cultural gap in education (Regan, 2010). Khalifa, Gooden and Davis (2016) state "culturally responsive educational administrators have a principled, moral responsibility to counter oppression" (p. 1275). Providing culturally safe spaces is a complex societal issue that educators alone cannot solve, however they can alter their positionality to lead the way to make change.

Incorporating Indigenous world views and ways of knowing by Indigenous Elders and knowledge keepers is an important process to follow for non-Indigenous educators to create a rich learning community with alternative world views. We need to find a way to incorporate Indigenous world views and ways of knowing to create safe and ethical spaces for Indigenous and non-Indigenous peoples in educational spaces to learn in unity and to foster wellbeing for all.

Indigenous peoples often live their daily lives under the shadows of colonization that contributed to the oppression of Indigenous peoples. Colbourne, Moroz, Hall, Lendsay and Anderson (2019) state "historically colonial policies were aimed at diminishing and/or eradicating Indigenous communities' cultures, practices, identities and ultimately their economic power" (p. 1). Due to this process of colonization, Indigenous world views are not often

recognized and consequently, a challenge for Canadians today is acknowledging truth and reconciliation along with the calls to action and moving forward on this journey.

Reconciliation is the movement of improving relationships between Indigenous and non-Indigenous peoples and communities while retaining an understanding of how historical events have affected these relationships in negative ways (Truth and Reconciliation Commission of Canada [TRC], 2015). This may be regarded as a discussion that is contextual to Canada as it is a response to the Indian residential school experience and other oppressive societal impacts such as colonialism and governmental laws and policies. We have an opportunity and responsibility to adopt Indigenous world views and ways of knowing into the field of education by developing educational leadership through a reconciliatory approach.

A recent and significant provincial review of the Manitoba education system was completed by a commission who delivered its recommendations in 2021 (Manitoba's Commission on Kindergarten to Grade 12, 2019). It is both timely and necessary that educational leaders pay attention to this current climate of change and use this as an opportunity to transform schools to be more culturally safe and responsive places of learning through a reconciliatory approach. We need to apply a truth and reconciliation approach by incorporating Indigenous world views and ways of knowing. Educational leaders need to be prepared for change and use this as an opportunity to reconcile world views. This is an opportunity to look at the educational system with a new outlook and make systemic changes that can be inclusive of Indigenous world views and ways of knowing. Providing a historical context to the truth is pivotal in understanding how we move forward together as Indigenous and non-Indigenous peoples. In addition, the population of Indigenous peoples is increasing and so therefore educational leaders have a responsibility to evolve their epistemology.

Oppression of Indigenous Peoples

The oppression of Indigenous peoples in Canada is a feature of governmental laws and policies that were implemented throughout history since the arrival of European settlers in the 14th century (Sinclair, 2020). According to Jones (2018), we must write with a positive tone and with youth development at the forefront when sharing among cultures. Therefore, in the field of education, it is important to provide a historical view from a child centered approach with truth and reconciliation at the center of the teachings. As non-Indigenous people we must bring a reconciliatory approach to our work daily to drive impact. Jones (2018) highlights how the Bagot Report of 1844 provided the framework for the Indian Act, 1876.

Jones (2018) writes:

> The Bagot Report of 1844 recommended that control over Indian matters be centralized, that the children be sent to boarding schools away from the influence of their communities and culture, that the Indians be encouraged to assume the European concept of free enterprise, and that land be individually owned under an Indian land registry system in which they could sell to each other but not to non-Indians. (p. 7)

Regulations were put in place for all Indigenous peoples and were consolidated into the Indian Act of 1876. Then came the British North America Act (BNA) or otherwise known as the Constitution Act, 1867. This act gave exclusive jurisdiction over “Indians and lands reserved for the Indians” to the federal government (Jones, 2018). These acts led to increasingly punitive rules, prohibitions and regulations that dehumanized Indigenous peoples (Jones, 2018).

One horrific element of these punitive rules and regulations was to forcibly remove Indigenous children from their families to attend residential schools. This led to a cultural loss catalyzed by this system that was designed to 'take the Indian out of the child,' and thus to

solve what John A. Macdonald stated in 1883 as " the ideal school would ensure that the Native child would be dissociated from the prejudicial influence by which he is surrounded on the reserve of his band" (Miller, 1996). Our knowledge about the Indian Residential System is growing as the Truth and Reconciliation commission was tasked with documenting abuses through oral and written statements by survivors and others. The residential schools were first established in the mid-1880's and continued their damage for over a century. It was a coercive system which entailed forced assimilation and cultural destruction (MacDonald & Hudson, 2021). Not only this but the diet and medical care was inadequate causing disease and death.

This compulsory school system was not designed with education in mind but was designed to destroy Indigenous cultures and shatter lives. The long-lasting affects of residential schools are intergenerational trauma, eradication of languages and culture resulting in many complex social problems. These destructive educational institutions have led to a vast mistrust by many Indigenous peoples towards public schooling. We have a long way to go to try to build trust and this can only be done with educational leaders changing their style to include a reconciliatory approach.

Murray Sinclair, a lawyer, Manitoba's first Indigenous judge, former chair of the Indian Residential Schools Truth and Reconciliation Commission and now a senator is a respected Indigenous rights advocate. He calls for action against systemic racism. Sinclair (2020) states "there are people who fundamentally believe that Indigenous peoples are inferior to all other people in society and that the Europeans who came here in the 14th to 17th centuries were inherently superior" (p. 3). Sinclair (2020) goes even further and states "Canada put in laws that reflected those beliefs about Indigenous peoples, like the Indian Act, which is a racist piece of

legislation. We have a system that, in and of itself, and even without the individual racist, continues to discriminate" (p. 4).

Through education, we need to help society change the way we respect Indigenous world views and ways of knowing. Educational leaders can be change makers by altering their equilibrium and by learning about Indigenous world views and ways of knowing, thereby adopting a reconciliatory approach to leadership. This requires the understanding that non-Indigenous people have been given privilege due to being part of the settler community. Being a non-Indigenous person with a reconciliatory approach requires one to challenge and break down barriers that continue to affect Indigenous communities today. One can begin to do this through disrupting oppression by promoting social action, strength, courage, humility and by having a support network of Indigenous Elders and knowledge keepers.

We have a history; the truth, that is bound in racism and this needs to be taught so that we can move forward in a journey of reconciliation. As Sinclair (2020) declares "Reconciliation is not a spectator sport. You have to become involved. You have to be engaged. And people have not yet embraced that idea" (p. 6). Racism and oppression continue to be a big part of our society today and is demonstrated in the form of high incidences of child apprehensions, addictions, suicide, gang activity, homelessness, imprisonment and health problems (Manitoba First Nations Education Resource Centre Inc. 2008).

Sinclair (2020) found:

> Indigenous children are 12 times more likely to have their family disrupted by an agency of government such as a police officer, child welfare worker or somebody who comes to their house and basically disrupts things by taking somebody away or by threatening to take somebody away. (p. 5)

Reconciliation is a problem for us all to solve, not just the government alone or the responsibility of Indigenous peoples. Educational leaders need to be called upon to make it their problem to solve in the field of education.

Indigenous values for fostering healthy, happy and resilient communities are holistic in nature, and address emotional, physical, psychological, spiritual elements of health and well-being (Bockern, 2018). That is not to say that the westernised world has not embraced these values, but for a long time Indigenous peoples were not permitted to practice their cultural teachings, practices and ways of knowing. Examples include but are not limited to: prohibiting Indigenous people to speak their language even in private, an outlawing of traditional customs like the potlatch and sundance and denying First Nations women the right to keep their status when marrying outside the community. There are many other colonial policies that destroyed Indigenous ways of knowing. As European settlers colonized North America and groups of Indigenous peoples, European knowledge and ways of learning were imposed through oppressive institutions such as residential schools (Regan, 2010). In 2008, the Canadian government apologized to the victims of the residential school system. This was a starting point to mend the deep rifts between Indigenous peoples and the settler society that created this oppressive system (Regan, 2010).

Munroe, Borden, Orr, Toney and Meader (2013), argued “moving towards decolonization requires extensive transformation of education where learning is rooted in Indigenous knowledges rather than treating these knowledges as an “add-on” or “other” way of knowing” (p. 320). This is a call to action for all educational leaders. Sinclair (2020) states “I realized when we were working on the Truth and Reconciliation Commission that the real key to any commission of inquiry is to ensure that the citizenry understands it and the people of the country

understand and embrace them, because they're the ones who are going to make change happen" (p. 6). It is our role as educational leaders to lead this call to action, and to consciously learn Indigenous world views and ways of knowing to move forward in reconciliation.

Increase in Indigenous Population

In order to investigate why there is a need to move ahead in the spirit of reconciliation, it is necessary to understand the shifts with the Indigenous population in Canada. According to Statistics Canada (2016) "in the 2016 National Household survey, 1,673,780 people identified with having Aboriginal identity" (p. 1). This indicates that Indigenous peoples represent 4.8% of the total Canadian population, an increase from 4.3% in the 2011 census, 3.8% in the 2006 census and 3.3% of the population enumerated in the 2001 Census (Statistics Canada, 2016). Aboriginal people are the fastest growing population in Canada, but they are also the youngest population in Canada. 44% of Indigenous peoples are under the age of 24 in 2016. The median age is 29 years old (Statistics Canada, 2016). This is significant for the field of education to understand and recognize that a shift is required to create culturally safe spaces as most of the Indigenous youth are educated in provincially funded public schools.

In the context of these statistics, it is important to recognize that Indigenous peoples is a collective name for the original peoples of North America and their descendants, but often Aboriginal peoples is used. Aboriginal is a defined term in the Indian Act, while Indigenous is not, this is the reason why government agencies use the term Aboriginal. Both terms include First Nations, Metis and Inuit people (Statistics Canada, 2016). In Canada, the First Nations population consists of 977,235 persons; Métis 587,545 persons and the Inuit population is 65,025 persons (Statistics Canada, 2016).

In the Manitoba community, 18% of the population represents Aboriginal identity, one of the largest provincial distribution in Canada of Indigenous peoples (Statistics Canada, 2016). This number could be much higher based on the discrepancy in Statistic Canada's data between First Nations' people who have registered as Indian or Treaty Indian. There is no federal register within Indigenous and Northern Affairs Canada (INAC), Inuit or Métis (Government of Canada, 2018).

With the oppression of Indigenous peoples and an increase in the Indigenous population, especially the youngest of the population, we need to move forward in the field of education and provide safe and inclusive spaces where all children can build on their own identity (Hargreaves, 2020). We must move towards building a just relationship by providing the truth and by reconciling our world views. It is especially important that we reflect upon how we are educating our future generation.

There is an opportunity to create a foundation of success both for Indigenous and non-Indigenous youth. We need to learn the truth and reconcile our understandings to create a society that is accepting of both Indigenous ways of knowing and Western knowledge. It is essential that we bridge relationships and create a common understanding of Indigenous world views and ways of knowing alongside the Westernised world we live in. We need to deliver on the Truth and Reconciliation Commission of Canada's *Calls to Action,* more specifically 62-65 in the area of education. These *Calls to Action* are as follows:

The Truth and Reconciliation Commission of Canada (2015) state:

> 62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.

ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

iv. Identifying teacher-training needs relating to the above.

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

> 65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation. (p. 7)

These *Calls to Action* provide a clear vision for the field of education to make change in providing culturally safe places of learning for all students. In the context of this research, these *Calls to Action* provides a clear understanding as to why educational leaders need to change their epistemology and move forward with reconciliation.

Problem Statement and Research Question

Research by Deer, Wilkinson & DeJaeger (2015) states "there is an essential relationship between students' culture and the way in which they acquire knowledge, manage and articulate information, and synthesize ideas" (p. 2). Students cannot thrive in an education system that is not inclusive to their culture, identity and teachings. In September 2013, Bill 18: The Public Schools Amendment Act was passed. It aims to ensure student inclusion and safety, including respect for human diversity. (Legislative Assembly of Manitoba, 2012). The field of education needs to be guided by Indigenous and non-Indigenous peoples so that schools can be more accepting of Indigenous worldviews and ways of knowing.

Therefore, this study will address the following research question: **How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?**

Significance of the Study

To move forward in reconciliation, this study emphasizes and creates further awareness of the importance of incorporating Indigenous world views and ways of knowing in everyday educational practice. A set of recommendations in chapter 5 have been created that will highlight how educational leaders can adjust their practices and therefore change their epistemology to provide culturally safe spaces in the school system. To understand the truth and to provide context, the historical oppression of Indigenous peoples has been explained. In addition, the increase in the Indigenous population and the growth of diverse student identity was emphasized to explain the need for culturally safe spaces in the Manitoba public school system.

In order to address these key issues, there is a need for an educational leadership paradigm shift with reconciliation at the heart of this movement. Educational reform has been discussed over many years, but this reform should be led by Indigenous and non-Indigenous educational leaders who are passionate about a change that supports our students to provide culturally safe spaces.

According to Hoy and Miskel, (2013) “strong cultures, beliefs and values are held intensely, shared widely and guide organizational behaviour” (p. 183). We have not held Indigenous beliefs and values in our education system to a high enough stature and we need to change this so we can evolve educational leadership practices and move forward with reconciliation so that all students succeed.

Hoy and Miskel (2013) state:

> Concern for the total person is a natural part of the working relationship, which tends to be informal and emphasizes the whole person and not just the individual’s work role.

> This holistic perspective promotes a strong egalitarian atmosphere, a community of equals who work cooperatively on common goals rather than relying on the formal hierarchy. (p. 183)

Indigenous peoples believe in the whole child, living in harmony and creating balance. This is illustrated in the Circle of Courage method (Bockern, 2018) that has guided my school vision as a non-Indigenous leader. Hoy and Miskel (2013) define leadership as "a social process in which an individual or a group influences behavior towards a shared goal" (p. 427). Best (2011) states "to lead is to inspire others to realize their best potential" (p. 1). The purpose of bringing these definitions together is to highlight the connection between Indigenous and non-Indigenous shared values and goals to inspire others to empower themselves and build self-efficacy to create harmony and balance.

The Circle of Courage as a method is one example of how to help achieve balance and harmony for all students to thrive as the method looks at the whole child. This study is looking at ways to bring both Indigenous and non-Indigenous world views and ways of knowing together in the field of education and the Circle of Courage demonstrates a way to do this for educational leaders.

Bartlett, Marshall, Marshall and Iwama's (2012) study found the following:

> Two-Eyed Seeing adamantly, respectfully, and passionately asks that we bring together our different ways of knowing to motivate people, Aboriginal and non-Aboriginal alike, to use all our understandings so that we can leave the world a better place and not compromise the opportunities for our youth (in the sense of Seven Generations) through our own inaction. (Bartlett, Marshall, Marshall & Iwama, in press, p.11).

We need to nurture a cohesive learning community where a *two-eyed seeing* approach to leadership is the norm and therefore Indigenous world views and ways of knowing are not only acknowledged but respected and reciprocated. This study brought together Indigenous and non-Indigenous educational leaders to inquire how they have used Indigenous world views and ways of knowing in Manitoba public education. As educational leaders, this research will potentially influence our style of leadership to bring reconciliation to the forefront of an educational reform and demonstrate to the Westernised world that a *two-eyed seeing* approach to educational leadership will benefit all school communities.

Key Terminology

To provide context to this study, many key terms are used throughout. It is important to understand this terminology not only in the field of education but to understand as a writer how they are valued in the research and educational leaders daily work.

1. *Attitudes* were developed as a way of thinking for the research participants that affected the participants behaviours.
2. *Beliefs* are the research participants ideas that they hold to be true and were developed from their life experiences.
3. *Decolonization* is a process where Indigenous peoples can thrive surrounded by Indigenous ways of knowing and worldviews. It is an act of providing independence and separating from a colonial system. For the purpose of this study decolonization has not been explored deeply due to the scope of the study and the research participants stories.
4. *Educational leaders* are people in education who have the will to affect change in the lives of students. These include formal and informal leadership roles such as but are not

limited to educational assistants, teachers, Indigenous student success teachers, vice principals, principals, superintendents, consultants and clinicians.

5. *Indigeneity* is a term used to characterize the distinctive cultural, historical and political reality of Indigenous peoples. These forms of distinctiveness emerge, in part, from Indigenous peoples unique political and historical experiences with European settlers. (Turner & Simpson, 2008, p. 18).
6. *Indigenist* conveys the idea that a person supports Indigenous rights and perspectives without implying that the supporter is Indigenous (Wilson, 2007, p. 193-4).
7. *Indigenous* refers to First Nations, Inuit and Métis People interchangeably; three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs. In the field of education in Manitoba, the term *Indigenous* is replacing *Aboriginal* as the preferred cultural descriptor.
8. *Non-Indigenous person with a reconciliatory approach* is someone who recognizes the privilege that settlers experience daily in Canada. Adopting a reconciliatory approach challenges and breaks down barriers that Indigenous peoples face daily. Building genuine relationships and connections with Indigenous Elders and knowledge keepers is important to emphasis Indigenous world views and ways of knowing without appropriating Indigenous practices and teachings.
9. *Oppression* refers to Indigenous peoples being the victims of cultural domination through colonization and conflicting cultures. This has resulted in poverty, high unemployment, inadequate housing, low education, high crime rates and other societal issues that keep Indigenous peoples oppressed (Durst, 2008).

10. *Reconciliation* is a term defined by The Truth and Reconciliation Commission (2015) "as an ongoing process of establishing and maintaining respectful relationships" (p. 11). These relationships are required between Indigenous and non-Indigenous peoples. The calls to action specify how relationships can be mended and trust can be rebuilt.
11. *Servant leadership* is a leadership term and philosophy which was originated by Robert K. Greenleaf, which puts serving the greater needs of others as the primary goal of leadership (Spears, 1996).
12. *Two-eyed seeing* refers to the idea that there are diverse understandings of the world and that by acknowledging and respecting a diversity of perspectives, without perpetuating the dominance of one over another we can build an understanding (Martin, 2012).
13. *Values* spoke to the way the research participants chose to live and act. Generally, these values derived from the way the participants were raised, however their values did evolve throughout their journeys of discovery.
14. *Western world* is referring to the geographical location of the countries that settled in what is now known as Canada. The Western world influencers predominantly come from Great Britain and France.
15. *Westernised world* refers to a Eurocentric based world view. This lends itself to the teachings, practices and knowledges held by the structures in the Western part of the world.

Researcher Positionality

It is imperative to know the researcher's positionality in context with the subject matter and in keeping with traditional Indigenous practices, this section is designed to explain my journey as a researcher and how Indigenous world views and ways of knowing have influenced

my area of research and way of life as a non-Indigenous person (Kovach, 2009; Whitinui, 2013). This section also helps to situate myself as I conducted research following the narrative inquiry methodology. Within Indigenous research, cultural self-location is a standard protocol (Kovach, 2009).

A Moral Imperative

Sergiovanni (1995) suggests that "whenever there is an unequal distribution of power between two people, the relationship becomes a moral one" (p. 23). Educational leadership can be one of power but should never lead to exploitation of this power. Therefore, as Sergiovanni (1995) further explains "leadership is not a right but a responsibility" (p. 23). The evolution of educational leadership has led the Westernised perspective to become more holistic in nature through the evolution of *servant leadership* (Greenleaf, 1970) and leading with moral values in mind. This is a huge part of my make-up. I believe in the responsibility of leading with a moral imperative to create an equitable education for all. During my time as an educator and the more I learn from Indigenous Elders and knowledge keepers I see that equitable access to education for Indigenous peoples is a challenge. I feel a moral imperative to make a change so that we can come together as a community of non-Indigenous and Indigenous peoples. Manitoba Education define inclusion as "a way of thinking and acting that allows every individual to feel accepted, valued and safe" (p. 1). Manitoba Education develops this further which is relative to this study by stating "An inclusive community consciously evolves to meet the changing needs of its members. In Manitoba, we embrace inclusion as a means of enhancing the well-being of every member of the community" (p. 1). It is important that this is done through a reconciliatory approach and that research is completed to recommend ways to provide a more inclusive

environment and decolonize education, this is where my research lies and as a non-Indigenous person my priority resides.

My Own Journey

It is important to state how I came to be the educator I am with the moral values by which I live by today and how this drives my passion for truth and reconciliation. I am an immigrant from England who arrived into Canada nineteen years ago. I had a challenging start to my Canadian way of life in Winnipeg, Manitoba but the challenges that were presented made me stronger and more determined to make a difference for others through a service-based approach. At the time I didn't know how to make a difference, but this soon became clearer the further along the educational journey I travelled. Education was not my chosen career path in England. I was a Marketing Manager with a large telecommunications company. There was always a huge void in my belonging and worthiness in the management roles that I accepted. I had a strong conviction to make a change in society to create more equity in a bureaucratic and reward driven society.

This evolved from my own educational experience, which I must add was not morally corrupt but followed a very structured and Eurocentric model of education. When I have researched about the residential school experience in Canada I can relate to the clinical and cold-hearted approach to students, however, what I experienced is not comparable to the experiences of Indigenous children in Canadian residential schools. I did experience the approach to education that the Eurocentric method of teaching developed.

At a young age, my voice was silenced by a black, rubber shoe thrashing across my hand. I was humiliated for hours, by having to stand outside the Deputy Headmaster's office for making jokes in a home economics class, and so these experiences have formed my story. My

passion for developing a school culture that fosters the wellbeing and safety of every child comes from wanting every child to feel that they belong and are cared for. Safety should be at the heart of any school and this is the connecting value in my work in education. All children should experience school as being a place of safety, surrounded by strong and safe relationships that epitomize community and encourage the celebration of culture. This is not the experience of many children in school and if we consider the experiences of Indigenous peoples in residential schools and now in today's schools – safety was and still can be absent.

I was academically strong in school, but socially and emotionally school was not necessarily a safe space for me. I came from a working and middle-class family and was one of the first grandchildren of my extended family to attend university. This instilled tremendous self-pride and drive to make a difference. My upbringing was in a warm and nurturing family on my mother's side, but a cold and abusive family on my father's side. I witnessed hierarchy, mental and physical abuse that formed my moral awakeness that I live by today. No person should be controlled or feel less than anyone else and this has had a huge impact on what kind of educational leader I have become.

The value of safety was absent in many parts of my life growing up. My mother tried to create a nurturing and safe home life, and when we were with my mother that is all my brother and I felt. But having an abusive father present in the family for many years, did not provide a safe environment growing up as a child. Fortunately, for us the marriage of my parents ended when I was sixteen years old, and after a stressful and long legal battle we were safe to live the rest of our lives in a loving and safe environment. I am forever grateful for the love that my mother provided to me, as I could see what love and safety could look like.

I am a mother of two wonderful boys, spouse of an incredible educator, an educator myself, a leader and a graduate student. The notion of leadership had always been a draw for me from a young age and led me into the world of business as a marketing and product manager based out of London for a telecommunications company in England. This part of my career begun after graduating from Liverpool, John Moores University with a BSc Hons degree. It was a very rewarding start to my career in leadership with a starting position leading a team of 15-20 engineers. However, there was always something missing and the concept of social justice and giving back was an element of leadership that ignited my moral compass. Moving to Canada to complete an education degree changed my world forever and the direction of leadership.

My journey as an educational leader begun in 2005 in the first school that I was employed. At this point in my life in Canada I required a working visa to remain in the country post student visa. A job was posted in a timely way for a business and technology teacher at a private school in Winnipeg. I was the successful candidate and became a leader of literacy with information technology K-12. In 2007, I wanted to be employed in public education as I felt I could make a deeper impact on society. This is when I was fortunate to gain employment for my current employer – Pembina Trails School Division.

I felt as though I had arrived home with a strong sense of belonging and purpose when I became a business and technology teacher in an urban community in the south end of Winnipeg. The school community consisted of over 60% of the student population from diverse cultural backgrounds. Poverty rates and school attendance were two areas that as a school community we needed to address and foster a strong sense of belonging to the school. The staff were a group of dedicated and creative individuals who put students at the forefront of all their decisions. The

professional development framework was dynamic and ethically strong. I became a department lead and within six years a vice principal of the junior high, which fed into the high school.

After three and a half years, I was informed I needed to experience different socio-economic communities and was given the opportunity as a vice principal at a high school in the wealthiest suburb in Winnipeg. Following two years at the high school I was awarded the opportunity to serve as principal in the same affluent area of the city in a K-8 school where I have been serving for the past four years. These diverse positions in educational leadership have enabled me to build a repertoire of skills that define me today.

My deeper relationships with Indigenous peoples begun during my time as vice principal in the junior high in an urban area in the south end of the city. I developed strong connections with students and families in the community and they began to trust my intentions. These relationships have turned into a connection that still lives on today. Both personally and professionally, I have been extremely privileged to have Indigenous Elders and knowledge keepers share and teach their world views. I have had an Elder come along side me and teach the values behind an Indigenous world view and who can deliver those teachings and practices.

I met Dr. Winston Wuttunee, a Cree Elder in 2016 when I was serving as a vice principal in Tuxedo. He had been employed by the school division as an Elder in residence in the four high schools. We instantly made a strong connection and our relationship built from the day we met. Dr. Elder Winston Wuttunee has opened his family to mine, and I am honoured to be part of this journey. From this relationship, many others have formed, and I am forever grateful as the Indigenous people I have met have welcomed and taught me an alternative worldview, one in which I reflect upon daily. I am a member of a reconciliation circle with 1JustCity and this has given me the teachings and confidence to lead reconciliation in my school communities. I have

joined divisional committees that are directing the vision for Indigenous education and through serving on these committees I have been able to foster further relationships with non-Indigenous and Indigenous leaders in the field of education. One of the proudest moments in my career was establishing a student exchange with an Inuit community in Naujaat, Nunavut. As part of the organisation of this exchange I was able to visit the Inuit community in advance to explore the opportunities that this exchange would bring to students. This was yet another life altering experience where Indigenous people opened their hearts to me, and I learnt many Inuit ways of knowing. Unfortunately, due to the covid-19 pandemic the exchange did not occur, but one day I am determined to allow this exchange to happen so that two different communities can come together to learn from each other.

In my work as an educational leader I have tried to adopt a *two-eyed seeing* approach in all I do. Considering all perspectives and knowledges and giving credit to the appropriate knowledge system is required in bringing a *two-eyed seeing* approach to education. It is important to note that as a non-Indigenous person I cannot provide Indigenous knowledge to others, I can learn but I cannot teach. Having Indigenous Elders and knowledge keepers guide the incorporation of their world views and ways of knowing is vital to changing my practices in my work as an educational leader and to incorporate a *two-eyed seeing* approach.

My epistemology has developed through time as I have worked in three diverse and fundamentally different parts of Winnipeg. Learning from Indigenous peoples, their world views and ways of knowing has helped me to think more holistically and has led me to believe that we need to shift to a *two-eyed seeing* approach in educational leadership. This journey has not been an easy one, and I have made mistakes along the way. Indigenous Elders and knowledge keepers have guided, taught and corrected me when I have needed this method of teaching.

Dr. Elder Winston Wuttunee has been instrumental in my journey and we have formed a deep relationship and connection. He has named me his “sister”, and this has deep meaning which is different to the name “sister” in a Westernised world. It means we are connected as more than friends and we take care of each other as is considered “family” in the Western world. We are not blood relatives, but we are relatives as considered in First Nations. As an Elder he has taught me many ways of knowing, some of which are, but not limited to the offering of tobacco, ceremony, drumming, Cree songs and Indigenous world views. One of the many teachings from Dr. Elder Winston Wuttunee that I now follow is the knowledge around giving. First Nations people give to others, but the key difference here is that the giving needs to be felt. Taking care of each other as a community is a fundamental part of relationship.

With these relationships comes responsibility and I feel humbled that I get to experience this depth of connection. This is a vital part of developing a *two-eyed seeing* approach to educational leadership. Cross cultural relationships can cultivate ethical possibilities that foster respect, trust and strong relationships. However, as a non-Indigenous person I recognise that the Indigenous worldview is not my own. I am guided and informed by Elders, Indigenous knowledge keepers and teachers helping to form a *two-eyed seeing* approach.

The moral convictions that I live by are kindness, equity, relationships, safety, openness and community. Since my arrival in Canada I have found that Indigenous world views and ways of knowing provide me with a higher connection to living my life according to my morals. The holistic nature that intertwines through all Indigenous ways of knowing has helped me form my moral foundation to my educational leadership style and I am committed to developing this further as a non-Indigenous person with a reconciliatory approach. I believe that a *two-eyed seeing approach* to leadership through both my lived experience in the Westernised world and

my most recent experiences with Indigenous ways of knowing will strengthen educational leadership and improve Indigenous and non-Indigenous school experiences, so students can succeed at their own level.

I have listed many reasons emphasizing the need to bring a *two-eyed seeing approach* to educational leadership and incorporating Indigenous world views and ways of knowing. The purpose of leadership is not to enhance your own position but to benefit others. To highlight the success of others is to succeed as a leader. In educational leadership, when students and staff shine then you have succeeded as a leader, that was missing for me in the world of business. I now feel that educational leadership has enabled me to make more of a positive difference in society. I have a strong conviction to make a difference in all students lives, to enhance their learning so this empowers them to succeed in their own lives at their own measure of success. With the guidance of Indigenous ways of knowing this has enabled me to be able to do this more effectively and with a balanced approach.

Methodology

Narrative inquiry is my chosen method of qualitative research. The purpose of this study was to analyze how educational leaders can alter their leadership practices towards incorporating a *two-eyed seeing* approach that is grounded in Indigenous world views and ways of knowing and to bring reconciliation to the forefront to create culturally safe spaces for all students. Narrative inquiry works from an ontological stance and inquires into Indigenous and non-Indigenous leaders' direct experiences. Thinking with stories is thinking relationally, as we are all shaped by stories in the context in which we received them.

The method that was used to collect the participants stories was interviews. Four research participants took part in the study and were Indigenous and non-Indigenous leaders in

educational facilities that are actively incorporating Indigenous ways of knowing and reconciliation into their approaches to education. The research participants have been influential in creating leadership opportunities for Indigenous people growing up in a Westernised world.

From an educational leadership perspective, Blakesley (2010) states "the depth and insight and experience that emerged underscores the power of life experience and the telling of stories as a means of teaching and developing educational leadership in ways which is both culturally and contextually relevant" (p. 13). The strength of storytelling can benefit any community and is an example of creating a just relationship with Indigenous and non-Indigenous people. Collecting the participants stories through interviews brought a *two-eyed seeing* approach to the research honouring Indigenous ways of knowing in a Westernised method. See chapter 3 for a more in-depth description of the methodology and methods applied to this study.

Limitations of the Study

This research brought together Indigenous and non-Indigenous perspectives but did not come without its limitations, therefore the following points must be considered when reading through the study:

1) This study offered the perspectives of four participants who were involved in educational leadership. Of those four participants, two were Indigenous and two were non-Indigenous people. They cannot represent the many Indigenous and non-Indigenous voices in the field of education.
2) There was an over representation of participants who were passionate about Indigenous education. This should be considered when reviewing the research findings and observations.

3) Of the four participants, three of the participants were female. Gender and identity perspectives could be considered a limitation of the study.
4) As the researcher and writer of British heritage, someone who was born and lived in the United Kingdom, developed values, attitudes and beliefs primarily in a Westernised world, it is unavoidable that as the writer I bring a Eurocentric perspective to the study. This is impossible to avoid due to blood memories, family background, history and ways of knowing.
5) This study did not develop the idea of decolonizing education but built on the premise of inclusion. Further research needs to be done to move from inclusion of Indigenous ways of knowing and worldviews to creating structural systemic change and altering the education system to decolonize the public education system.

Layout of the Thesis

This thesis consists of five chapters, which are explained in this section. Below I have structured how I have pulled together the content in a way that shows the evolution of theory into research.

Chapter 1 - Introduction

Introduction and rationale - this section discusses the significance of the study and why the research is required. This discussion highlights the oppression of Indigenous peoples, an increase in the Indigenous population, Truth and Reconciliation (TRC) and creating culturally safe spaces. My positionality as a researcher is outlined along with a brief explanation of the research methodology and the limitations of the study. This chapter highlights the need to

incorporate Indigenous world views and ways of knowing and provides context to the need for research in this area supported by the research question.

Chapter 2 – Literature Review

The literature review begins by discussing s*ervant leadership*, a theory developed by Robert K. Greenleaf that explains leadership styles and its effects on organizational behavior (Greenfield, 1970 p. 6). This theoretical review provides a Westernised approach to how educational leadership has evolved throughout history. It is discussed that educational leaders have evolved through guidance from theorists like Robert K. Greenleaf and *servant leadership.* To lay the groundwork for incorporating Indigenous world views and ways of knowing we need to create a *two-eyed seeing approach* to educational leadership. *Servant leadership* for reconciliation as a concept is further discussed by introducing the method - The Circle of Courage developed further by Steve Van Bockern (2018). It is a method that brings a shift towards reconciliation and helps provide culturally safe spaces in schools, therefore helping guide a *two-eyed seeing* approach to educational leadership.

According to the Reclaiming Youth Network (2007):

> The Circle of Courage is a model of positive youth development first described in the book Reclaiming Youth at Risk, co-authored by Larry Brendtro, Martin Brokenleg, and Steve Van Bockern. The model integrates Native American philosophies of child-rearing, the heritage of early pioneers in education and youth work, and contemporary resilience research. The Circle of Courage is based on four universal growth needs of all children: belonging, mastery, independence, and generosity. (p. 22)

Chapter 3 - Methodology and Method

The methodology section explores *two-eyed seeing* as an epistemology to shift educational leader's world views and how as a researcher it guided the research process. The qualitative narrative inquiry methodology is explained along with the method used: interviews, ethical considerations, research participants, data collection and analysis. Ethical matters shifted and changed as the narrative inquiry process took place. This evolution was outlined in this section.

Chapter 4 - Findings

The findings section discusses the data that was collected through interviews with four participants (two Indigenous and two non-Indigenous participants) to correspond with the *two-eyed seeing* approach. This section outlines three themes that were created through applying descriptive and values coding - *values (V), attitudes (A) and beliefs (B).* I chose values coding as this study explores cultural values and belief systems with incorporating a *two-eyed seeing* approach with non-Indigenous and Indigenous educational leaders. There is a clear connection between thoughts, feelings and actions through this type of coding and felt appropriate for this study. Sections of data (the research participants stories) were indexed, categorised and assigned labels. This section quotes participants A, B, C and D (pseudonyms used) to explain and summarise how the themes were formed through the participants stories. By using the values coding approach, the collective meaning, interaction and interplay could create the premise for this studies recommendations.

Chapter 5 - Analysis, Discussion and Recommendations

Chapter 5 provides an analysis and discussion of the research findings, a proposal of recommendations for educational leaders and a review of how this qualitative study relates to

existing research as well as implications for future research. This chapter builds upon the theory that was applied through *servant leadership* for reconciliation by applying this studies research to provide recommendations for educational leaders. Indigenous perspectives have shone a light on our responsibilities to relationships and how incorporating a holistic world view brings reconciliation to the forefront and therefore alters educational leaders' epistemology.

CHAPTER 2

Literature Review

This section summarizes the literature that grounds the pursuit of a *two-eyed seeing* approach to educational leadership by incorporating Indigenous world views and ways of knowing to meet our commitment to reconciliation. The research led to a set of recommendations that built upon the concept of *servant leadership* for reconciliation and hopefully will provide a change in educational leadership. It is important to see how educational leadership as a concept has developed to provide a solid grounding in theory.

Educational Leadership as an Evolving Concept

To make a change to the cultural disparity in our education system it is important to briefly understand how the concept of educational leadership has evolved. As Lussier and Achua (2007) state:

> Leadership has evolved over the past sixty years to produce four major paradigms: trait, behavioral, contingency, and integrative. Each paradigm shift emerged as an evolutionary consequence of both the strengths and the limitations of the paradigm that preceded it – each in its own way offering a perspective on how to inspire that best potential in the individuals and groups being led. (p. 2)

We can then look at potential responses to enact the way we better provide culturally safe spaces in schools. Heck and Hallinger (2005) states:

> Interest in leadership today is focused on the ends of leadership (e.g. moral, ethical), not only on the effects of leadership. Other approaches have alerted us to the importance of how the macro-level context-either policy or cultural – interacts with school leadership and management". (p. 238)

Educational leaders have a moral and ethical conviction to alter our educational leadership perspectives to include Indigenous and non-Indigenous world views and ways of knowing. In chapter 1, the oppression of Indigenous peoples was discussed and positioned in the context of the Truth and Reconciliation commission's mandate of stating the truth before we move forward in a spirit of reconciliation. In addition, the Indigenous population is growing and therefore we must address the need for culturally safe spaces in Manitoba schools. Along with the moral and ethical convictions that we must lead with, educational leaders need to alter their epistemology.

There has been progress in the research presented in the area of educational leadership and management. We have progressed from scientific principles based on empiricism beginning to rise in the 1950's to the 1990's to contrasting perspectives being developed such as critical theory, postmodernism and feminism (Heck & Hallinger, 2005). Even with the evolution of *servant leadership* with additional layers of service orientated approaches like community building and social justice, Heck and Hallinger (2005) state "one unforeseen result has been the inability to integrate results of studies conducted from such diverse perspectives into concrete evidence that practitioners and policy-makers can use with confidence" (p. 232). Therefore, educational leaders could benefit from a set of recommendations that considers the evolution of *servant leadership;* a Westernised approach, but also one that considers Indigenous world views and ways of knowing.

To do this, we need to understand Indigeneity and how this relates to educational leadership. Colonialism in an unavoidable element of our existence today, and Indigenous peoples need to be empowered to allow for their leadership practices to weave together with Eurocentric practices to gain a voice in community. De-colonization, or an overhaul of the education system to break down power structures through knowledge production (Gaudry and

Lorenz, 2018) is everyone's work. For the purpose of this study, the focus has been on creating a *two-eyed seeing* approach through the inclusion of Indigenous ways of knowing and worldviews and where my role as a non-Indigenous person with a reconciliatory approach comes into play. Research by Turner and Simpson (2008) states:

> It is important for young Indigenous peoples to grow up knowing that our leaders are not only politically elected officials or hereditary chiefs; rather, are artists, writers, intellectuals of various sorts (for example, our medicine people and teachers) must also exercise important leadership roles in our communities. In addition, the role of women as social and political leaders is central to the health and well-being of virtually all Indigenous cultures. (p. 4)

Educational leaders need to be aware of the perpetual Western epistemology and therefore develop trusting relationships with Indigenous knowledge keepers to widen their world view and learn deeply about Indigenous ways of knowing. Turner and Simpson (2008) take this even deeper by saying "colonialism continues to shape modernity in ways that distort and marginalize Indigenous ways of thinking about the world" (p. 9). However, Indigenous peoples have continued to resist colonialism and work within the Westernised world to reclaim their culture, language and ways of knowing. Indigenous leaders believe that Indigenous ways of knowing are valuable in today's world and as non-Indigenous people we need to do the same. Indigenous peoples should not have to keep defending the legitimacy of their way of knowing the world. Turner and Simpson (2008) summarizes:

> Our leadership, understood by us to be not only formally elected communicators with the state (such as band council officials) but also hereditary leaders, as well as women, youth,

> intellectuals and others who are in relationships of concern, care and listening, are the social basis of all knowledge-formation within Indigenous communities. (p. 15)

Wolfgramm, Spiller and Voyageour (2016) state "communal and culturally relevant forms of leadership are what matter most for Indigenous peoples and Indigenous leaders are developed out of a community context of affection, affiliation and education" (p. 264). *Servant leadership* is value-driven, community based, authentic, emphatic, possesses emotional intelligence and is highly ethical. Indigenous leadership values culture, kinship, spirituality, reciprocity, relationships and is constructed for the caring and wellbeing of people and their communities (Wolfgramm, Spiller & Voyageour 2016). There are many similarities here, hence providing a set of recommendations that extends beyond *servant leadership* to emphasis reconciliation that incorporates Indigenous world views and ways of knowing.

Indigenous leaders pass on their knowledge through stories (Blakesley, 2010). The following story is important to share as it connects with this journey of research. Kaplan-Myrth and Smylie (2006) wrote the following to end their report on ensuring that all Indigenous peoples live a good life:

> As a child, I disliked chickens. I watched them one day: I put the feed down and the chickens went nuts trying to get to the food but didn't know enough to go around the wire that was in their way. They kept trying over and over again to do what didn't work. Sometimes as an educator, I wonder why we aren't smarter than chickens. There are other things to be tried. They are available, if we go back to that circle: finding out from people who may know what haven't been asked. The thing about those chickens is that the chicken who was being pecked on by the other chickens was the only one who went around the wire. Why? Maybe because he was crowded away from that feeding trough. It

> made me think, the solution may not be closest to the feeding trough. [Eber Hampton]. (p. 54)

We are in a place today in education where we need to look at our world view differently. We have been heavily influenced by a Westernised way of seeing the world of education which is leading to schools feeling culturally unsafe for students with diverse identities. Indigenous world views and ways of knowing need to be reflected in educational leadership to provide a more balanced perspective allowing space for reconciliation to occur.

Rationales for Change in Educational Leadership

To create change in educational leadership, it is necessary to look at the rationale as to why this change is necessary. Listed below are the potential responses that address the why and the how of making a change in educational leadership. *Servant leadership* only brings us so far in addressing the changing landscape in public education. The reasons for change below are our moral and ethical reasons to move educational leadership to a framework that focuses in on *servant leadership* for reconciliation.

Truth and Reconciliation and Calls to Action

The Truth and Reconciliation Commission of Canada has made 94 *Calls to Action* that cover changes in child welfare, education, language and culture, healthcare, sports, businesses, the justice system and the welcoming of newcomers (Truth and Reconciliation Commission of Canada [TRC], 2015). We have a moral obligation to address the atrocities of the past that have been made to Indigenous peoples and their communities and work together to create a pathway for reconciliation.

The Westernised worldview is dominant in Canada's public education system. It has been noted that we teach a colonial version of history that largely overlooks the key roles played by

Indigenous peoples in the settlement of what is now known as Canada (Truth and Reconciliation Commission of Canada [TRC], 2012). The lack of Indigenous history that has been communicated to Canadian society is harmful and unjust and has been detrimental. According to Battiste (2000), “most public schools in Canada today, do not have coherent plans about how teachers and students can know Aboriginal thought and apply it in current educational processes” (p. 192). Battiste (2000), continues to develop this idea by stating “cognitive imperialism, also known as cultural racism, is the imposition of one worldview on a people who have an alternative worldview, with the implication that the imposed worldview is superior to the alternative worldview” (p. 192).

The Westernised worldview is indoctrinated in society and does not offer an alternative way of knowing and seeing. The true history of Canada is only now being acknowledged and brought to the forefront. The Truth and Reconciliation Commission (2015) stated “this lack of historical knowledge has serious consequences for First Nations, Inuit, and Métis peoples, and for Canada as a whole” (p. 4). It has contributed to the lack of respect and acknowledgement given to Indigenous world views and ways of knowing.

In Canada, September 30, 2021 marked the first National Day of Truth and Reconciliation. The day honours the lost children and survivors of residential schools, their families and communities. Public commemoration of the tragic and painful history of residential schools is a vital component of the reconciliation process. The creation of this federal statutory holiday was accomplished through legislative amendments made by parliament on June 3, 2021 (Government of Canada, 2021). September 30 is also known as Orange Shirt Day, an Indigenous-led grassroots commemorative day that relates to the experience of Phyllis Webstad,

a Northern Secwepemc (Shuswap) from the Stswecem'c Xgat'tem First Nation (Government of Canada, 2021).

Engels (2021) claims:

> Indigenous communities across Canada and throughout North America are reeling following the disclosure last week that the remains of at least 215 children, some as young as three years old, have been found buried in a mass unmarked grave on the grounds of the former Kamloops Indian Residential School in British Columbia. (p.12)

Since then many more burial sites have been located across Canada and the news of these findings continue to re-traumatize many Indigenous people, reigniting the need for Truth and Reconciliation to be made a priority in Canadian society.

For more than 150 years, Indigenous children were taken from their homes and families to be forced to attend residential schools. The Truth and Reconciliation Commission of Canada (2015) released its report after hearing testimonies from across Canada which took months to complete. They concluded "residential schools were a systematic, government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples" (Truth and Reconciliation Commission of Canada, 2015). The commission stated that of the estimated number of 150 000 Indigenous children forced to attend residential schools, half of the deaths had no recorded cause and one third of the deaths were recorded nameless. Indigenous experts stated at the time that the number is likely much higher (CBC News, 2021).

Many more graves of Indigenous children are being discovered as residential school survivors had indicated. The power of the story is a lesson to all Canadians to listen as we navigate this period of hard truths.

Murray Sinclair (2021) stated:

> Even though there's heightened awareness now about what happened in the residential school system, a lot of the information was already known. Six years ago, the Truth and Reconciliation Commission (TRC) offered a detailed account of how Indigenous children and families were treated. We weren't the first ones. In fact, I keep reminding people that this evidence about children dying in the schools and being improperly handled after death was revealed in a report done in 1907, by Peter Bryce. And when he wrote this report, he was told to basically cover it up and he wouldn't. Then he was fired. (p. 1)

This trauma is prevalent today in society as generations of many Indigenous people are reeling with the long-standing effects of residential schools on their families. Truth and reconciliation can no longer be considered with apathy, we need to act.

The Truth and Reconciliation Commission (2015) defines reconciliation "as an ongoing process of establishing and maintaining respectful relationships" (p. 11). By creating opportunities for Indigenous world views and ways of knowing to be shared through education, mutually respectful relationships can be formed. The 1996 report of the Royal Commission on Aboriginal Peoples explained how Indigenous voice is marginalized. Battiste (2006) states "it recognizes that the current curriculum in Canada projects European knowledge as universal, normative and ideal. It marginalizes or excludes Aboriginal voices and ways of knowing" (p. 193).

The goal of residential schools was to assimilate Indians into the Westernised form of society (Truth and Reconciliation Commission of Canada [TRC], 2015). This was made possible in 1920, as amendments to the Indian Act made it mandatory for every child between the ages of seven and sixteen to attend a residential school. The Truth and Reconciliation Commission

makes the 94 *Calls to Action* in order to redress the legacy of residential schools and advance the process of Canadian reconciliation (TRC, 2015). *Calls to Action 62* and *63* refer directly to what needs to be done in the area of education. They provide clear recommendations for a systemic response to schools as a journey of repair and to provide a meaningful way to bridge a commitment to bringing an education that is relevant and honest for all learners. Reconciliation needs to be at the forefront as educational leaders navigate an educational reform. It has never been timelier than now to move forward in the spirit of reconciliation in schools to make a societal change and create culturally safe schools. We have a moral obligation to make this change to include Indigenous ways of knowing and world views to build upon the theory of *servant leadership* for reconciliation.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

To provide a further moral context and importance to this study The United Nations Declaration on the Rights of Indigenous peoples (UNDRIP) is an important declaration to note. UNDRIP demonstrates the global importance of bringing different world views together to form stronger relationships and to highlight Indigenous peoples rights. It was adopted by the General Assembly in 2007, however Canada voted against the declaration. They have since reversed their position and have declared their support. The purpose of this declaration was to overcome the problem of discrimination faced by Indigenous peoples throughout the world and to show the entitlement of Indigenous peoples' rights and freedoms. The study highlighted the oppression, marginalization and exploitation suffered by Indigenous peoples globally. Article 14 pertains to Indigenous educational systems: Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. (UNDRIP, 2007).

Western knowledge and culture have been imposed on Indigenous peoples. It is time to highlight Indigenous world views and ways of knowing and provide an opportunity to teach the Westernised world in ways that we do not see. Many Indigenous peoples have shown great resilience to overcome colonization and oppression but now it is time to acknowledge that Indigenous world views and ways of knowing can benefit all people. This is not only pertinent to Manitoba but in a global context. UNDRIP shines a light on the need to act not only locally but globally and grounds us in a rights-based approach in legal terms with the constitution. As we live in a more globally responsive world, we need to consider the global impact if we do not reconcile with Indigenous peoples in Canada.

By providing a more relevant approach to education we can start to bring together the sources and domains of knowledge to be intertwined to create a collective sense of wellbeing for Indigenous and non-Indigenous students in schools. Education is in a prime position to not only meet the *Calls to Action* but to also declare the rights and freedoms of Indigenous peoples.

Culturally Safe Spaces

As it has already been suggested by Battiste (2020), the current public-school system is not providing an education that provides culturally safe spaces especially for Indigenous students causing oppression in modern day society. Cottrell (2010) writes “closing the educational achievement gap between Indigenous and non-Indigenous learners is, consequently, a shared and urgent policy priority” (p. 223). Often educational leaders are bombarded with daily issues making it hard to focus on the inequalities that Indigenous youth face in school communities. Often, they are reacting versus being culturally responsive and transformative.

Cottrell (2010) highlights that:

> Publicly funded schools are seen as the institutions with the greatest capacity to foster shared understanding and respect among different cultural groups and remain possibly the best hope for forgoing harmonious and prosperous futures in these increasingly diverse and globalized societies. (p. 225)

This can begin with a new vision to create culturally safe spaces by educational leaders. Indigenous students must see themselves in schools by learning about their history, culture, teachings, language and identity celebrated in Manitoba schools. To do this, educational leaders need to recognize the urgency of this *Call to Action*.

Westernised models of educational leadership have traditionally exemplified structure and hierarchy whereas Indigenous leadership values persuasion, compassion and the empowerment of community (Khalifa, Gooden & Davis, 2016). We need to research how to develop alternative educational leadership practices that builds upon Indigenous world views and ways of knowing, creates a shift towards reconciliation and as such helps to build a more culturally safe school system for all students while still operating in a Westernised society (Hoy & Miskel, 2013). It is important that we reflect upon how we are educating our children and how we can come to a mutual place so we can reconcile our understandings. Creating culturally safe spaces for Indigenous students is important to all of Canada with the increase in the Indigenous population and considering the Truth and Reconciliation's *Calls to Action*. We can do this by making space for Indigenous world views and ways of knowing. More recently, some educational leaders have focused their strategies on a more value-based approach, which is holistic in nature. However, it must be noted in Indigenous education, experiencing holistic ways

of knowing, being and doing have been central pedagogies in education for thousands of years prior to European contact (Macdonald, Markides, 2021).

As a school principal, values of relationship, safety, community, kindness, hard work and a determination to make a difference in the area of reconciliation are starting to make a difference. I was determined as a first-time principal to create culturally safe spaces where collaboration and respectful dialogue was the norm. I wanted to break away from structure and hierarchy and help create a school that nurtures common values, creativity and empowerment. This is described as the professional and bureaucratic conflict in schools for example autonomy in decision making versus disciplined compliance (Hoy & Miskel, 2013). My experience in school was structured, hierarchical and unfeeling. A school should be full of inspiration and encouragement for students to live by their values (Best, 2011). A challenge can be developing those common values so you can travel on the same journey with a collective vision. This is where an evolution of educational leadership needs to occur. The recommendations provided by this study will help guide educational leaders through this period of change and extend *servant leadership* for reconciliation.

Servant Leadership

Educational leadership has evolved over time and many leaders in the public education have adopted a *servant leadership* approach as a method to make change. *Servant leadership* is a theory developed by Robert K. Greenleaf. He examines leadership styles and its effects on organizational behaviour. Greenleaf's theory of *servant leadership* was deeply influenced by Herman Hesse's short novel, Journey to the East. This story is about a servant who was in fact the head of an order, its guiding spirit and a great and noble leader. Greenleaf suggests that true leadership emerges from those whose primary motivation is a deep desire to help others (Spears,

1996, p. 1). This is a leap from the Eurocentric approach to leadership which is embedded with concepts that are hierarchical in nature. Greenleaf (1977) best describes *servant leadership* as "The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first" (p. 13). We need to focus on serving our community and their identity, if educational leaders are of the mindset of serving others, we need to take note of who we are serving.

Foucault's postmodernist theory and his concepts of *knowledge, discourse and power* lays down the foundational concept of theory (Burgess and Newton, 2015). He describes how knowledges are tied to power and power is exercised when a dominant discourse is drawn upon to alter individuals. This can be demonstrated in various school policies and plans. Communication from leaders can shape ideas, actions and therefore how educational communities are formed.

Applying Foucault's theoretical view to Eurocentric leadership, highlights the power differential. Foucault claims schooling is the application of power (Burgess and Newton, 2015). Schools were designed specifically to facilitate supervision and that this was constant, normalizing it and demonstrating we are all controlled without knowing it. Greenleaf's theory of *servant leadership* created a wave of change in power differential. It encouraged leaders to serve first and to ensure that other people's needs are made a priority, by shared decision making and valuing community over power. (Greenleaf, 1970, p. 6). Robert K. Greenleaf worked a half-century in management research, development and education. My experience does not touch the surface of Greenleaf's knowledge in these areas; however, I too started my career in business

management and moved into the field of education nineteen years ago, this provides a different viewpoint that should be considered.

In this research of theory, there has been an evolution of the theory of *servant leadership.* Best (2011) begins by describing the evolution of leadership from four major paradigms: trait, behavioral, contingency, and integrative. The integrative paradigm is where the evolution of *servant leadership* occurs. Best (2011), suggests that the integrative paradigm includes *servant leadership* theory amongst others that builds upon behavioral, trait, and contingency theories by extending the leaders impact beyond task fulfillment to the process of leadership itself (Best, 2011, p. 2). Again, the idea here is in helping to fulfil the needs of others before yourself as a leader.

Spears (1996), encapsulates this evolution of *servant leadership* by stating "servant-leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision making" (p. 2). I have observed educational leaders that epitomized this definition of leadership. They value relationships first and listened intently to the community around them. Decisions were made collaboratively not coercively. Communities came together to embrace diversity and to provide equitable education. They work tirelessly to break down hierarchies and to empower others to make a difference in student's lives. Greenleaf (1970) describes this as "the best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 7). In addition, Greenleaf (1970), poses the question "and what is the effect on the least privileged in society; will they benefit, or at least, not be further deprived? (p. 7). This highlights the purpose around educational leadership; to serve others and to ultimately raise up the least privileged students. Educational leaders need to

emphasize opportunities that all members of society have access to, resulting in social equality in Manitoba schools.

Educational leaders who serve first, create a platform for others to do the same and by providing layers of *servant leadership* this creates opportunities for all students to shine. Greenleaf's two significant implications of *servant leadership* (as cited in Crippen, 2005, p. 4) points out that leadership without service is less substantial, more ego-driven and selfish. Greenleaf believes that leadership involves teaching and mentoring, as one of the major requirements of leaders to invite others toward service (Greenleaf, 1976; Crippen, 2005).

Crippen identified (as cited in Spears, 1998b), ten characteristics of servant-leadership "(1) listening, (2) empathy, (3) healing, (4) awareness, (5) persuasion, (6) conceptualization, (7) foresight, (8) stewardship, (9) commitment to growth of others, and (10) building community" (p. 5). I see all these characteristics in the educational leaders that demonstrate *servant leadership*. They listen first, which breaks down hierarchy through creating deeper understanding and trust.

I have observed a more traditional, Eurocentric leadership style that creates separation in community and social inequalities were apparent where students with less privilege, acted out or did not attend. Students were lost in the world of privilege and hierarchy and were not part of the community. They had no identity and became lost in the bubble of privilege and policy that consumed the school. The study of theory has allowed me to delve into the differences more deeply and understand why these styles developed.

Servant Leadership for Reconciliation

Applying the theory of *servant leadership* to my educational journey has allowed me to see the field of education through a different theoretical framework. However, it is not enough! I

have been given the opportunity to work alongside Indigenous Elders and knowledge keepers that have guided and informed me to develop my *servant leadership* style into one that is more accepting of different world views. Spears (1996) states that "*servant leadership* has proven to be a concept with real staying power. While the term servant-leadership was first coined in 1970, it is clearly a belief which stretches back through thousands of years of religious and humanistic teachings" (p. 2). This too can be said of Indigenous worldviews and so these images of leadership intertwine together to become more holistic in nature.

There needs to be an evolution from *servant leadership* for reconciliation to include Indigenous world views and ways of knowing. Educational leaders now need to extend their views to bring a balanced approach to their communities. With the increase in the Indigenous population, Truth and Reconciliation process, bringing cultural safe spaces to education, a moral and ethical conviction, a new approach to educational leadership needs to be developed that will begin with the evolution of *servant leadership* for reconciliation.

The Circle of Courage. In my exploration of Indigenous world views and ways of knowing, I studied the work by Dr. Martin Brokenleg, a psychologist, professor and author in the fields of trauma, resilience and Native American studies. I felt an immediate connection to the Circle of Courage method that provides concrete strategies that create a safe and nurturing environment for children to thrive. Brendtro, Brokenleg and Van Bockern (2014), define the Circle of Courage model as "a return to traditional values where all children have opportunities to develop Belonging, Mastery, Independence and Generosity" (p. 12). It is important to fully understand the elements of the Circle of Courage to authentically adopt the method in a school community. I have found that this needs to be done by scaffolding its purpose and modelling the elements to the community from an educational leadership viewpoint. One must also bring

Indigenous Elders or knowledge keepers alongside you as the Circle of Courage is explained in relation to Indigenous world views and ways of knowing. As a non-Indigenous person, the Circle of Courage method has helped me to bring reconciliation to the forefront of the school community by bringing the two world views together.

When the Circle of Courage is broken there is no longer harmony and balance. When the Circle of Courage is complete and all four spirits are attended to, the more harmony and balance there is for the community. The healthier a school is, the higher the sense of belonging and therefore academic achievement and success for all learners is experienced. The more culturally safe the community feels, the more authentic the relationships are. In adopting this method in the school that I serve; I have observed a deeper sense of connection in the community. Families, staff and students have a stronger bond and have developed a more culturally responsive school environment. All members of the community have different perspectives and through a more holistic approach to leadership I have seen such growth and opportunity. I have stood by my deep connection with the Circle of Courage as a method that provides a positive approach to student's wellbeing and safety. It takes the perspective of the whole child and not partial development. It brings together every part of education in a method that is cyclical and never ends. Life-long learning comes from a growth mindset and to achieve this all parts need to be attended to belonging, mastery, independence and generosity.

Since 1988, the Circle of Courage has been encouraged by Dr. Martin Brokenleg to use as a transformational method for both Indigenous and non-Indigenous youth. Frankowski and Duncan (2013) state "using the Circle of Courage can turn each interaction into an opportunity to identify and reinforce strengths in these adolescents" (p. 32). There are many strong methods or frameworks that educational leaders can use in their school to create a safe and caring

community and transform their leadership style. However, many including myself have been drawn to the Circle of Courage for its clarity and spirit. I have also been drawn to this method through reconciliation and to guide transformational leadership. Using the Circle of Courage as a way of teaching youth restores the heart and positive mindset that has supported many Indigenous peoples. All children benefit from the whole child approach to learning and teaching. To understand this further I have broken this down into the four needs that are universal to all children. When they are met, children thrive (Jones & Skogrand, 2014).

Figure 1: The Circle of Courage Reprinted from Bockern, S. V. (2018). *Schools that matter: Teaching, the mind, reaching the heart.* Winnipeg: UW Faculty of Education Publishing.

The Spirit of Belonging. The spirit of belonging focuses on the culture and climate of schools and how leaders can adopt a more open system that adopts shared values and behaviours. Having school communities unite in a common vision is important and relating all actions back to the spirit of belonging has an impact on the community that adopts this method consistently.

The healthier the school environment the greater the trust in the community and the higher the spirit of belonging. In the Westernised world Hoy and Miskel (2013) define organizational culture as "a system of shared orientations that hold the unit together and give it a distinctive identity in terms of shared beliefs – assumptions, norms, and values (p. 180). Hoy and Miskel (2013) also state "organizational climate describe the collective identity of a school, which emerges spontaneously as teachers, administrators, parents, and students interact with one another" (p. 209). Brendtro, Brokenleg and Van Bockern (2005) state "in a traditional Native society, it was the duty of all adults to serve as teachers for younger persons" (p. 6). Educational leaders can create a stronger spirit of belonging through providing voice to staff, students and families.

The Spirit of Generosity. Educational leaders need to adopt empathy with prosocial values and altruistic behaviours. Helping others foster self-worthiness makes a positive contribution to community. Hoy and Miskel (2013) state "teachers who believed that they could influence student achievement and motivation (internal locus) were more effective than those who thought the external forces could not be overcome" (p. 162). Teachers need to believe that they can make a difference to children's lives as they have a large sense of generosity. Educational leaders need to empower this through a method of perceived efficacy for teaching. Hoy and Miskel's (2013) self-efficacy theory suggest that "people work hard when they have good models of success" (p. 171). Working together as a cohesive community – a learning organization, will work when everyone buys into this sense of generosity, beginning with self-worth. According to Brendtro, Brokenleg and Van Bockern (2005), "troubled young people increase their sense of self-worth as they become committed to the positive value of caring for others" (p. 10). Intrinsic motivation needs to be encouraged and taught, and educational leaders

need to manage the extrinsic motivation to allow teachers to be able to focus on teaching the spirit of generosity.

The Spirit of Mastery. Educational leaders entail opportunities to explore, learn and develop abilities and talents. Brendtro, Brokenleg and Van Bockern (2005) supports "the goal of Native education was to develop cognitive, physical, social and spiritual competence" (p. 7). Developing the whole person will build a spirit of mastery for individuals as they harness the challenges presented to them. Hoy and Miskel (2013) describe "learning as happening when experience (including practice) produces a stable change in someone's knowledge or behaviour" (p. 43). When you see these definitions side by side the goal of education in the Westernised and Indigenous worlds can be very similar philosophically.

Educational leadership strategies such as value-based approaches, collaborative development, promoting self-efficacy, developing collective strengths of team members and trust by taking care of the whole person are key to creating a change in the approach of educational leaders (Best, 2011). This develops the idea of mastery in educational leadership and how this will infiltrate into the technical core (teaching and learning) in the classrooms. Mastery in this method looks at the whole child from a collective achievement perspective not just celebrating individual achievement.

The Spirit of Independence. Power dynamics have been forged in a Eurocentric society through forming systems that historically have followed a bureaucratic style of leadership. Embracing *servant leadership* empowers others to build their own spirit of independence. A more service orientated view of leadership would incorporate the voice of the student body and in turn create a sense of purpose and independence. Educational leaders need to foster enabling and mindful school structures to create a more professional and less authoritarian school system.

We require schools that nurture creativity in both their staff and students. Indigenous Elders share their knowledge through story we need to promote independence of knowledge so that students can create their own stories.

Adopting the Circle of Courage has helped overcome a resistance to change and has created a shift towards reconciliation and social equality in the school community that I serve. The school had a student population of 3% EAL (English Additional Language) until approximately seven years ago. The population of EAL learners has grown to 30% of a community that is both privileged and traditionally Eurocentric in nature (School Division Data, 2020). Brendtro, Brokenleg and Van Bockern (2014) state that "a consilience of knowledge from diverse fields validates the universal growth needs of Belonging, Mastery, Independence, and Generosity which are essential to learning, socialization, and positive youth development" (p. 10). I entered into this community with a view to building a more in-depth spirit of belonging for all community members and to build upon the internal generosity so that students would give more of themselves to provide social equity for students. I wanted students to strive to be more independent and to achieve their own mastery in their educational experience. I feel that this has been successful as we focus on the whole child.

Educational leaders can have an impactful influence on the lives of students. Therefore, we need to create a shift to a more community centered, altruistic and empathetic model of leadership. Building upon the theory of *servant leadership* for reconciliation and applying the Circle of Courage method gives one example to create a shift in world views. This is progressing towards the change in an epistemological approach that I believe educational leaders need to be adopting. I have adapted the Circle of Courage method illustrated in figure 2 by applying the

characteristics of *servant leadership* to illustrate a movement towards *servant leadership* for reconciliation.

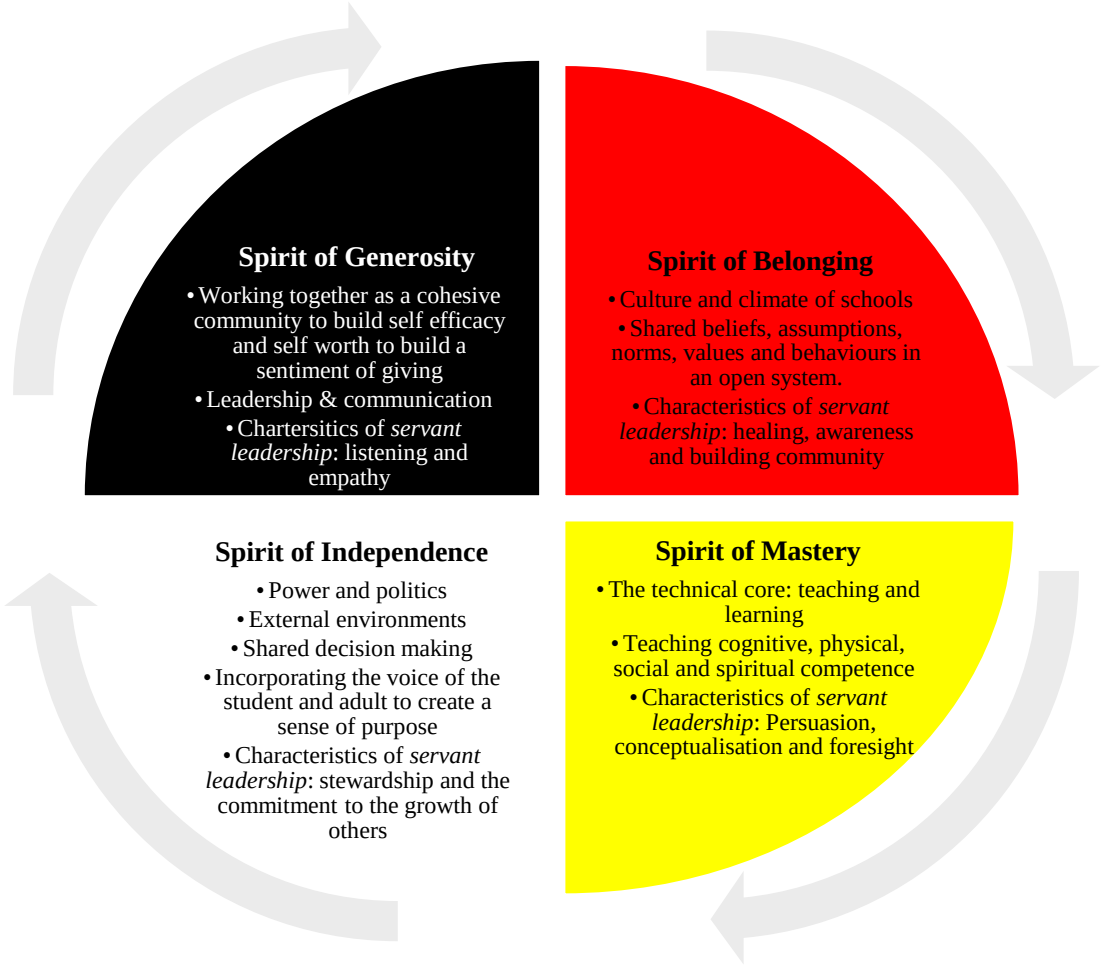


Figure 2: The Circle of Courage as a Leadership Method. Adapted from Bockern, S. V. (2018). *Schools that matter: Teaching, the mind, reaching the heart.* Winnipeg: UW Faculty of Education Publishing

Building upon *servant leadership* for reconciliation by combining the Circle of Courage method with the characteristics of *servant leadership* brings a connection of Indigenous ways of knowing to the forefront of educational leadership. This shows a visual partnership in developing a *two-eyed seeing approach* to education and where my research focus landed.

Martin (2012) discusses *two-eyed seeing:*

> As a lens that was developed and proposed by Mi'kmaw Elders Albert and Murdena Marshall. *Two-eyed seeing* holds that there are diverse understandings of the world and that by acknowledging and respecting a diversity of perspectives (without perpetuating the dominance of one over another) we can build an understanding. (p. 24)

Currently educational leaders are affected by bureaucracy from the current political climate which includes but is not limited to: the effects of the Manitoba educational review, budget refines, and gradually diversified communities, which brings beauty but requires additional supports and a focus on providing culturally safe spaces. There appears to be little time to develop a new vision for school communities that incorporates Indigenous world views and ways of knowing. Therefore, this study was needed to guide educational leaders to adopt a *two-eyed seeing* approach that will help bring together Westernised and Indigenous world views and ways of knowing with reconciliation to provide culturally safe spaces.

Two-Eyed Seeing Approach

An area of postmodern research looks at the power to knowledge connection and what kind of power we are studying. The Westernised power dynamic that has influenced the education system does not currently allow the application of a different world view. Educational leaders have been taught according to a Westernised paradigm utilizing a framework of objective scientific truth from which leaders have developed their basic assumptions and ways of thinking. Educational leadership is often viewed as the exercise of a variety of political agency that rests on powerful individuals within an organizational context (Burgess & Newton, 2015).

Since the postmodernist theories, the field of education has started to have traction and develop a progressive education movement and so therefore we have seen a change in autocratic educational leadership practices. They have become more community minded, developing deeper relationships between home and school, providing staff and students voice and flattening power differentials. However, educational leader's positionality needs to extend beyond the postmodernist research, and we need to alter our worldview beyond a Westernised framework to make a change in the power differential between Indigenous and non-Indigenous peoples. We must move forward in reconciliation. *Servant leadership* was a step in the right direction, with educational leaders' reduction of ego and little to no validation required. However, it does not address the variables of systemic oppression that Indigenous peoples have experienced.

A further step to address this has been discussed as *servant leadership* for reconciliation, however, this is simply not enough to make a significant change in educational leaders' positionality and epistemology. Although *servant leadership* allows for context to be considered, a person has to deeply understand the power of world view and recognize that they have one. Therefore, this leads me back to the purpose of this study; how can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?

According to Colbourne, Moroz, Hall, Lendsay, & Anderson (2019), "Two-eyed seeing provides both guidance and instruction on how to bridge Indigenous forms of science and knowing with Western science and knowing" (p. 2). Iwama, Marshall, Marshall and Bartlett, (2009), state "*two-eyed seeing* draws together the strengths of mainstream, or Western, and Mi'kmaq knowledges" (p. 4). Iwama et al. (2009) further explain "it is important to note here

that *Two-Eyed Seein*g neither merges two knowledge systems into one nor does it paste bits of Indigenous knowledge onto Western" (p. 5).

Two-eyed seeing is not a checklist within a knowledge system but it is about building relationships and connections between non-Indigenous and Indigenous peoples to draw together their strengths and plays no great emphasis on one over the other. Wilson (2008) writes about identity for Indigenous peoples "rather than viewing ourselves as being *in* relationship with other people or things, we *are* the relationships that we hold and are part of" (p. 80). The importance of relationships or the relationality is at the heart of who Indigenous peoples are (Wilson, 2008). Therefore, this can be carried over into the field of education. As part of creating a *two-eyed seeing* approach to educational leadership this can begin to have a profound affect on this idea of forming a relationship with Indigenous peoples.

Kapyrka and Dockstator (2012) state "Indigenous worldviews are alive and dynamic" (p. 101). They continue to discuss the idea that the Westernised world creates the propagation of a singular worldview, a monoculture with a claim to one model of humanity and of society (Kapyrka & Dockstator, 2012). This reinforces the idea of the oppression of Indigenous peoples from a Westernised worldview perspective.

Jessica Ball (2004) suggests:

> Non-Indigenous academics need to recognize and accept responsibility for the potentially colonizing and acculturative effects of "mainstream" curricula: "when a mainstream, standardized, one-size fits-all curriculum is all that is offered, too often the result is a homogenizing, monocultural, colonizing approach to community and human service development that is inappropriate for the varied social ecologies of Indigenous children and families. (p. 457)

Forming relationships with Indigenous peoples needs to be part of creating a *two-eyed seeing* approach to educational leadership. Indigenous children and families need to see themselves as part of the education system. The mainstream curricular is not helping to form these relationships but by adopting Indigenous world views and ways of knowing, we are taking a step to de-colonize the education system, which is necessary for there to be reconciliation. We cannot keep doing the same thing and expecting a better result, forming a *two-eyed seeing* approach does not combine perspectives but honours the perspectives of all. Colbourne et al. (2019) argued "Two-eyed seeing gives voice and safety to the diverse ways of knowing required to facilitate substantial and sustained understandings between the cultures, knowledge systems and worldviews of Indigenous community members, researchers and sector organisations" (p. 12).

It is essential that relationships and experiences are formed to alter our world views. Sometimes these experiences can be uncomfortable and as non-Indigenous people we need to experience Indigenous teachings that help us to understand a different worldview held by Indigenous peoples. This is not always easy and can push us out of our comfort zones. I personally experienced this by attending an Indigenous sweat lodge on multiple occasions. An Indigenous Elder guided me through numerous sweat ceremonies and taught me how to enter, participate and to exit the lodge. This was extremely inspirational and hard at the same time. We need to be mindful that mutually beneficial relationships are part of this learning. Experiencing ceremony has helped me to understand a different world view and has indeed altered my epistemology, I hope that in turn my giving was mutually beneficial to Indigenous peoples. I have a long way to go as a non-Indigenous person on a path of reconciliation, but I will keep seeking to do better.

Summary of Literature: Encapsulating both Indigenous Ways of Knowing and Western Knowledge to Meet our Commitment to Reconciliation

In chapter 2, I explained educational leadership as an evolving concept. *Servant leadership* was discussed with a view to including reconciliation into this theory. The Circle of Courage method was presented as one way to bring *servant leadership* for reconciliation to the forefront of educational leadership. The rationales for change in education were highlighted: Truth and Reconciliation and the *Calls to Action*, UNDRIP and providing culturally safe schools. However, this is where my area of research developed from, as this is simply not enough. The epistemology of educational leaders needs to be altered, to give voice and safety to Indigenous peoples and provide understanding of their culture and ways of knowing. Through creating safe spaces for dialogue and learning, bridges can be built to the future of education (Colbourne et al., 2019).

To exercise a *two-eyed seeing* approach, educational leaders need to start somewhere to begin their evolving journey from *servant leadership* for reconciliation to providing a more balanced world view that respects Indigenous world views and ways of knowing. For both non-Indigenous and Indigenous peoples this can be a difficult process through sharing personal experiences, advice and reflecting on their successes and failures as they learn from each other, but it is necessary.

The Circle of Courage was analyzed as one method that is not new to Indigenous ways of knowing and was further developed by Dr. Martin Brokenleg and Steve Van Bockern to expand into a Westernised world. In my research and experience, The Circle of Courage is a method that leaders in various fields have used to encapsulate the holistic nature of Indigenous ways of knowing and bridge this with the current Western knowledge that is encapsulated in *servant*

leadership for reconciliation. This research further developed this response and created a set of recommendations that will help guide a *two-eyed seeing* approach to educational leadership.

CHAPTER 3

Methodology and Methods

This chapter includes seven sub-sections that outlines the methodology and methods that were used to conduct the research. The chapter begins by explaining my epistemology and positionality through *two-eyed seeing* and I clarify this in the context of using qualitative narrative inquiry as the methodology. I describe how I formulated the interviews as the instrument for my research and discuss the ethical considerations that I followed as a non-Indigenous researcher. In the second half of the chapter I discuss the research participants that I engaged with the data collection process and then finally how I analyzed the data using qualitative analytical procedures.

Research Epistemology Guided by Two-Eyed Seeing

The research is grounded in the assumption that there are many interpretations of an event, object or person. Various perspectives are invaluable to research, as there is no one way to view a concept or event. This connects to the way I designed my research with the guiding principle of *two-eyed seeing*. Qualitative research methods consist of three interrelated components that work in unison: epistemology, ontological paradigms and the methods used to collect and interpret data into usable and relatable knowledge (Hindle, 2004 cited in Colbourne et al, 2019, p. 3). The epistemology that I have adopted in my educational journey was followed in the way I conducted my research and follows the work that I have researched in chapter 2 – *two-eyed seeing*. How I perceive the world was originally aligned with the Eurocentric view of the world, as this is what I was immersed in and became my reality. I was taught within the confines of a Westernised schooling system and society that provided my relevant representation of reality. However, my journey in educational leadership and my relationships with Indigenous

Elders and knowledge keepers since moving to Canada, has altered my epistemology and the way I view the world has changed. First, authentic relationships between researchers and the Indigenous community with whom research is being conducted, including relationships with participants, are valued and regarded as important to ethical research with Indigenous people (Hatala et al., 2017: Marsh, Cote-Meek, et al., 2015; Martin et al., 2017; Peltier, 2018: Rand, 2016: Whitty-Rogers et al., 2016). Therefore, while applying this research epistemology it was important that this was honoured.

It is important to draw on Indigenous world views and to choose complimentary Western methodologies and methods that challenge and disrupt colonialism through honouring and respecting the culture, values and ways of knowing and being of Indigenous peoples (Kovach, 2009 cited in Colbourne et al, 2019, p. 3). *Two-eyed seeing* is positioned as an approach for reconciling the use of Indigenous ways of knowing and knowledge (Colbourne et al., 2019). It is a way that as a non-Indigenous person I brought new perspectives and to have reconciliation become the heart of this research. Central to the application of *two-eyed seeing* is a respect for diversity of thought and ways of knowing that facilitate understandings that are responsive to changes and fluctuations in the world (Loppie, 2007 cited in Martin 2012, p.28). When completing my research, I honoured the world views of the Indigenous and non-Indigenous participants, without giving weight to one world view over another. When analyzing the data bringing a *two-eyed seeing* approach to the interpretations of the data was also important so as not to bring a stronger Westernised viewpoint to the analysis. Wright, Gabel, Ballantyne, Jack and Wahoush state "*two-eyed seeing* is more than just appreciating a differing perspective from the mainstream" (p. 15). They go on to discuss there are six components that researchers should consider when applying *two-eyed seeing* to their research, the components that have been applied

to this research are authentic relationships, Indigenous involvement, Indigenous methodology and Western researchers deferring to Indigenous leadership. I have valued the relationships with the Indigenous participants ahead of this study and have developed reciprocity and accountability both professionally and personally (Wright, Gabel, Ballentyne, Jack & Wahoush, 2019). The committee that has guided this study includes two Indigenous scholars and Indigenous methodologies have been studied and respected to provide an understanding and will be congruent with decolonizing approaches to research (Wright, Gabel, Ballentyne, Jack & Wahoush, 2019). As the researcher, I have been involved with Reconciliation circles with 1JustCity and have developed relationships with Indigenous people, received guidance from an Indigenous Elder, attended ceremony and traditional teachings and have engaged with ongoing dialogue with Indigenous families in the school community in which I serve.

The design of this research study used interviews as the method for collecting the research, however Indigenous ways of knowing were respected by incorporating the oral tradition of storytelling and the interview questions were posed as a guide to the conversations. Wright, Gabel, Ballentyne, Jack and Wahoush stated "a respectful integration of both Indigenous and Western worldviews is required throughout the research process and not just at steps along the way" (p. 16). The idea of incorporating storytelling into the method of interviews is not a step along the way but a continuation of a *two-eyed seeing* approach throughout this thesis journey.

Methodology: Qualitative Narrative Inquiry Approach

Qualitative narrative inquiry is my chosen methodology using interviews as the research method. I chose to utilize narrative inquiry as my research methodology as it explores individual lives with an emphasis on relationship – one of my core values as an educational leader. From this research, a set of recommendations was developed that will assist educational leaders to

develop a *two-eyed seeing approach* by aggregating Indigenous and non-Indigenous leader's knowledge that will build upon the theory of *servant leadership* for reconciliation. The hope for this research will be to adapt our current Westernised view of educational leadership with a commitment to reconciliation. Narrative inquiry works from an ontological stance and will inquire into non-Indigenous and Indigenous leaders' direct experiences.

Colbourne et al. (2019) claimed in their research:

> The key is in creating an ethical space of Two-eyed seeing to give voice and safety to the diverse ways of knowing required to facilitate substantial and sustained understandings between the cultures, knowledge, systems and worldviews of Indigenous and non-Indigenous community members. (p. 15)

Finding space in the interview process to allow for participants to express their knowledge in their own ways was both critically and ethically required. Narrative inquiry immerses the researcher into the lives of the participants and deepens the learning. Developing a narrative about the stories of an individual's life represents the power of language and meaning of experience (Clandinin, 2013). Narrative inquiry is a way of understanding experiences and is collaborative between the researcher and participants. The process occurs over time, in a place or series of places and considers the dimensions of temporality, place and sociality (Clandinin, 2013).

We are in a place that requires reconciliation to take a priority in education and to achieve this we need to move to a place of understanding. Narrative inquiry is a way of thinking about experience. Connelly and Clandinin (2006) state "to use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study" (p. 375). To create a *two-eyed seeing* approach in educational leadership in a world where the Westernised perspective is the

prominent knowledge base, the need to understand Indigenous ways of knowing is required to move forward in reconciling our world views.

Clandinin (2013) describes narrative inquiry as an approach that features stories that need to be co-composed and revisited along with the ethical considerations. This reminds me of my role as an educational leader. We are constantly looking for ways to connect to our participants in our own story (students, teachers, families and staff) by understanding other perspectives. Who is to say one perspective is worth more than another? Clandinin (2013) states, "living one's life in the midst of others' lives opens us up to the possibilities of what this experience will call forth and lead into" (p. 203). If we immerse ourselves in the place of research gathering, then we can surely gather a clearer picture of varying perspectives. It is therefore critical that researchers collect credible data not just collect the data. Credible data is formed through creating relational research.

Clandinin (2013) study also found the following:

> The stories people tell have a way of taking care of them. If stories come to you, care for them. And learn to give them away where they are needed. Sometimes a person needs a story more than food to stay alive. (p. 200)

Storytelling is used to form identities, relations with others and helps us make sense of our place in the world (Thompson & Hall, 2015). We need to deeply understand the identity, community and the wider society that Indigenous leaders influence. Narrative inquiry can bestow meaning and structure on what we experience and our world view, hence bringing the teachings and practices of Indigenous and non-Indigenous leaders that are involved in this research to the forefront. It is a way of acknowledging storytelling as an Indigenous method of sharing knowledge and a way of acknowledging the lived experiences of Indigenous and non-Indigenous

leaders. The stories will provide educational leaders with a rich source of important knowledge and understanding.

Bruner (2002) states:

> Narrative and story are synonymous, furthermore providing us with three fundamental narrative principles for education. *Multiplicity*: there are many possible ways of knowing. *Perspectival*: our interpretation of anything is shaped by our worldview, which challenges the verifiability of human understanding. *Comparative*: the scope of our understanding is affected by the existence of alternative ways of knowing or seeing the world. (p. 5)

As educational leaders we have been formed through the *perspectival* principle listed above that has a heavy Westernised way of thinking about the world. The *multiplicity* and *comparative* principles need to come to the forefront to enable change and to shape an alternative way of seeing the world. To engage in a *two-eyed seeing* approach educational leaders will engage in an emergent reflective practice to move towards reconciliation.

A strong foundational relationship was vital to the success of my research and made it more credible.

Mason & McFeetors (2012) stated the following:

> Within a narrative inquiry space, the inquiry intention is not solely that of learning about the participant's experience to report back to a broader scholarly community. Rather, significant learning can take place for both inquirer and participant, where in the interactions within the inquiry space both come to understand themselves and each other more formally, to (re)form their identities as they explore a specific educational phenomenon. If this is the intent, then a responsiveness to both voices is necessary. (p. 6)

This idea of a researcher being humble towards their findings from their participants and to work to share a phenomenon that will benefit students and provide an alternate world view is what I wanted to achieve with this research. The findings should be shared authentically and unadjusted with the researchers own perspectives. A mutual learning experience was at the heart of the research and the findings authentically communicated. Any confusion was clarified and not presumed by returning to the participant to clarify any questions about their stories and by providing transcripts to the participants.

According to Clandinin (2013) narrative inquiry "is the study of experience as story, then is first and foremost a way of thinking about experience" (p. 13). Along with Hampton's (1995) assertion that storytelling is a teaching and learning methodology resonant with Canadian Indigenous cultures, there is be no better qualitative methodology of research that brings the two world perspectives together.

Both world views interpret stories quite differently and this is important to note. Wilson (2008) states "the methodology is a part of the paradigm that guides the research and is based on the assumptions of the ontology and epistemology" (p. 39). Both Indigenous and non-Indigenous participants provided their stories and using narrative inquiry as the methodology to guide the research this brought a more balanced approach to reinforce *two-eyed seeing*.

Method: Interviews

I used interviews which is largely a Westernised research method. However, by encouraging honest dialogue by following a narrative inquiry methodology with a focus on storytelling, a *two-eyed seeing* approach was followed, therefore honouring Indigenous ways of knowing.

Wilson (2008) finds:

> Methods are the means of transportation. These methods are only means to an end (your methodology). Thus, as long as the methods fit the ontology, epistemology and axiology of the Indigenous paradigm, they can be borrowed from other suitable research paradigms. (p. 39)

As a non-Indigenous person, I tried hard to respect Indigenous ways of knowing by encouraging a recursive process that built upon responses to previous questions and stories told by the research participants and emphasized the informality of the method. Wilson (2008) found "dominant system researchers have stated that interviews should be open-ended, and dialog based (Spradley, 1979) in order to allow for mutual sharing of information (Mishler, 1989)" (p. 41).

In appendix A I have listed the guiding questions that I posed during the interviews with the research participants. I want to emphasize that these guiding questions were a beginning point in the narrative inquiry process and were a starting point to a conversation. As relationships developed further, I found the stories of the participants came to life and therefore moved towards a storytelling approach rather than a formal interview. As Creswell (2007) noted, "qualitative questions are 'evolving.' First iterations of questions are tentative and exploratory but give researchers a tool for articulating the primary focus of the study" (p. 107). Good qualitative questions should invite a process of exploration and discovery, as Creswell (2007) suggests. Therefore, these guiding questions were a guide and evolved as the conversations progressed. Agee (2009) suggests "qualitative inquiries involves asking the kinds of questions that focus on the why and how of human interactions" (p. 432). The guiding questions suggested the intentions and perspectives of the research.

Creswell (2007) noted:

> Our questions change during the process of research to reflect an increased understanding of the problem. However, changes in questions should also emerge from researchers' capacities to examine their own roles and perspectives in the inquiry process, especially how they are positioned in relation to participants. (p. 43)

It was therefore extremely important that I kept this at the forefront of my mind when I continued through the research process. Being adaptable as the method evolved was key to understanding the problem posed.

It was challenging to develop questions that were both appropriate and respectful of both Indigenous leaders and non-Indigenous leaders. Agee (2009), states "the reflective and interrogative processes required for developing research questions can give shape and direction to a study in ways that are often underestimated" (p. 431). Therefore, the process in which the guiding questions were developed and then revised as the inquiry proceeded was vital to the success of the research results. The process of narrative inquiry was collaborative, and I wanted to ensure that all participants felt an integrative part of the process.

Ethical Considerations

It is important to re-state in this section, my story as the researcher. As an immigrant with a British heritage moving to Canada, I have been immersed in a Westernised world view. I received a British education, business training and finally an education degree in a Canadian university, yet these world views did not satisfy my values and perspectives. As I became an educator in Winnipeg, working with Indigenous people my world view altered considerably and continues to evolve. The early stages in adopting a t*wo-eyed seeing* approach has helped in this

process of changing my world view as an educational leader. However, as a non-Indigenous researcher working with Indigenous peoples, I cannot share Indigenous knowledge and ways of knowing, it is not my knowledge to share. In addition, I do not have the blood memories. Blood memories are tied to the body and provide Indigenous ways of experiencing history (Mithlo, 2011). Ethically this was considered when conducting my research with non-Indigenous and Indigenous participants.

Mithlo (2011) states:

> The concept of blood memory is ageless, and blood relationships reference not only the common understanding of what is considered biological heritage or race but also, in an expanded sense, the internalized memories of communal history, knowledge, and wisdom. (p. 3)

As a researcher, my experiences play a significant role in the interpretation of experiences. I need to consider that I should not be speaking *of* and *for* others. I was careful how I represented the lived experiences of the research participants. As I walked alongside the research participants, I needed to hold no judgement or bias and represent their stories authentically and in trust as this is essential to the authenticity and validity of the research findings and concluding statements. Representing the stories of the research participants authentically was done by revisiting the participants with any questions I needed to clarify in their stories. They viewed their transcripts prior to analysis and was able to make adaptations throughout the process. As Clandinin states (2013), “narrative inquiry is people in relation studying people in relation” (p. 23). I have found a personal connection and trust with Indigenous Elders and leaders; they have given me a deeper insight into the person I am and want to be. I want to be able to give back by bringing reconciliation to the forefront of

educational leadership. The holistic approach that Indigenous Elders and leaders bring to the wellbeing of self and others will enable educational leaders to see the world in a more balanced way. I feel both honoured and humbled that they have opened their arms to me and taken the time to teach me Indigenous world views and ways of knowing.

Narrative inquiry is adopting a particular view of experience, so it is vital that the researcher is part of that experience. I have attended experiences alongside Elders like drumming ceremonies, pow wow's, sacred fires, awakening of the drums and naming ceremonies. These experiences have provided firsthand insight into Indigenous ways of knowing, so I can relate from a non-Indigenous perspective to the stories. I have been welcomed and accepted into Indigenous ceremonies. As I have mentioned previously, I have attended a traditional sweat lodge on a regular basis and the Elder has taken the time to teach me about every stage of the sweat, and the meanings intertwined in ceremony.

Understanding the unfolding lives and perspectives of others is essential in narrative inquiry so learning firsthand Indigenous world views and ways of knowing was important from a non-Indigenous perspective. Trust is a huge element of narrative inquiry and I feel I have attempted to develop this with Indigenous Elders, Indigenous and non-Indigenous leaders. Having a professional relationship or connection with research participants is important so that they have trust in me that I will use this research to benefit Indigenous peoples and to move forward in reconciliation.

Morris (2002) makes the distinction about how stories are interpreted in our Western society:

> The concept of thinking with stories is meant to oppose and modify the institutionalized Western practice of thinking about stories. Thinking about stories conceives of narrative

> as an object. Thinking with stories is a process in which we as thinkers do not so much work on narrative as of allowing narrative to work on us. (p. 196)

Thinking with stories is thinking relationally, we are all shaped by stories in the context in which we received them. Relationships are joined and therefore ethical matters shift and change as the research continues, trust is vital. Ethical matters were therefore narrated over the entire narrative inquiry process (Clandinin, 2013, p. 197). Wilson (2008) states "the knowledge that the researcher interprets must be respectful of and help to build the relationships that have been established through the process of finding out information (p. 77). It is not merely a collection of data but an in-depth process that adheres to relational accountability. Wilson (2008) develops this idea by stating "respect, reciprocity and responsibility are key features of any healthy relationship and must be included in an Indigenous methodology" (p. 77). This highlights the importance of involving Indigenous perspectives along with non-Indigenous perspectives giving respect to all perspectives.

As an inquirer, I paid close attention to my role in the story that unfolded in the research, because as an inquirer I became part of the story. My life, who I am becoming, my role as a non-Indigenous person on a path of reconciliation and the research participant's landscapes became part of the study. The research design is a deeply ethical project and becomes founded in ethics in care (Noddings, 1984). The ethical responsibility guided this process of research.

Research Participants

Inclusion criteria for this research involved participants that had educational leadership roles in Manitoba public education. Examples included but were not limited to superintendents, principals, vice principals, Indigenous scholars, Indigenous student success teachers, classroom teachers, or educational assistants. Second, the research participants had to be educational

leaders in Manitoba public education that are using Indigenous world views, ways of knowing and reconciliation in their approaches to education. They were influential in creating leadership opportunities for Indigenous people growing up in a Westernised world. My rationale is that Indigenous ways of knowing is a key determinant in finding a *two-eyed seeing* approach to educational leadership. I therefore wanted the research participants to reflect on this approach as it applied to their leadership style.

Research participants were adults (18 years or older). I invited a sample size of four participants, two Indigenous and two non-Indigenous, to be true to a *two-eyed seeing* approach by approaching the superintendents of four school divisions in April 2021. Permission was granted to approach certain participants that I had built a relationship with during my time in educational leadership. The four participants were either non-Indigenous but had strong connections to Indigenous communities and Indigenous people. The participants were chosen from different school divisions across Winnipeg to ensure a broader scope of experience from schools situated in various socio-economic placements within the city. There was an attempt made to secure that the worldview of each Indigenous group of Canada (First Nation, Inuit and Metis) were represented. I was able to recruit participants who represented First Nations and Métis worldviews.

I approached participants in May of 2021 through my professional connections and relationships that I had built over time in my educational leadership journey. This was important to allow for trust to be in place ahead of time. The interviews took place in May and June of 2021, and the conversations/stories were transcribed immediately following the interviews to allow time for the participants to read and edit them if they wanted to make any changes.

It is important to understand the research participants, so their stories come alive with their worldviews and ways of knowing in the study. Participant A is non-Indigenous who is employed in an urban high school with a population of over 800 students. The school is host to a culturally diverse student population with varying socio-economic backgrounds. Participant A has worked for the same school division for 19 years. They started off as a physical education teacher, physical education coordinator, vice principal at two elementary schools and then became an Indigenous education coordinator. Their world view and Western way of thinking was changed during their term as vice principal in a school with very diverse demographics. Participant A is passionate about changing the educational experience for First Nations students.

Participant A has First Nations family members. They came to Manitoba to attend university from Saskatchewan where they lived in a small town. They come from a very Eurocentric way of life and thinking prior to their journey in educational leadership.

Participant B is non-Indigenous from an urban French immersion middle school. The school community has a population of 400 students with diverse backgrounds but is situated in an affluent area of the city. The school community has changed over the last five years as the catchment grew. The school community went from a very homogenous community to a highly diverse community with 60% of the school community coming from West Africa.

Participant B has worked for their current school division for 22 years. Their teaching experience is predominantly in middles years French immersion but also has experience in English programming, resource and EAL support. They entered into educational leadership by becoming a vice principal in an English school with very diverse demographics. After two years, they moved over to be the vice principal in the school that they are now principal. Throughout their years in education they have been passionate about Indigenous education even when it was

not at the forefront of educational priorities. Their view is Indigenous education is not new and is about honouring the land we reside on.

Participant B's family is from the north of Manitoba and as a young person did not have experience with Indigeneity. Participant B then married a Métis, Anishinaabe, Moen speaker and now has children immersed in an Indigenous community and their ways of knowing. It is important to note that Participant B also experienced a summer on Baffin Island living within an Inuit community.

Participant C is a professor in a Canadian university. They are an Indigenous scholar who works alongside teachers and schools to provide either professional development, special learning opportunities for students or working directly in classrooms. Participant C has been a part of Indigenous education from the very early days of Indigenous education in Manitoba and has observed its growth and how it has evolved as it has continued to take shape in the minds and hearts of public education. They have worked as a member in the faculty of education with a focus on Indigenous education for many years. They have served for the National Centre for the Truth and Reconciliation and have delivered professional development on Indigenous education throughout Manitoba and Canada.

Participant C is from mixed ancestry, on their mothers' side they are Ukrainian and on their fathers' side First Nation, Ojibway from treaty two territory. Their Indigenous worldview is one of strength and resiliency and their Ukrainian ancestry worldview comes from a mother who was a Ukrainian refugee after World War One.

Participant D has been an educational leader for 25 years. They have been in roles of an educational assistant, teacher, divisional consultant, administrator, staff officer and is now a vice

president of an organisation that provides Indigenous programs for Indigenous student success across Manitoba. Participant D has worked K-12 in the areas of Indigenous education, teaching, resource development, curriculum integration, Indigenous knowledge, integrating Indigenous perspectives and cultures at all grade levels and all subject areas. Their last large project in Manitoba public education was Indigenous education focusing on anti-racism initiatives.

Participant D identifies as Anishinaabe, Inninew being Cree and Métis. Their families are from treaty 4, treaty 2 as well as treaty 1 territory. Their father's communities are Pine Creek, Duck Bay and Camperville, one First Nations Community and two Métis communities on either side. Their mother is from Vogard and as a family they grew up in Winnipeg. They have Scottish and French ancestry. Their worldview is one that is immersed in strong Indigenous communities and relationships.

The participants world view and ways of knowing will hopefully contribute in changing educational leadership practices. Blakesley (2010) states "the depth and insight and experience that emerged underscores the power of life experience and the telling of stories as a means of teaching and developing educational leadership in ways which is both culturally and contextually relevant" (p. 13). The strength of storytelling can benefit any community and would be an example of creating a just relationship with Indigenous and non-Indigenous peoples. Research by Wilson, Breen and Dupre (2019) supports "Indigenist research is all about relationships: with ourselves, one another, the land, spirit, and with ideas. Our relationship with ideas is like every other relationship – it is alive, and it changes over time" (p. xii).

The research participants were invited to relay their stories that may guide educational leaders. It was important to have Indigenous and non-Indigenous participants to allow for a true *two-eyed seeing* approach with a scarcity of dominance of one world view over another.

Evelyn Steinhauer (2002) stated:

> It is exciting to know that finally our voices are being heard and that Indigenous scholars are now talking about and using Indigenous knowledge in their research. I think it is through such dialogue and discussion that Indigenous research methodologies will one day become common practice, for it is time to give voice to end legitimize the knowledge or our people. (p. 70)

From a non-Indigenous perspective giving voice to Indigenous people, their world views and ways of knowing is without question a priority in education today. Providing a new level of awareness will provide a richness to educational leadership that will widen our perspectives and therefore make a change in practice. The research participants and their wide array of knowledge were invaluable in contributing to this change.

I wanted to give voice to both Indigenous leaders and non-Indigenous leaders who have introduced Indigenous world views and ways of knowing into their educational leadership practices and how this has brought reconciliation into their approach to educational leadership. The phrase “giving voice” empowers people who have had little chance to bring about change, which I feel is very appropriate in the context of developing Indigenous world views and ways of knowing in the context of educational leadership (Bogdan and Knopp Biklen, 2003). It is important to obtain the perspectives of the individuals who are working in schools and implementing Indigenous world views and ways of knowing as this contributed to a set of recommendations in this research.

Data Collection

With the research participants in mind, the method used for data collection was interviews, where the participants were invited to share their stories. The guiding questions gave a starting point for the participants to begin their storytelling and led to deep and meaningful conversations. As the researcher who had a relationship with the participants, this helped the data collection move from an interview process to storytelling. The gathering of stories explores lived experiences (van Manen, 2002). This was an important part of bringing a *two-eyed seeing* approach to the research that I conducted. In addition, it is also important to recognize that to develop a *two-eyed seeing* approach to educational leadership I need to honour not only the Westernised research method of narrative inquiry, but I need to honour storytelling as an Indigenous method of sharing knowledge. Lavallee (2009) states, "when locating ourselves within the research, it is also important to recognize that personal growth is an important end product" (p. 26). All participants including the researcher were equal participants, nonjudgmental and respected each other. Conducting interviews allowed me to capture the thoughts and feelings of participants in their own language, using words, phrases and meanings that reflected their perspectives and stories. This is especially important when involving Indigenous leaders as the use of language is extremely important.

Due to the in-depth nature of the narrative inquiry process it was important to keep the authenticity of the stories and experiences that were detailed by the participants. The "told" stories emanated directly from the participants, were part of the research process "lived" stories and involved a broader description of the participants stories (McMillan, 2016). The interviews turned into relaxed conversations based on the relationships that had been formed prior to the interviews. As the researcher I had become part of the story due to my relationships with the

participants. The guiding questions were honoured, but the stories that led to the recommendations were rich in dialogue and were prompts for them to tell their own stories in detail.

Conducting the Interviews

I conducted one interview with each of the four participants for approximately one hour each, however if follow up interviews were required for clarification of content, I was going to honour this process. However, follow up interviews were not necessary. This process could have evolved depending on how the stories were shared and if more time was permitted, the method was flexible. It is important that the research participants were honoured with their own sense of time and sharing their stories, therefore the interviews were organized at a time that was convenient for each individual. Once the participants agreed to participate in the research process, I contacted all participants individually for their preferred time and organized accordingly. Respecting the participants sharing of knowledge was of the upmost importance.

The reality of living in a global pandemic has enacted social and physical distancing and self-isolation to flatten the curve of coronavirus infections. Therefore, based on the social and physical restrictions that were in place in Manitoba, I completed my data collection via Microsoft Teams: a videoconferencing communication platform. Microsoft Teams is an application that my employer provides to collaborate and meet with multiple people remotely. It is hosted on a Canadian network and has the security features that school divisions require and support. The research participants joined from their own homes or workplaces during the virtual interviews. It was important that all participants were aware ahead of time that the audio in the interviews was recorded to capture the participants stories, and the video function was optional,

to protect the privacy of the research participants. Consent forms were developed and signed by all participants.

As the research facilitator my video was enabled so the participants could see the person moderating the interviews and could monitor my responses. In addition to the audio function, there was the possibility of a written chat function that allowed for questions, concerns or observations to be moderated by myself as the research facilitator.

Data Analysis

Following the interviews, the audio recordings were transcribed as soon as possible to preserve the authenticity of the stories and honouring the gift of time shared by the participants. The recordings are saved on a secure network provided by my employer. I transcribed the audio recordings using Microsoft Word's dictate function. This allowed me to listen to the transcript, dictate it into text and then edit appropriately, without altering the content. Once the stories had been transcribed, they were shared individually with the participants to ensure the integrity of the knowledge shared. Each participant received their portion of the transcript. If any editorial or fundamental changes were required, I offered to make them immediately and again share them with the individual participants. In the case of these transcripts only editorial changes were required for example, spelling of names. Once they were content with the knowledge shared in the transcripts, they were ready for further analysis.

All participant transcripts were logged using regular font but were clearly labelled in separate Microsoft word files. Any analytical notes or questions were placed into comment boxes that reminded me as the researcher to follow up with the participants, this operated like a researcher's journal. I wanted to give the participants every opportunity to expand on their stories if necessary. The purpose and research questions were noted in a visual way so that as the

researcher I could discern patterns within the data and construct meaning that captured the purpose.

As Leavy (2014) found:

> Through field note writing, interview transcribing, analytic memo writing, and other documentation processes, you gain cognitive ownership of your data; the intuitive, tacit, synthesizing capabilities of your brain begin sensing patterns, making connections, and seeing the bigger picture. (p. 584)

My goal was to develop themes that provided a set of recommendations that can influence educational leaders to bring a *two-eyed seeing* approach to their school community.

The next stage of the data analysis was inspired by Robert E. Stake (1995) who stated, "good research is not about good methods as much as it is about good thinking" (p. 19). This next step of data analysis consisted of coding, which was the means of discovery, heading towards achieving the goal of the research. Leavy (2014) states, "a code in qualitative data analysis is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 584). The first step of data analysis was done by using different coloured highlighters to identify common words or phrases in the participants stories to establish common language. Due to the nature of this research and seeking to understand more deeply about Indigenous world views and ways of knowing, this method of coding was based on the actual language used by the participants (Leavy, 2014). This method sought out words from the participants language and turned them into a code. I specifically looked at participants responses not what guiding questions I asked, it was important to acknowledge and respect participants stories, hence the

emphasis on language. Once this highlighting process was completed, the assigned labels were written on post it notes and colour coded according to the research participants. Patterns were established and placed into groups. Tables were then created in Microsoft Word to document any sequences and organize the labels which had significant symbolic meaning in preparation for the next stage of coding.

A further coding strategy that was applied and further developed was values coding. This coding was chosen as it draws out the rational for change in educational leadership. If we are to make a change in educational leadership our world view needs to evolve. *Servant leadership* has helped the evolution of educational leadership by emphasizing increased service to others, a holistic approach to work, promoting a sense of community and the sharing of power in decision making (Spears, 1996). Leavy (2014) states "values coding identifies the values, attributes and beliefs of a participant, as shared by the individual and/or interpreted by the analyst" (p. 594). This was important to draw out the participants world views as to what is important to them, what is true as they told their story and what they felt strongly about (Leavy, 2014).

I feel that this was an integral part of creating a *two-eyed seeing* approach because the three constructs: *values (V), attitudes (A) and beliefs (B)* helped to provide an alternative world view to educational leadership. After listening to the participants stories, these labels seemed appropriate as they showed clearly how the participants roles have evolved from *servant leadership* to a more holistic approach to viewing the role as an educational leader with reconciliation at the forefront. Foucault's postmodernist theory and his concepts of knowledge, discourse and power are used to control and alter others. By applying the three constructs to the participants stories: *values, attitudes and beliefs* it was clear that there was a distinct move away from the idea of power and control to one of partnership and reconciliation. These codes

explored intrapersonal, interpersonal and Indigenous cultural constructs and deepened the meaning of the transcripts (Leavy, 2014). Again, comments were used to go deeper when needed into the participants world view and were presented to the participants for further elaboration. The comments feature in Microsoft word was utilized to organize codes, thoughts, questions or larger categories.

I then utilized Microsoft word tables to create a commentary of all the highlighted codes that I identified in the comments. To assist in identifying any patterns between participants codes, each participant was colour coded. Participant A's highlighted codes were green, participant B yellow, participant C purple and participant D pink.

Once this coding exercise was complete, I then began the next stage of the data analysis which was to identify themes. This part of the data analysis constructed summative meaning by clustering the codes into categories and extending them into phrases or sentences that summarized the meanings behind the codes. Themes were then identified, with the intent to accurately represent the participants stories and their lived experiences.

The themes were then transposed into a set of recommendations. This then will assist the readers in displaying the phenomena at work in the data (Leavy, 2014). "Think display" was a phrase coined by methodologists Miles and Huberman (1994) to encourage the researcher to think visually as data is collected and analyzed (Leavy, 2014). I really relate to this perspective being a visual learner and as an educational leader, I appreciate visuals to guide my vision for the school community I am serving.

My research needed to be clear, credible and trustworthy. As Leavy (2014), states "in our qualitative research projects, we need to present a convincing story to our audiences that we "got

it right" methodologically" (p. 603). Being transparent is an important part of this. Sharing my data analysis with the participants was an important step in developing credibility and trust. Asking the participants to read through the data analysis at various stages and responding were respectful of their ways of knowing and stories. Including the interview transcripts, my journals and comments was an important consideration in gathering all perspectives, after all I am also a participant in the research as I develop deeper relationships with the participants. I was open with any ethical dilemmas and challenges that I met along the way, as this was vital to the purity of the research. Finally, having guidance from my committee was essential, as this was my first major research assignment in my master's program, their mentorship was both valued and required.

CHAPTER 4

Findings

The purpose of this qualitative study was to analyze how educational leaders can alter their leadership practices towards incorporating a *two-eyed seeing* approach that is grounded in Indigenous world views and ways of knowing to meet our commitment to reconciliation. The research question that guided the work was: How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?

The following is a summary of the data collected through interviews with four participants (two Indigenous and two non-Indigenous participants to correspond with the *two-eyed seeing* approach). After completing a data analysis involving descriptive coding and then values coding, themes were created under the categories: *values, attitudes and beliefs.* This was decided to determine how the participants knowledge is tied to an evolution of change in educational power structures and what was dominant in their stories to alter individuals' experiences in public education. As previously discussed, the idea of power has shifted in educational leadership from a dominant discourse to alter others to one of fulfilling the needs of others before yourself as a leader. It was decided to keep the categories that values coding offered and apply them as themes, as it led to the creation of a thematic framework and a set of recommendations. Educational leaders may consider these recommendations to further evolve the concepts of knowledge and power to one of *servant leadership* for reconciliation.

The values describe the way the participants choose to live and act and provided a motive to their actions. Generally, these values derived from the way the participants were raised, however their values did evolve throughout their journey of discovery. Attitudes were

developed as a way of thinking that affected the participants behaviours, and beliefs are ideas that the participants hold true, both were developed from the participants experiences.

By placing reconciliation in the hands of educators, changes may be achievable for Manitoba public education through the incorporation of Indigenous ways of knowing in the practices of educators. This was a clear message that was established early on in the interviewing process with the following excerpt illumination this.

Participant B stated:

> We are moving forward with the *Calls to Action*, we are moving forward in the spirit of reconciliation and so we will honour Indigenous perspectives. Those are like fact statements, and then when working with Indigenous perspectives walking alongside diverse perspectives is a part of Indigeneity.

In this chapter, the research findings are explained through the development of a series of themes that led to the creation of a thematic framework and recommendations that may be found in chapter 5. Included are direct quotes from the participants interview scripts that served as a prelude to the coding process and then the themes that were developed. The following themes *values, attitudes and beliefs* were identified and will form the basis for the findings identified in this chapter. As I followed a *two-eyed seeing* approach an emphasis was not placed upon one or another participants stories, they were all equally analyzed to establish the following themes that were common throughout all participants stories.

Values (V): Interconnectedness, voice, empowerment, relationships and selflessness.

Attitudes (A): Truth and reconciliation, representation and centering Indigenous knowledge.

Beliefs (B): Inclusion, structural change and Indigenous worldviews.

Values

Values denote what is important to people personally and professionally. They guide our actions and the ways in which we live. Values can help determine what is most important to us and therefore elevate certain guiding principles. There were five values that developed from the data analysis of the stories that the four participants transcripts presented: interconnectedness, voice, empowerment, relationships and selflessness. All four participants' voices strongly influenced the development of these values through their stories and experiences.

Interconnectedness

The research indicated the importance of interconnectedness in educational leadership. Ultimately, we are all interconnected through people, the environment we are surrounded by and our lived experiences. The research indicated the richness of this value in ensuring that as leaders they centered themselves by connecting with the people and the land around them. The labels that were identified in the development of this value included:

- Interconnected web of life - interdependence
- Who I am, and what I do, has an impact on the world
- Challenge your own worldview
- Mino-Pimatisiwin: is the good life
- Centering of Indigenous perspectives
- Honouring the land

Indigenous people have a connection to the land and community, providing an inclusive and holistic approach to their educational leadership. Participant D discusses this in the context of spirituality and the whole person. They emphasize the importance of interconnectedness with the environment and people around us, in order to meet the needs of the whole person in an

educational setting. This interconnectedness comes from the spirituality element of our being. The Indigenous worldview, exemplified by the language, teaches us about interdependence (Hatcher, Bartlett, Marshall & Marshall, 2009). Participant D explains this as:

> The spiritual part is the piece that is lacking, as we equate spirit with religion. But spirit is really about understanding that we are spiritual beings as much as we are physical beings. When you think about it, how do you grow spirit? By feeling that you have a deep connection to something, understanding your worldviews, seeing yourself as part of this elaborate, interconnected web of life.

This was similar to participant C's story when they stated, "In individualistic societies there is a clear space where I end, and you begin. Whereas, in Indigenous perspectives that boundary is much more blurred, interdependent and much more influenced by relationships with the living world." This holistic view of interconnectedness kept appearing in the participants' stories. When educational leaders value interconnectedness, the community feels as one, collectively and interconnectedly striving to achieve a common goal. The word *holistic* comes from the Greek *holon*, which refers to a universe that is made up of integrated wholes that are more than the sum of their parts (Miller, 2007). It was apparent from the participants interviews that they situate themselves as connectors in their roles as educational leaders.

Voice

Creating a valued space that is collaborative and values authentic participation was a common thread throughout the participants' stories which led to the development of the value - voice. Opening space for community members to express opinions or attitudes is providing voice. Indigenous voice has been silenced for a long time, elevating their voice provides culturally safe spaces. The following labels were powerful in the creation of this value.

- Anti-racist movements
- Decolonisation is a matter of challenging worldviews and values
- Authentic participation
- Listening and respecting Indigenous student and family voices
- Love and appreciation of diversity

Participant D's role in a K-12 setting was to lead an anti-racism initiative in a school division in Winnipeg. This led to new policy developments and then administrative support division wide. Participant D discussed this initiative as being important based on the following statement:

> I think it's about taking a very humanistic perspective on things. In the Western world we are very technocratic, task orientated, let's see a product, wanting something, what is the return on the investment? Everything is measured with a monetary lens. Whereas from an Indigenous lens I think, what is it we are trying to achieve? Children are always the centrepiece of that. It is purpose driven leadership; it is understanding why I am here. What is my purpose? What is your purpose? Where do you fit into the circle? What are your strengths? What are my strengths? As opposed to being competitive it is collaborative.

Participant C stated, "We're talking about pathways for change or pathways for accomplishing, this idea of shared space and respected space - valued space." The idea of creating a valued space enables people to be heard, to have voice, therefore creating safe and ethical spaces for Indigenous and non-Indigenous people to learn in unity and to foster wellbeing for all. Participant B explained this value as important in the following statement in relation to an Indigenous family attending the same school:

> They really want to walk alongside so when we're looking at our vision going forward, folks that are very gracious, giving voice but making sure that there's pathways to elicit different community voice. And here we're talking about Indigenous perspectives, but I very much see in my community a lack of black voice.

Providing inclusive spaces to elicit voice from all perspectives is important and this is where the themes of authentic participation, love and appreciation of diversity arose. Participant A felt strongly that student voice is necessary, youth are important and must be respected. Their voice is essential and also links to the next value; empowerment. Participant A stated:

> Indigenous ways of thinking, knowing and being, just doesn't have that power differential, or same power struggle or hierarchical way of being. Of course, it depends on the cultures/nations we are talking about, as there are matriarchs, people who run the show. But not in the same way. Children are respected in a much different way than in a Western way of thinking. I don't know how to change people to respect children in that way, that we truly believe that children, youth are more important than we are.

If youth are given a voice, their importance is raised, and the power structure is flattened. Empowering student voice as per participant A's stories creates a sense of authentic participation. A mutually respectful relationship with equal voice creates common understandings to learning and teaching therefore, children's voices need to be central in the decision-making process.

Empowerment

All participants explained in their stories a need for change in the power differential in education. Empowerment is the process of becoming stronger and more confident. Participant A discussed this in the context of students and how power differentials can be moderated:

> If you truly believe that there should be no power differential between anyone working in the institution, now obviously I hold more power than other people do because of the job I have. But if we truly believe that we are in this together, and that it is a community effort no matter how you look at it, then the structure that is in place in the classroom does not show power. For example there is no teacher desk that screams I am the boss here, there is furniture that is collaborative in nature, it is OK to be noisy, to be together and to have conversations, and to do work as a unit, not showing one can do it and not the other.

Participant B relayed an example that used punishment as power when working with an Indigenous person in an immersive learning experience:

> I worked with a principal as a young person, and when I was working in partnership with folks, this principal was pretty stuck on some traditional notions of being on time and how we do business in the world. The person I was working with sometimes came late or would sometimes have car troubles or sometimes we would not roll for a day and then move onto the next day as you would with anyone else who had car troubles or other bits and pieces. When it came to paying, because I did charge students for this immersive learning experience, I think it was $25 per child, the principal I was working with had the cheque signed, waiting in the office but had the person I was working with sit and just wait, for no reason, other than to cause distress.

This demonstrates the Westernised dominance of power. This power leads to racist actions against Indigenous people and their holistic view of the world. Participant C summarised this from a personal perspective and attached this idea of power to decolonisation and worldviews:

> I think that decolonization from my perspective, is social as well as a personal matter that involves re-imagining business as usual and that includes both systemic change and structural change. It means challenging power structures, but it also means looking inward and examining ways of thinking, beliefs and assumptions that don't well serve an environment for reconciliation. There have been many opportunities that I've had to recognize my own shortcomings or the way that principles of colonization have affected my worldview. And so as much as it's a journey of challenging business as usual in schools, it's also a journey of challenging my own worldview, my own emotional attachment to things and my own beliefs.

This addresses the idea of breaking down power structures and that this work starts within our own personal reflections. Educational leaders can use personal reflections as a starting point to challenge their own worldviews and values. This is hard to do without really applying all the five values stated in the research: interconnectedness, voice, empowerment, relationships and selflessness. This perhaps leads us to the point that one value does not work without the other, that the values are all intertwined to help create a thematic framework for educational leaders to follow.

Relationships

Relationships are essential to bring interconnectedness, voice and empowerment to the forefront for educational leaders. Relationship*s* are the foundation of education linking students, staff and communities together. Without a solid foundation of trust, compatibility and connection their state of being becomes disrupted. The value of *relationships* was prominent in all the participants stories. The labels that were established are as follows:

- Relationships with people are profound in Indigenous teachings

- Relationships need to be enhanced with a sense of responsibility
- Relationships are foundational and provide a structure for education
- Relationships with Indigenous people enhance the delivery of curriculum authentically

Creating a sense of equity in the roles in an educational community requires relationships to be central to the structure that is created. This was amplified by participant A who highlighted the connection between empowerment and relationships:

> I also hold a role of equity in that treating everyone the same. What I mean by that is that not one person holds power, the adults don't hold more power than the students and that one student doesn't hold more power than another student. It really comes along that way of thinking, and that has taken a long, long time to model over and over again. Our role is to systematically take down walls of power in order to build relationships.

If we empower the people around us, then strong relationships are formed. Forming relationships with Indigenous people was also discussed as part of participant D's experiences:

> Over the last 10-15 years, by Indigenous educators really amplifying Indigenous ways of teaching/learning it has connected us to a much broader lens. I think this lens is being adopted in lots of different ways so that worldviews are holistic. I think that has been an important part of my own work and it has been an important part in determining how I lead, and how I see myself as a leader and the things I need to do to ensure efficiency, because I think at the end of the day relationships are the common denominator.

Developing relationships with Indigenous people creates the ability to interconnect Indigenous ways of knowing and being with the delivery of curriculum which participant B stated:

> At the University of Manitoba, I have no idea where I got this idea, there was an Elders gathering every year at that time so I decided that I wanted to bring my grade six class to this Elders gathering because it was free, it cost nothing. We got to go to a grand march with all of the Elders in Manitoba from First Nations communities and then there was this children's area that was completely unattended by anyone. I did this for five years never was there another school. And at that time, I met this gentleman who is very well known in Indigenous education circles, this was like 21 years ago and he did all Indigenous games with us for free. We made dream catchers out of willow with another Indigenous leader. We just had this entire day of experience. I didn't want to do all this experience without pre-teaching, so we had an Indigenous teacher come for two weeks all day every day.

This clarifies the idea of relationship which participant A discussed. Creating opportunities for schools to build relationships with Indigenous people creates the platform for Indigenous worldviews and ways of knowing to be integrated into community and curriculum holistically. This highlights a connection to land and people, enhancing relationships. Participant C discussed this as relationships being intertwined and interconnected:

> The heart of Indigenous epistemology and identity is relationship, relationality, relationship accountability and responsibility. It sees self, as the boundaries of self, as being less than. The demarcation as being less clear than in individualistic societies where there's a clear space where I end, and you begin. Whereas, in Indigenous perspectives that boundary is much more blurred and much more interdependent and much more influenced by things like the living world and relationships with the living world and others.

The participants in this study emphasised the connecting force that is required in relationships between Indigenous and non-Indigenous people. They indicated that we have a lot to learn from Indigenous epistemology and if we model relationships with Indigenous people, then creating more opportunities for this to occur will be led with urgency rather than apathy.

Participant C discussed how complex this process of building relationships can be. It depends on an individual's worldview and whether or not this worldview will embrace Indigenous perspectives. Participant C references the complexity of those relationships and the sense of responsibility to those relationships. "It invites again, through the lens of leadership as service, a certain kind of responsibility that extends beyond fiduciary to the well being of people." The participants statements bring an alternative worldview of experiencing relationships with people, land and community. Their statements value the connection as a circle interlinking all these ideas together to achieve harmony.

Selflessness

The value selflessness brought the idea of generosity to a more deepened level. The study elevated the theory of *servant leadership* beyond service to others, meeting the needs of others by giving until you feel it. The participants showed their altruism through their stories and their humble and purpose driven style of leadership. Their courageous examples of elevating Indigenous world views and ways of knowing was apparent as a common thread throughout the interviews. The labels that led to the development of this value were:

- Leadership is selfless, humble, and service orientated
- Education must provide an environment where people can be their best selves
- Leadership is generosity in a way of giving until it hurts
- Indigenous epistemology is one of service and walking alongside people

- Leadership has a lens of restitution and is purpose driven
- Being a non-Indigenous person with a reconciliatory approach requires purpose driven leadership and a passion for change

Participant C summarised the idea of a being a selfless educational leader by stating:

> Leadership as service is very much grounded in many Indigenous epistemologies at least speaking from Ojibwe perspectives on the prairies, I know that rings true. The idea that leadership is a position of service, it is a position of humility, its a position of, rather than being in charge and in control and domination, its one of cooperation, humility, service, selflessness and generosity in a way of giving until it hurts. It's a different way of viewing leadership. In fact, in many ways Indigenous epistemologies are incompatible with the hierarchal structures of a school. Once again you know I return to the language of reimagining business as usual. Is it possible to put oneself into a position where you occupy a space between hierarchal expectations and legal responsibilities? Perhaps a different relationship that empowers staff, students and members of the community to embrace voice in decision making and function and day-to-day activity?

This powerful statement necessitates the Westernised idea of educational leadership to be reframed. It is beyond service; it is breaking down hierarchy into relationship-based understandings. Participant B stated:

> Well for me I'm very privileged because I work with one particular family, that is very gracious but also will share voice. For example, when we share our community reports, they are Indigenous and they will reach out and say “oh I read your community reports and this is what I saw and this is what I didn't see actually, and this is what I would really

like to walk alongside and help support. And you know we'd love to do a cultural audit with you and give Indigenous voice to that."

The idea of walking alongside and giving voice shows an understanding that alternate perspectives makes us stronger. The study showed that often this takes time and in a Westernised world we need to slow down to be able to come alongside people and provide space for their voices. Participant A noted "The system is not tolerant of a patient way of leadership." This stresses the need for a structural change as well as educational leaders altering their epistemology. There is need for more diverse representation in educational leadership. Participant A goes on to state, "It is going to take more work on the ally side of things to try and change the system so a First Nations person will want to lead it." People need to see themselves in their leaders and be part of the conversation. Just as participant C stated, "But the conversation is incomplete without those voices from within."

Selflessness is about being humble about opportunities that are presented to you, it is putting the ego aside and working for others. Participant C describes their role in a humble way, "On reflection I think that I've been a part of Indigenous education from the very early days of Indigenous education in Manitoba. It is something that I've had the good fortune of being able to observe as it grows." They continue this humble attitude in describing their work in the field of education. "I work at a University in Winnipeg which affords me many opportunities to work alongside teachers, work with teachers and schools to provide either professional development to teachers, special learning opportunities for students or working directly in classrooms."

As stated earlier, participant D described the idea of educational leadership extending beyond fiduciary and being goal driven to the wellbeing of people. They state there is a lot of

work to be done and describes the need for purpose-driven leadership and an urgency for change. Selflessness is a value that brings others to the centre and drives purpose.

Attitudes

The overt behaviours of a person can affect where they are situated. This study suggested three attitudes that should be prioritised by educational leaders: Truth and reconciliation, representation and centering Indigenous knowledge. These three attitudes were strongly represented in all four interviews. The labels that led to this list of attitudes will be described in this next section.

Truth and Reconciliation

We have a shared history with Indigenous people that has not been taught as an integral part of mainstream curriculum, but as an add on in most schools. This has been highlighted in the *Calls to Action* in which every province and territory has been challenged to respond.

> Call 62.1. – Education for Reconciliation (TRC Calls to Action) "We call upon the federal, provincial and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to make age-appropriate curriculum on…..Treaties…a mandatory education requirement for Kindergarten to Grade 12 students."

This was supported by the four participants stories, and the following labels were developed to create the attitude – Truth and Reconciliation.

- Teach a shared history and truth: provide different perspectives on history to change the narrative which includes colonization and broken treaty promises. This will bring awareness of actions
- Sharing cultural practices will create comfort in Indigenous realms

- Teach the location of First Nations communities in Manitoba and a deeper knowledge of language
- People need to gain their own knowledge by fully integrating themselves with Indigenous communities
- Educational leaders need to provide a pathway for reconciliation by using directive language
- Use Indigenous worldviews to understand pedagogy past and present
- There is value in Indigenous and Westernised education

From these labels, truth and reconciliation becomes an attitude, a way of thinking that in turn changes a person's behaviour. If it is positioned as an *attitude* and not an activity, it becomes embedded in all you do as a leader, it becomes a way of thinking, not one activity that you plan. It is not tokenistic; it becomes a part of your worldview. It is embedded in your thinking, visioning and way of life. It summarizes a person's attitude to address the inequality in Indigenous ways of knowing in our Westernised society. This change in attitude can alter the apathetic approach to reconciliation and turn it into actions that are embedded in teaching and learning all year long. This was highlighted by participant C who suggested that this is a source of frustration:

> I think a bigger concern for me isn't an openness, its an apathy to continue to explore change in a meaningful way. There's definitely you know a moral or ethical embracing of the topic of reconciliation, very rare to find people that aren't open to the spirit of reconciliation but when it comes time to really navigating transformational, structural change that conversation is slow and long in the coming.

Participant D stated:

> What do we need to do to move along so that you are well, I am well? You have what you have, and I have what I have, you get what you need, I get what I need…I think we have to look at the value systems and the worldviews that direct how we see each other and how we see ourselves in the world.

Incorporating Indigenous worldviews is reconciliation, it is teaching different perspectives on history, which participant D also emphasised.

Participant B really focused on the language educational leaders use when discussing reconciliation:

> When you're looking at your teachers' perspectives, do you honor Indigenous perspectives, are you following the *Calls to Action*? Are you working with equity, diversity and inclusion? Is that part of our professional mandate? How can we take the directive of reconciliation and move with an inclusive approach?

Participant B further emphasised this thinking to state:

> Using the language from the Standards for Success in Literacy and looking at representing diverse and Indigenous perspectives. We are moving forward with the *Calls to Action*, we are moving forward in the spirit of reconciliation and so we will honour Indigenous perspectives. Those are like fact statements, and then when working with Indigenous perspectives, walking alongside diverse perspectives is a part of Indigeneity and honoring.

Participant B firmly believed that reconciliation is not an option, and as educational leaders our language is important to ensure this becomes the language of the school community. They also indicated that they use directive language, and that they did not feel uneasy with this use of language in the context of reconciliation and indigeneity.

Participant A spoke about their comfort level with Indigenous knowledge and ways of knowing:

> In my role, there are two pieces I would say that I feel responsibility for. One being the continuation of people being more comfortable in Indigenous realms. To me I would actually focus on First Nations instead of trying to encapsulate it all, just because we need to focus in on our First Nations youth.

Participant A feels a deep responsibility to encourage a comfort in Indigenous realms. This ties in beautifully with participant C's belief that reconciliation has been put into the hands of educators. Participant A states, "The more comfortable people are, the more they can entertain a conversation with youth. Getting people to gain their own knowledge will help them become more comfortable when they know more." This reinforces the idea by participant A who felt it was important to equip people around us with knowledge:

> My biggest hope when I am working with someone is really educating people about our shared history, their reality of that and what that is. Just learning about Manitoba, they don't even need to go further than that really, but just where in Manitoba where our communities are, where our First Nations were located, how the province is split up and that there are 5 linguistic groups."

Participant D commented, “There is value in both Indigenous and Western education.” This is where truth and reconciliation as an attitude creates an opportunity for both worldviews to come together and form an inclusive and safe place for children to learn and grow.

Representation

Indigenous people have been represented by the non-Indigenous people historically. They have been spoken for and representation has not been significant at the decision-making level in public education. The following labels were formed:

- Divisional educational leaders are non-Indigenous which is problematic. Conversations are incomplete without voices from within
- Eurocentric ways of life and thinking bring traditional notions to educational leadership
- Professional learning needs to incorporate Indigenous education including land-based learning
- Transformational structural change is slow and does not include Indigenous people at the decision-making table

The values created from this study of interconnectedness, voice, empowerment, relationships and selflessness create an environment for all people to be represented and heard. Redefining an attitude that encompasses all of these values is representation. Participant C told their story about representation:

> I would say that a lack of representation for people of colour to have place at the tables of decision making is a huge problem. I would say that you know for the non Indigenous school leaders that I have worked with, which there are many, I would humbly suggest that there are none too many people in Canada that have worked with more than I, that span a range of experiences or relationship to Indigenous education, ranging all the way

> from complete disrespect and dismissiveness to fully embracing and having lived and walked a path of Indigenous knowledge throughout their lives. It's a broad range, but the conversation is incomplete without those voices from within.

Participant D strongly suggested that we work collaboratively with Indigenous people as decision makers. That representation as suggested by the participants of this study is not present in educational leadership. Participant C states “this transformational structural change is slow.” It goes further than inviting Indigenous people in as guest speakers, but more that we need to see more Indigenous people represented at the tables that are making the decisions. For voice to occur, representation needs to be a mainstream occurrence. Participant B stated the following which discusses that the Westernised perspective in not in peril due to its dominance:

> Well for me the first worldview, the dominant worldview, like when we talk about language in French immersion. You know, will my child lose their first language by learning a second, meanwhile the first language is the dominant language, so you're not going to lose your English language reading skills, that is part of pop culture, community, social language all the things by learning a second. How could a Western viewpoint be in any peril when it is so dominant? But you have this dominant, dominant, dominant, dominant culture and then we're bringing in the lens of Indigenous perspective.

Representation of Indigenous ways of knowing and worldviews will not dominate by its inclusion but enrich education. We must move forward with offering representation of this worldview for change to occur. Indigenous people must be part of the decision-making process in education for reconciliation to be integrated into mainstream education. As participant B discusses:

> I don't mind being quite directive with certain things and for me the *Calls to Action* are directed. I use very specific language when bringing the school plan along, for me its part of a national directive, and we are really the driving agent for that as educators.

Representation of Indigenous voice is a call to action and this study is certainly magnifying the need for this change in educational leaders' attitudes.

Centering Indigenous Knowledge

This attitude came from the participants stating the importance of sharing what we can learn as educators by centering Indigenous knowledge. This does not occur by layering Indigenous knowledge as an add on, but centering Indigenous knowledge means to elevate its importance. The labels that led to this attitude of centering Indigenous knowledge were:

- Indigenous worldviews have a humanistic perspective and provides children with their sense of purpose and place
- Indigenous knowledge emphasizes relationships with the living world therefore transforming educational pedagogy to a land-based learning approach
- Transferring knowledge is relationship based and has expectations and responsibilities
- Educational leaders need to create environments for transformative learning
- Indigenous communities are full of strength and resiliency
- Educational leaders need to examine their way of thinking, beliefs and assumptions

Participant C and D emphasized the need to center Indigenous knowledge in order to allow reconciliation to come to the forefront of education. Participant D focused on a child centric approach that centering Indigenous knowledge does organically.

> The Western education system is focused on knowledge and skill, so from a holistic lens, that's the mind and the body, learning stuff and applying it with your body. It's the

> emotional and the spiritual learning that is really lacking. We have been moving towards emotional intelligence and understanding how we support student wellbeing, through those social skills. But those are add-on's, this is not the core learning that we focus on.

Participant D emphasized that centering Indigenous knowledge brings a layer of spirituality to learning but regarded this as a way of life rather than religious beliefs which mainstream society often believes to be true. Participant D stated "The Westernised world equates spirit with religion, but spirituality is really about, understanding that we are spiritual beings, as much as we are physical beings."

Recognizing this view of an interconnected way of living and applying this to education, really alters the practices of educational leaders. Circling back to the research question: How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education? Attitudes clearly need to change; prioritizing truth and reconciliation, having representation of Indigenous people when making decisions and centering Indigenous knowledge need to be clear attitudes in educational leaders' minds to even begin to provide a *two-eyed seeing* approach.

From participant C's interview, strategies for educational leaders to apply were emphasized so that Indigenous knowledge is centered in their approach. For example, relationships require a deep sense of responsibility, and this needs to be inherent in your worldview as a leader. Participant C goes further by stating:

> It means challenging power structures to be sure, but it also means looking inward and examining ways of thinking and beliefs and assumptions that don't well serve an environment for reconciliation. And there's been many opportunities that I've had to recognize my own shortcomings or the way that principles of colonization have affected

> my worldview. As much as it's a journey of challenging business as usual in schools, it's also a journey of challenging my own worldview, my own emotional attachment to things, my own beliefs.

Challenging one's own worldview takes courage and strength but is a necessary step in order to center Indigenous knowledge and move forward in reconciliation. This is demanding work, but this challenge has been surpassed by Indigenous people as participant C explains:

> I don't know why I was so lucky to be born into a community of such strength and resiliency. I can't explain it, but I can only celebrate it. I can only feel grateful that I am surrounded by people in my life who have every reason under the sun to throw up their hands and give up and they don't. They continue to move forward!

Non-Indigenous people need to learn to become comfortable in stepping out of their own world view and being uncomfortable. As non-Indigenous people navigate new ways of knowing and pedagogical practices this discomfort will become more apparent and will become more supportive of Indigenous students and their world views. If educational leaders can apply this change in attitude, we can create environments that accept alternative world views where all students feel safe and belong.

Beliefs

Beliefs are the assumptions that we make about the world, on which we build our worldviews. They are established and changed by our life experiences. Our values typically stem from those beliefs and are concepts that are important to us. They guide how we make decisions and who we develop relationships with. Participant A illustrated this by stating:

> First of all, it starts in public school. Right now, we create situations where First Nations youth are not as highly ranked as our non-First Nations youth. Then they are not going to

> universities in the same way and then if the universities are not changing their ways of thinking and knowing then they are not even getting into the field of education for example. Then they don't have the same sense of community, they don't want to lead and be part of a community in which they don't see themselves, why would they? Why wouldn't you go back and lead your people? People who they feel comfortable with. We do, we hang out with the same kind of people, who make the same amount of money as us, I do.

Belief systems are central to who we are. Participant C and D both related this to their spiritual beliefs and how this is rooted in Indigenous teachings and ways of knowing. Participant D highlighted that this was different to the Westernized way of thinking about religion. Indigenous people's spirituality is grounded by their teachings in the medicine wheel and circle teachings, how they treat the land, themselves and others. There is no higher being, but a holistic approach to the world. The Confederacy of Mainland Mi'kmaq describe spirituality as "not simply worship of a higher being or holding certain ceremonies. The spirituality of a people is wrapped up in their language and their songs, their stories and their dances, in how they live and interact with each other, and who or what they honour" (p. 49).

Belief systems influence who we develop relationships with and with whom we surround ourselves. This strengthens our belief system and only when we challenge our beliefs and who we surround ourselves with, are we able to develop our beliefs differently and in turn influence our actions. There were three beliefs that developed from the participants stories that were strongly represented: inclusion, structural change and Indigenous worldviews.

Inclusion

There is much mistrust between many Indigenous and non-Indigenous people. Trust must be reestablished by forming new collaborations and relationships. To continue on this journey of rebuilding, we need to include Indigenous ways of knowing and worldviews. Hatcher, Bartlett, Marshall and Marshall state "many different ways of knowing coexist on our planet and a postcolonial agenda requires that bridges be built among them" (p.145). This was apparent from the research in this study and the participants stories led to the development of inclusion as a belief that grounded their practice. The labels that were developed were as follows:

- A less overt sharing and honouring of Indigenous ways of knowing comes with a certain comfort level with Indigenous worldviews and language
- Using the Circle of Courage as a holistic method helps provide a way for schools to create places of belonging for all
- The inclusion of a land acknowledgement in schools needs to be presented in a personal way with the why explained to communities of learners
- The inclusion of Indigenous ways of knowing does not put the Westernised ways of knowing in peril due to its dominance. Therefore, the *Calls to Action* are not a choice and should not be controversial
- Providing a structure for learning that invites vulnerability and courage instead of sorting and ranking
- Literature written by Indigenous people needs to be readily available throughout schools
- Often there is a ceiling met by Indigenous people in education, which has been created by a Westernised sense of hierarchy

Participant A strongly believed in an inclusive environment for all children that would create a successful approach for working with First Nations youth.

> Changing the grade 10 structure for example, to make sure that there is a staff that has eyes on a kid for all ten months, not just switch them out at the end of the semester and lose track of when they fall off the rails. We only have someone for 5 months, then they go to a whole new set of teachers, you just can't get eyes on the kids for long enough. I do this because I know this is what First Nations youth need, they need somebody with them for the whole ten months, sometimes they need them for the whole 2 years in grade 9 and 10 to build a relationship. We don't have a whole nine years to build a relationship with a kid good or bad. There are all sorts of ways that I have structured a school to benefit First Nations youth that the rest of my community would not know about.

This epitomizes inclusion as it is a belief in creating a learning environment that is accessible to all students. Inclusion needs to begin with educational leadership. Due to the dominance of Westernised perspectives and structures, we must include more Indigenous perspectives if the education system is to be inclusive of Indigenous ways of knowing. Participant D discussed that there is a distinct ceiling met by Indigenous people.

> When I first started moving into roles that were being created to support the inclusion of Indigenous perspectives, culture and history, I think there was a ceiling. So, my position was in some ways the ceiling in some of those roles. I often reported to non-Indigenous people, so usually white people, who I think sometimes have limited knowledge of what we were trying to achieve.

As participant D stated educational leaders need to work collaboratively with Indigenous people as decision makers at the table and as participant C stated, "The conversation is incomplete

without voices from within." Indigenous people must be included in decision making, otherwise we continue to further colonize and move away from an inclusive community of learners. With this in mind, the acts of reconciliation are a form of decolonization as a finding in the research and should be developed further. The inclusion of Indigenous worldviews and ways of knowing was identified through the participants stories, however the creation of a decolonizing lens is a concept that needs to be further researched and developed that is out of the scope of this studies findings.

The holistic nature of Indigenous ways of knowing will bring an inclusive approach to education. Participant A discussed this in context to using the Circle of Courage as a method and how this brings belonging as a focus to school culture. Participant A took this idea even further by deliberating the idea of removing sorting and ranking of students in schools. By encouraging vulnerability and courage this changes the way we celebrate student achievements. Participant A felt strongly that these changes can lead to a more inclusive community of learners. Participant D discussed including literature by Indigenous authors and how this is a way to bring voice to the classroom from an alternative worldview. They also stated that we need to include Indigenous perspectives into what we have. This is not an add on to what we teach but the inclusion of Indigenous ways of knowing.

Structural Change

This belief for a need in a structural change in education was strongly felt by all participants. Participant C commented that there is a lack of Indigenous representation in decision making. The belief that structural change is required to change the way decisions are made came from the following labels:

- The education system is built upon Westernised standards. The industrial revolution helped guide the design of the education system like an assembly line. We can change the way we look at the Western school system through the eyes of Indigenous values and ways of knowing but Indigenous people need to be part of the design of this system
- Creating structural changes that are effective for all students and do not define success by tangibility. Valuing Indigenous ways of teaching and learning as a centerpiece to this structural change is key
- Position of change and advocacy for Indigenous Education is required by immersing all students in Indigenous learning experiences
- Indigenous school leaders are absent and therefore there is a lack of representation in decision making. Non-Indigenous leaders have limited knowledge of what we are trying to achieve, therefore we need more Indigenous people in senior leadership roles leading
- Truth and Reconciliation has been placed into the hands of educators and is awakening with urgency and primacy with the voices of children
- There is a range of positivity within leadership from embracing and endorsing truth and reconciliation to being open to the possibility. Overall, there is an apathy to explore change, and the possibilities for change appear and then disappear

Having Indigenous people at the decision-making table was a common thread that was inherent in all of the participants' interviews. For this to happen at a frequency that creates a change in norms, structural change needs to occur. Participant D strongly advocated for Indigenous leaders to be at the forefront of creating this structural change.

> You need Indigenous leaders leading, otherwise it becomes the status quo of non-Indigenous people making decisions for what is best for Indigenous people. There has

> been some good and bad, I think there's been some great non-Indigenous people at that level wanting to do the right thing, wanting to make a difference. I think, for me it comes back to that concept of "nothing about us without us" so it doesn't make sense to make decisions about Indigenous people, it makes sense to work collaboratively with Indigenous people making those decisions, and the only way we can do that is to have Indigenous peoples as decision makers at those tables.

We simply cannot repeat history and have non-Indigenous people making decisions about Indigenous people's education and how their children should be educated. At present, non-Indigenous leaders have limited knowledge in applying Indigenous worldviews. Participant D reiterated this by stating that there is a "need for Indigenous leaders leading". Participant C commented there is an "apathy to explore change" and that the possibility for change appears and then disappears. What comes with this is a moral responsibility to make a structural change so there is room for reconciliation to be at the forefront of the education system instead of it being an add on. Participant C states "There is definitely you know a moral or ethical embracing of the topic of reconciliation, very rare to find people that aren't open to the spirit of reconciliation but when it comes time to really navigating transformational, structural change that conversation is slow and long in the coming."

Participant A believes an inclusive educational structure benefits all students without identifying a group of students that require change. This might include, not defining success by tangibility and creating structures that are effective for all children. Or providing longer periods of time with teachers for core subjects in grades 9 and 10 to encourage relationships and trust to be formed. Participant B emphasised a need for experiential learning for all students, which would include Indigenous perspectives. Participant B was also concerned about the absence of

Indigenous school leaders. All Indigenous and non-Indigenous research participants whole heartedly agreed that structural change is required.

This change has started to take effect with planning documents that include Indigenous education in various school divisions. Participant D used the work that they have been involved with to highlight this:

> A lot of my work has been predominantly working in K-12, high school and junior high schools. I have taught core courses like English, History, Geography in high school but a lot of the work that I was called on to do was under the umbrella of Indigenous education. For example, creating native studies courses in grade 12, and then when I became an Aboriginal Education Consultant for the largest school division in Winnipeg, a lot of the work was around resource development, curriculum integration, Indigenous knowledge, perspectives, culture at all grade levels and all subject areas, so it was quite a broad overview. I think of looking at the existing curriculum and going OK, where can we make some inclusions of Indigenous perspectives within what we already have? What is it we are trying to achieve with Aboriginal Education, so yeah so I think that led me to a lot of my other work which was developing workshops and getting people to think about you know what it is we're trying to achieve with Indigenous education.

Inclusion of Indigenous ways of knowing requires structural change. Without this we will continue with the add-on philosophy of Indigenous education that exists currently which according to participant D can further marginalise Indigenous people. As participant D mentioned in their interview, this is going to take a patient way of leadership.

> The system is not tolerant of a patient way of leadership. The system will have to figure out a way to do that, I don't know who does that. It is going to take more work on the ally side of things to try and change the system so a First Nations person will want to lead it.

Structural change cannot be imposed upon both the educational system and Indigenous people, it must be patiently discussed with Indigenous people from a pedagogical perspective. Participant D explained this in their own journey and in how they looked at Indigenous ceremonies from a dual perspective – what is the pedagogy in ceremony? This can only be done by an Indigenous person. Non-Indigenous people do not have the deep understanding of ceremony but can learn from Indigenous leaders which in turn can change the way education looks at Indigenous ways of knowing. This brings us closer to the realisation that reconciliation is decolonisation. This leads nicely into the third belief included in the educational leadership recommendations.

Indigenous Worldviews

Accepting Indigenous worldviews as a belief is expressing a trust and confidence in an alternative view of the world. By altering your epistemology and being open to learning from and with Indigenous worldviews, ensures that this alternative way of viewing the world comes alive in education. This goes deeper than layering Indigenous worldviews on top of an existing Westernised worldview. When they come together, a belief system is altered. This is different from the attitude of centering Indigenous knowledge. As an educational leader you can place Indigenous knowledge at the forefront of your school plan, but is this altering the way you see the world and therefore your epistemology? Participant C and D's stories really brought the following labels forward which describe the way the world is seen by Indigenous people.

- Indigenous worldviews are holistic, mindful and relationship orientated. It is about interconnectedness and understanding from a place of humility. Knowledge is not transferred you enter into a relationship with that entity.
- Spiritual learning is not based on religion, it is connection, understanding, wellbeing and balance.
- Indigenous education embraces children at the center of teaching and learning through healing, empowerment and a flourishing mindset.
- Heart of Indigenous epistemology and identity is relationship, relationality, relationship accountability and responsibility
- Senior leadership missed out on learning about Indigenous culture, history and perspectives, so are missing this essential learning.

Indigenous worldviews have started to be discussed in the field of education, however this has not always been the case historically.

Participant D highlights:

> You have to keep in mind too, that Indigenous education has only been about 40 years in the making. Therefore, a lot of the people in senior roles may have missed opportunities to learn about Indigenous history, culture and perspectives.

This provides some context as to why we are now just making progress with incorporating Indigenous worldviews. This was expressed clearly by participant C and D as they distinguished between the Westernised and Indigenous worldviews. There was no blame attached to this insight, but as the saying goes “when you know better, you do better.” There has been a significant shift from *servant leadership* that began in the 1970’s to a more holistic leadership style (Best, 2011) that discusses a model for leader-member engagement and development. When

you see the labels that were developed to create a belief in Indigenous worldviews, the terms holistic, mindful, relationship orientated, interconnectedness, connection and spiritual learning come to the forefront of the research. Participant D states:

> We really have to understand these relationships that we are in because of the interdependency of things, so I think we see that as lived knowledge, in the way our ceremonies are carried out, which I think is very different from the way that we teach in Western institutes. Those being not always easy to marry or to take the best of both. The work over the last 10-15 years by Indigenous educators to really amplify Indigenous ways of teaching/learning have been so important because they are connecting us to a much broader lens that I think is being adopted in lots of different ways.

This really encourages a *two-eyed seeing* approach to leadership as participant D discusses how they have analyzed ceremony and that this has influenced their pedagogical approach to include Indigenous worldviews into education. This leads to a focus on the whole child in education where participant D discusses the following:

> There is also value in what we teach in Indigenous education, so I think we need to look at taking the best of both worlds and trying to create something that helps us to grow children that are not only doing well career wise, monetary wise or you know in terms of employability and contributing to the status quo. But if we bring in Indigenous knowledge, it will help bring a sense of wellbeing and balance.

Participant D as previously discussed states, that this type of spiritual learning is not religion but brings in the value of interconnectedness between all living things and creates a more sustainable approach to education. In Indigenous worldviews, animacy and spirit are everywhere (Little Bear, 2000). The focus of sustainable and outdoor education are not new in the Westernised

approach to education, so a unifying approach with both worldviews can really enhance an inclusive education for all students.

Participant C discusses healing, empowerment and wellness which would lead to flourishing students “The interface with Indigenous education is one of healing, it is one of empowerment, it is one of wellness and it's one of watching schools and individuals embracing, flourishing in a way that was perhaps invisible to them prior.” This focus comes from the heart of Indigenous epistemology. Participant C described this as identity, interdependence, influenced by relationships with the living world and people, relationship, relationality, relationship accountability and responsibility.

As educational leaders we enter into relationships with students, staff and community in the educational facilities that we lead. The Indigenous worldviews states we have a sense of responsibility to those relationships and as participant C states:

> An aspect that I've had to wrestle with is that in Indigenous worldviews, at least in Ojibwe communities here in the prairies, knowledge isn't something that you transfer or that you possess and then transfer that knowledge. It can be seen as an entity like any other entity and you enter into relationship with that entity. With that knowledge, when you enter into a relationship with it, this comes with expectations and responsibilities. There's a mutuality in education and I think the pathway to that sort of an education, where knowledge is seen as something that you enter into a relationship with and become responsible to, requires a totally different pedagogical approach.

This leads educational leaders to alter their worldview and start to consider how we approach knowledge sharing. The Westernised approach can be harmonised with Indigenous worldviews to bring education into a more relationship orientated and holistic system.

Concluding Findings

To summarize, the research clearly defined a connection between values, attitudes and beliefs in the participants' stories. It was very apparent that the interviews were based on relational perspectives and all participants were passionate about Indigenous education from both an Indigenous and a non-Indigenous perspective.

There was no presence of ego or judgement in the interviews and stories that were told. All participants viewed the questions with openness and humility. There were strong opinions on a need for change and that the journey of reconciliation is a non-negotiable as a way to decolonize public education. There is an urgent nature for the *Calls to Action* presented by the Truth and Reconciliation commission to come alive in public education. The strength of relationships and the responsibility to those relationships really came to the forefront in the interviews and was present in the participants stories. This is something that as the researcher I have focused on during my ongoing personal and professional journey of reconciliation. Through these relationships my worldview has been altered forever because of the knowledge that has been shared. This knowledge sharing has connected to my values, beliefs and therefore changed my attitudes. In discussions with the participants they have approached educational leadership from a position of relationality, humility, inclusion and reconciliation. This is who they are as leaders and model this daily with students, educators and community members. I can only aspire to do the same.

CHAPTER 5

Analysis, Discussion and Recommendations

This chapter is an analysis and discussion of the research findings, a proposal of recommendations for educational leaders in public education and a review of how this qualitative study relates to existing research as well as implications for future research.

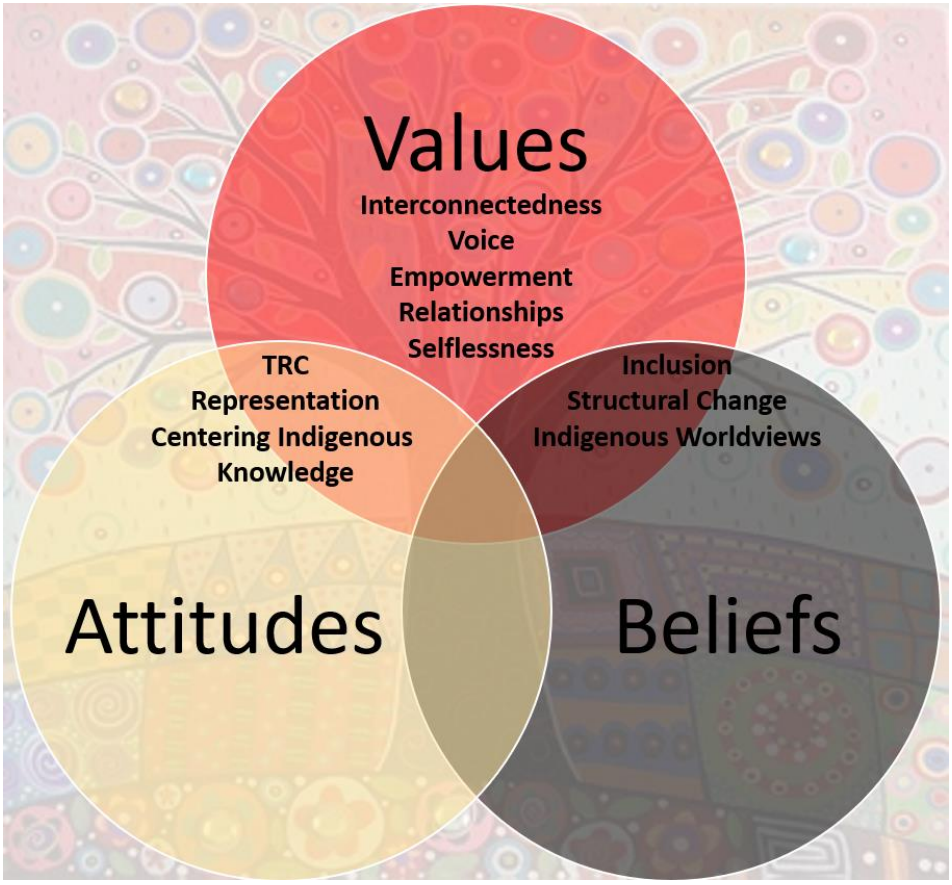
The purpose of this qualitative study was to analyze how educational leaders can alter their leadership practices towards incorporating a *two-eyed seeing* approach encapsulating both Indigenous ways of knowing and Western knowledge to meet our commitment to reconciliation. This study has been a personal journey of discovery, developing stronger relationships with a deep sense of responsibility for those new and existing relationships. Wilson (2008) explains "existing relationships can be used to establish a context upon which new relationships can form" (p. 86). This is true as reconciliation has become a worldview for me personally and this will continue to develop, be challenged and grow as I nurture current relationships with Indigenous peoples and form new relationships therefore deepening my understandings.

A powerful way we can bring reconciliation to the forefront is to ensure that public education is prioritizing the societal need of incorporating Indigenous ways of knowing and worldviews. Garcia, Tenakhongva, and Honyouti (2019) state "historically, the interaction with teachers, leaders and the selected forms of curriculum has determined (and continues to determine) how teachers, both Indigenous and non-Indigenous perceive the Indigenous student" (p. 107). We cannot layer on Indigenous ways of knowing into the Eurocentric way of teaching and learning but infuse both perspectives. This will ensure future citizens will understand the importance of reconciliation therefore leading to a *two-eyed seeing* approach. Public education is a prime place to have reconciliation come alive, and this needs to start with a set of

recommendations for educational leaders to begin their journey. The purpose of the research presented in this study aims to provide a set of recommendations for educational leaders to follow.

The educational leadership themes that were developed from the research: *values, attitudes and beliefs* are summarised in figure 3 on page 116. The application of these themes can extend the theory of *servant leadership* for reconciliation and with subsequent recommendations may equip educational leaders with a foundation to guide their journey of developing a *two-eyed seeing* approach to public education. In the next section of this chapter, the themes *values, attitudes and beliefs* from the study are further situated to show the urgency in bringing *servant leadership* for reconciliation to the forefront of educational leaders' priorities.

Figure 3: A Visual Representation of the Educational Leadership Recommendations



Values

The unearthing of Indigenous children's graves has returned the sense of urgency with disclosing the truth and moving forward in the spirit of reconciliation. If we situate the values from this study: interconnectedness, voice, empowerment, relationships and selflessness they serve to establish reconciliation as the focus and removes the concept of power between Indigenous and non-Indigenous peoples. Giving voice is essential to Indigenous families and communities that have been affected by colonization and the trauma that this has bestowed on them. We are all interconnected, and the foundation of relationships and selflessness flows through all of Canada as we address the trauma related to the horrific findings of the mass graves of Indigenous children that have been uncovered.

Battiste and Henderson (2005), summarize:

> The structure of Indigenous ways of knowing as (a) knowledge of unseen powers in the ecosystem (b) knowledge of the interconnectedness of all things; (c) knowledge of the perception of reality based on linguistic structure or ways of communicating; (d) knowledge that personal relationships bond people, to morals and ethics; and (f) knowledge that extended kinship passes on social traditions and practices from one generation to the next. (p. 143).

In the Indigenous worldview we are all connected, knowledge givers or learners are all as one, compared to the contrast of separation in Westernized ways of knowing. Educational leadership has moved from a model of scientific principles based on empiricism, critical theory, post modernism and feminism to one of service. This was discussed in the literature review of this study using *servant leadership* as the grounding theory. However, what is still lacking is an educational leadership framework that can be used with confidence providing diverse

perspectives and for the focus of this study, reconciliation by incorporating Indigenous ways of knowing and worldviews. An evolution of *servant leadership* for reconciliation is required and this study was completed to provide a building block for this framework and further recommendations.

Interconnectedness as a value is the starting point in building a holistic worldview. Building and leading a community of people requires the development of a shared goal while bringing people alongside each other. Voice and empowerment come hand in hand with interconnectedness, without listening and having people feel heard, interconnectedness is not achieved. The participants discussed the idea that we live an interconnected web of life and what we do to the world, we do to ourselves. Participant C emphasized this with a comparison between the Westernised world "where there is a clear space where I end, and you begin." Indigenous perspectives produce a blurred boundary, reinforcing the idea of interconnectedness and being influenced by the living world and its relationships. Incorporating this holistic world view brings reconciliation to the forefront and is therefore not an add on but alters your epistemology.

The holistic view of relationships was emphasized in this study and is common in Indigenous epistemologies. Educational leaders can learn to lead from a holistic world view bringing wellbeing of others to the forefront instead of its importance being an extra layer as participant C highlighted. The participants also stressed that with relationships comes responsibility. This takes work and action; it becomes a way of life. In Indigenous ways of knowing, *Mino-pimatisiwin* is living in a good way. It is a worldview that implies it is impossible for me to be fully healthy and well if people in my community are suffering. This worldview changes the way that we view relationships. It is one of true community, interconnectedness and

reliance on the wellbeing of all instead of an individualized perspective on wellness. This reaches beyond *servant leadership* to an alternative worldview, believing in *Mino-pimatisiwin*, living in a good way, a creation composed of a web of interrelationships (Cajete, 2000). This is a worldview that educational leaders could learn from.

Landry, Asselin and Leveque (2019) state "to describe a state of harmony, well-being, and comprehensive health based on relationships, cultural identity, and connection to the land. The *mino-pimatisiwin* concept is thus more encompassing than the biomedical concept of health (absence of illness)" (p. 2). As Indigenous people have moved away from their traditional lands to access further education and other opportunities, the connection to the land for some has changed.

Landry, Asselin and Leveque (2019) completed a study and their research found:

> In Canada, urban areas are increasingly important in the life paths of Indigenous people, more than half of the Indigenous population now living in cities. Knowing that the link to the land plays a major role in Indigenous people's health and well-being, our aim was to determine if Indigenous people living in urban areas can reach *mino-pimatisiwin*. We show that there is a three-way equilibrium between bush, community and city; and that Indigenous people in urban areas have various ways to maintain their link to the land. (p. 2)

There are many places in Winnipeg, Manitoba that have been created more recently to honour this connection to land and place. Knowing these places is an important part of reconciliation. Understanding the significance of these places will provide another step forward in *servant leadership* for reconciliation. The "South Point" has been officially named Niizhoziibean to honour Winnipeg's Indigenous heritage alongside the Red and Assiniboine

Rivers. In Ojibway this means two rivers (Niigaan Sinclair, 2018). WAG- Qaumajuq holds in trust close to 14,000 pieces of Inuit art, the architect who designed Qaumajuq was inspired by an expedition to Nunavut, visiting many Inuit communities. Educational leaders have access to many connections to land that can expand their knowledge with the idea of relationships being one of connection with all living things, including people and land - interconnectedness. This will assist educational leaders move along their own journey of reconciliation. In turn, this will empower them to lead with reconciliation at the forefront and deepened knowledge of Indigenous ways of knowing. The connection to land is a vital part of this knowledge base and in Manitoba we are surrounded with opportunities to learn from the land around us.

The value - selflessness linked to the literature review profoundly and further developed the idea of *servant leadership* for reconciliation. Selflessness is not an act of a donation or giving up something to give to someone else. It is humility, service to others, living a life focused on truth and reconciliation, advocacy and truly putting people at the forefront of decision making. The idea of reconciliation is selflessness, it is as Murray Sinclair (2021) discusses "my colleague Marie Wilson, one of the TRC commissioners, was always fond of saying that reconciliation is not a spectator sport. You have to do something" (p. 2). Reconciliation is purpose driven, for the wellbeing of others. The research highlighted that reconciliation has been put in the hands of educators and actions are required which are laid out in the *Calls to Action*. Landry, Asselin and Leveque (2019) stated, "culturally safe places are needed in urban areas, where knowledge and practices can be shared, contributing to identity safeguarding" (p. 7). Selflessness as a value allows space to be created so that knowledge and practices can be shared and can influence ways of thinking from a place of humility and service to others.

Participant B told a story that demonstrated how traditional Westernised notions effects relationships with Indigenous people who are trying to help facilitate Indigenous ways of knowing in schools. The principal participant B was working with, had a signed cheque waiting in the office but had the person sit and wait due to their perception of their arrival times for appointments. This waiting was for no other reason but to cause distress. Representation of different worldviews changes the way people build relationships with others, putting others first, living the value of selflessness. If Indigenous ways of knowing and being had been fully represented at the time of this story, this punishment may not have been deemed necessary. If the educational leader had incorporated the values of interconnectedness, relationships and selflessness their attitude of punishing this Indigenous person would not have occurred.

Attitudes

The attitudes that were developed through this study: Truth and Reconciliation (TRC), representation and centering Indigenous knowledge can alter the way that educational leaders think and view the world. Attitude is a psychological construct that characterizes a person. Centering TRC as an attitude, moves educational leaders from a passive learning state into an educational leader who is mindful of their actions and creates space for *TRC* to come alive in their daily actions. Toulouse (2018) states “what is truth? What is reconciliation? It is a personal look at what we know, what we don’t know, and what we need to do to move forward respectfully” (p. ix).

Toulouse (2019) supports this further by stating:

> It means we go beyond guilt, shame and anger to create educational spaces where our children and youth can grow together as healthy citizens. Truth and reconciliation in a Canadian school context requires, educators, administrators and organizations that work

> diligently at ensuring all students and communities thrive. It involves a lot of humility and risk taking in pushing the boundaries of learning. (p. ix)

In order to push the boundaries of learning, educational leaders can make a change in their attitudes. A shift in attitude could result in a change in perspective. By having truth and reconciliation become an attitude instead of an action, it results in reconciliation becoming a way of life, not an added layer to your role as an educational leader. Attitudes are important because they can guide thought, behaviour and feelings. According to Anderson (1971) "information integration is thus fundamental in attitude change" (p. 1). This theory of information integration is applied to attitudes and social judgements, based on a principle of information integration (Anderson, 1971). Therefore, if truth and reconciliation is classified as the information that is integrated, it could be said that a shift in attitude could exist.

This connects well with the attitude of representation which was discussed in chapter 4 as an attitude for educational leaders to adopt. We need to leave the "white savior" attitude out of educational leadership and start to learn from Indigenous people by adopting a *two-eyed seeing* approach which establishes a common vision. We are not saving Indigenous people; we are learning from and with them. To learn from and alongside Indigenous people, we need representation of Indigenous people at the decision-making table. Representation needs to be in place at the levels in the Westernised world that decisions in education are made. This aligns with one of the *Calls to Action* given to us from the Truth and Reconciliation commission. *Calls to Action* 63 states:

> 63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

> i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
>
> ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
>
> iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
>
> iv. Identifying teacher-training needs relating to the above. (p. 7)

This means decisions need to be made in Manitoba Education, to allow for the representation of Indigenous knowledge, we cannot make decisions for Indigenous people without them, not again. Learning from and with Indigenous people requires a change in attitude and therefore altering behaviours. Holding truth and reconciliation, representation and centering Indigenous knowledge as attitudes brings to the forefront of educational leadership a change in the decision-making process. By having Indigenous people at the center of this process, behaviour changes.

Chung (2019) states “part of the non-Indigenous response is becoming an ally who listens first, accepts the responsibility of learning, and has the courage to be altered” (p. 17). Chung (2019) continues to discuss this from the perspective of a non-Indigenous person:

> Allies never forget they are guests. They stand behind, not in front. They ask before assuming. You learn how to be an ally by listening with cultural humility. You cannot be called an ally without an authentic relationship with an Indigenous community. You do not get to self-select your status as an ally. (p. 17)

Being a non-Indigenous person who adopts a reconciliatory approach invites Indigenous people into the decision-making process to teach, listen, make changes and to inform. This is driven by a change in attitude, having reconciliation and representation at the center enables this collaboration to occur. You must form relationships with an Indigenous community. As part of my journey of reconciliation forming these relationships has been a humbling experience and is now a way of life. It has become an honour to walk alongside Indigenous people in reconciliation circles, healing lodges and in ceremony. It is a way of life that has adjusted my belief system and attitudes both personally and professionally. The learning is deep and continues daily through the relationships I have with Indigenous people. With these relationships comes responsibility, they are not short lived or used only for your own learning. To engage in a reciprocal relationship takes work, an open mind and sacrifice.

Participant C and D felt strongly that having Indigenous knowledge centered in education was important to reconciliation coming alive. Participant D focused on a child centric approach, and their sense of purpose and place in the world. This was further explained by stating that centering Indigenous knowledge brings a layer of spirituality to learning but compared this to a way of life rather than religious beliefs that the Westernised world believes to be true. Participant C stated that it takes great courage and strength to move forward in reconciliation by centering Indigenous knowledge. This strength can be driven by the values of interconnectedness, voice, empowerment, relationships and selflessness and shows the importance of the unified and cyclical nature of the recommendations illustrated in figure 3 on page 116. The research exemplifies that the v*alues, attitudes and beliefs* presented are all interrelated and cannot exist without each other.

Beliefs

Belief systems are central to who we are, to the people with whom we develop relationships and with whom we surround ourselves. The people we surround ourselves with further emphasizes our belief system and only when we step out of our familiar communities will we develop our beliefs differently and therefore influence our actions. Manitoba Education implies that their philosophical approach is collaborative based on their definition of inclusion. Manitoba Education (2021) states the following:

> Inclusion is a way of thinking and acting that allows every individual to feel accepted, valued and safe. An inclusive community consciously evolves to meet the changing needs of its members. Through recognition and support, an inclusive community provides meaningful involvement and equal access to the benefits of citizenship. In Manitoba, we embrace inclusion as a means of enhancing the well-being of every member of the community. By working together, we strengthen our capacity to provide the foundation for a richer future for all of us. (p.1)

This philosophical approach suggests that there is collaboration in school communities. Collaboration is the style professionals select to employ based on mutual goals; parity; shared responsibility for key decisions; shared accountability for outcomes; shared resources; and the development of trust, respect, and a sense of community (Friend & Cook, 1990, 2010). Collaboration therefore leads to shared beliefs and understandings.

Manitoba Education claims they are committed to fostering inclusion for all people. Inclusion needs to be truly believed at the educational leadership level to make a difference. Manitoba Education (2021) states "in an inclusive school, all students are provided with the supports and opportunities they need to become participating students and members of their

school communities" (p. 1). Making new collaborations leads to more trusting relationships which in turn creates an inclusive community.

The labels that identified inclusion as a belief, were based on the participants' contributions around comfort with conversations, creating belonging, the use of language and honouring Indigenous perspectives and literature. Participant A believed First Nations students benefit from an inclusive environment. They stated that the design of a school ensures that First Nations students' needs are met by creating a relationship focused culture. An example of this might be having consistent teachers in grade 9 and 10 and not changing at semester change. Designing a school system with this in mind, ensures all students benefit.

Considering the diversity and complexity of today's schools, their ever-changing life contexts, collaboration with families and agencies is not an option (Villa, Thousand, Nevin & Malgeri, 1996). In the Manitoba community, 18% of the population represents Aboriginal identity, one of the largest provincial distributions in Canada of Indigenous peoples (Statistics Canada, 2016). Therefore, as the Indigenous population increases, schools need to become more inclusive of their worldviews prioritizing belonging for Indigenous students in an inclusive environment. Participant B remarked that the dominant Western world view is not in peril and that this dominant culture needs to be softened to allow for an inclusive viewpoint. Implementing the *Calls to Action* must allow for the inclusion of Indigenous ways of knowing. Research by Smith and Leonard (2005) and Crockett (2002) identify school leadership as the key to effective collaboration. If this is the case, then it is key for educational leaders to adopt *servant leadership* for reconciliation, which would result in the inclusion of Indigenous ways of knowing and worldviews.

The research clearly identified that the inclusion of Indigenous ways of knowing and worldviews is necessary, and this can be achieved by focusing on a change in educational leadership and structural change to support this transformation. To allow Indigenous perspectives to be incorporated into the way we support the education system, Indigenous people need to be present in educational leadership. Their voices need to be at the table, their opinions need to be validated and incorporated. Participant B emphasised the need for Indigenous family voice and how they had a family come alongside them to advise and assist them in a cultural audit.

Participant C brought up the idea that the industrial revolution helped guide the design of the education system. They compared this to an assembly line and how all students are prepared with one worldview through a Westernised viewpoint. To create structural change participant C highlighted the need for more Indigenous people to be present in senior leadership. Indigenous education leaders felt their progress was limited and they were guided by senior leadership that had an inadequate view on how Indigenous education needed to be implemented.

According to Bockern (2011) “intentional schools develop a culture of respect by focusing on meeting the needs of youth, even in small moments. This involves four powerful styles of “primal leadership,” namely affiliative, coaching, democratic and visionary” (p. 7). Bockern (2011) goes on to state “sometimes the commanding style is necessary to jump-start a change” (p. 9). This is the time in educational leadership where we need to jump start a structural change and include leadership that has an Indigenous worldview. There were two beliefs that were founded in this research: structural change and Indigenous worldviews. To profoundly affect change, we need to utilise Indigenous voice in policy, critically assess the current structures and examine the knowledge base of educational leadership. This will certainly take

time, but we need this non-hierarchical change in leadership to build trust and relationships which is an Indigenous worldview.

To create structural change the research indicated that we need a knowledge base of non-Indigenous leaders and Indigenous leaders to come together to form alliances and create a vision: *two-eyed seeing*. Participant C looked at this from a perspective of ceremony, viewing Indigenous ways of knowing from a dual perspective seeking to establish what is the pedagogy behind ceremony. This led to participant C stating that we need to integrate Indigenous perspectives into what we have, not as an add on, which further marginalises Indigenous people. Participant D emphasised the apathy to change, and the possibilities for change appear and then disappear.

The lack of representation in decision making is clear and therefore this is the first requirement for structural change – incorporating Indigenous worldviews. According to participant C, connecting Indigenous ways of knowing brings a broader more holistic lens to education which holds children at the center. The research emphasised that Indigenous worldviews bring a sense of wellbeing and balance, leading to a more healing, empowering and flourishing mindset to education. Wilson (2008) defines spirituality as “one’s internal sense of connection to the universe” (p. 91). Indigenous ways of knowing are grounded in relationship to self, other, community and place (Kelly & Rosehart, 2021). This is a way that as non-Indigenous people we can embolden spirituality within our life and bring a more holistic mindset to public education by bringing a *two-eyed seeing* approach to learning.

Recommendations for Educational Leaders

Based on the research and the analysis completed in this study, the following recommendations are being made:

1) Given the evolution of educational leadership from scientific principles based on empiricism to contrasting perspectives being developed such as critical theory, postmodernism and feminism (Heck & Hallinger, 2005) there is a further need for an evolution of educational leadership theories that integrates more diverse perspectives and Indigenous voice. We require educational leaders to consider the evolution of *servant leadership*, a Westernised approach, to one that also understands Indigeneity – *servant leadership* for reconciliation. Educational leadership needs to evolve to incorporate Indigenous worldviews and ways of knowing as a central component to de-colonize the public education system.
2) Figure 3 on page 116, provides the beginnings of an educational framework that intertwines the themes values, attitudes and beliefs that could be considered when offering a progressive leadership model that emphasizes reconciliation. The further development of this educational leadership framework should be integrated into all educational leader's professional development plans to create an impact. This could lead to a shift to a *two-eyed seeing* approach in educational leadership, building upon *servant leadership* for reconciliation and providing a shift in the educational system to build a more culturally safe school system for all students in Manitoba. The values of interconnectedness, voice, empowerment, relationships and selflessness were emphasized in the research as a way educational leaders can view the world around them. Valuing the people around

them drives leaders' intentions and their educational journey. The attitudes of TRC, representation and centering Indigenous knowledge will change the experiences of school communities and have a powerful influence on their behaviours. Truth and reconciliation has been put in the hands of educators so therefore this responsibility should be taken seriously. Centering TRC, representation and Indigenous knowledge creates a change in attitude and therefore has a powerful influence on behaviours. The beliefs of inclusion, structural change and Indigenous worldviews create a change in epistemology and an acceptance that a *two-eyed seeing* approach to education emphasizes the concentration on the common ground between Indigenous and Western ways of knowing. Meaning that one does not have to relinquish either position but can come to understand elements of both (Brandt, 2007).

3) Indigenous voice needs to be elevated in the current hierarchical educational structure. Representation of Indigenous people needs to be seen in educational leadership to affect change. We can no longer be comfortable with including Indigenous education without Indigenous people being present at the decision-making table.
4) Educational leaders need to create harmonious connections with Indigenous people in the communities that they serve. They need to build relationships with Indigenous people and embrace a deep sense of responsibility to those relationships. This looks different in each community and can be achieved by prioritizing this as part of their own values and vision for their school community. This will take time, trust and humility. In verb-based Indigenous languages,

knowing is more about the journey than the destination (Hatcher, Bartlett, Marshall &Marshall, 2009).

5) Educational leaders need to understand local Indigenous ways of knowing and worldviews. They should immerse themselves in these experiences authentically and learn their local Indigenous history, people, treaties and know the Indigenous languages spoken in their community. Knowledge is passed to another only when a relationship between the giver and the receiver is formed and when the knowledge receiver is ready (Hatcher, Bartlett, Marshall &Marshall, 2009).

Recommendations for Future Research

1) Further research should involve collaborative data collection analyzed by non-Indigenous and Indigenous scholars. This would give a more authentic *two-eyed seeing* approach to future studies and would lessen the Westernised viewpoint being incorporated in the findings of the study. Ma Rhea (2015) writes about the profound rethinking of the leadership and management of Indigenous education. We cannot do this without Indigenous leaders' voices from within.
2) Further research should examine approaches or models that are more aligned to serve senior administration in educational leadership. This should include levels of leadership who are policy makers in Manitoba Education. Educational leaders who work daily in schools can make a difference in the communities they serve. To make structural changes of which the research recommends, then we need this to be done from a visionary level. We need a knowledge base where non-Indigenous leaders can learn more profoundly from Indigenous leadership pedagogies and move away from the Westernised Eurocentric frameworks that are

currently in place. We need to create space for Indigenous pedagogies to create the structural change this study recommends.

3) Further research is required on how non-Indigenous educational leaders can decolonize the education system. This is everyone's work to do. According to the Truth and Reconciliation commission (2015) they defined reconciliation as "establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country" (p. 6). To maintain a mutually respectful relationship between Indigenous and non-Indigenous people, worldviews need to be considered and respected. Decolonizing the education system would provide an opportunity for educational leaders to truly look at an Indigenous worldview and apply it to a Westernised system. Decolonizing work is in need of a strong heart. What else would make Indigenous and non-Indigenous educators challenge the public education system that has been built on Eurocentric methods with little interest for deep reconciliation (Battiste, 2018).

Conclusion

Having worked in public education since 2005 I have seen progress being made in Manitoba Education's journey of reconciliation from the perspective of a non-Indigenous person. However, the journey is slow and there is resistance to structural change that will encapsulate both Indigenous and non-Indigenous worldviews in decision making. The *Calls to Action* have enumerated concrete steps for educational leaders and others in education to follow, however even though progress is being made, we are far from achieving reciprocity and respect of Indigenous worldviews in the field of education at the decision-making level. Establishing respectful relationships starts with acknowledging Indigenous people, their ways of knowing and worldviews and making space for their voices to be heard and incorporated into the decisions being made.

The unveiling of over 10 000 graves of Indigenous children from residential schools across Canada has created a sense of urgency to uncovering the truth and to move forward in reconciliation. This is not a time for apathy, it is a time for action and as the participants have stated in diverse ways "reconciliation has been put into the hands of educators". We need to create a path to reimagine an alternative epistemology for educational leaders. The recommendations that this study has provided illustrated in figure 3 on page 116 create a starting point for educational leaders to alter their epistemology to incorporate a *two-eyed seeing* approach by extending the theory of *servant leadership* for reconciliation.

Hatcher, Bartlett, Marshall and Marshall state:

> Two-eyed seeing refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to using both of these eyes together. This avoids a clash of knowledges. (p. 146)

All participants were passionate about moving Indigenous ways of knowing and worldviews to the forefront of education and this came across very clearly in the themes that developed.

The role of educational leaders is key to Indigenous ways of knowing and worldviews being incorporated through *servant leadership* for reconciliation in their communities. James Tully (2018) tells us that "we will struggle to discern and realize a good, sustainable relationship, because such a relationship is discovered and learned through practice" (p. 84). Educational leaders will need to practice the values, attitudes and beliefs that this study recommends along with accountability, humility and a commitment to action to change the direction of public education. For most Indigenous people, public education has denied them their fundamental rights and has forcibly assimilated them into an education system that was built on a Westernised, Eurocentric framework. It is time to alter the structure of the system to allow Indigenous and non-Indigenous people to flourish and to reconcile our relationship.

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Appendix A: Guiding Questions for the Research Participants

Introductory Script

Thank you for agreeing to participate in this qualitative narrative inquiry research study. This study aims to provide a set of recommendations that will guide educational leaders to adopt a *two-eyed seeing* approach which will encapsulate both Indigenous ways of knowing and western knowledge to meet our commitment to reconciliation. You are reminded that at any time you may withdraw from the interview, choose to not answer a question, ask for the recorder to be turned off or ask for a break from the interview process. These questions are to act as a guide to our conversation so you can tell the story of your educational leadership journey.

Guiding Questions

1. Tell me about yourself?

Prompt: Are you Indigenous? Can you tell me more about your Indigenous identity?

2. What is your role today in K-12 education?
3. Tell me about your interface with Indigenous education?
4. Can you tell me about your experiences with educational leaders in the area of Indigenous education?

Prompt: Were the educational leaders mostly Indigenous or non-Indigenous?

5. How have Indigenous world views and ways of knowing been reflective in your educational journey and in what way?
6. In what ways can Indigenous world views and ways of knowing influence the day to day management of a school? For example, budgeting, furniture and equipment.

7. In what ways can Indigenous world views and ways of knowing influence the leadership of a school? For example, the vision, mission and values.
8. How can Indigenous world views and ways of knowing be brought to the forefront of education with a lens of reconciliation so that both world views are equally respected?

Appendix B: Recruitment Material

LETTERHEAD

Appendix B- Letter to Superintendents of Four Winnipeg School Divisions

February 14, 2021

To: Insert Name, Superintendent, Insert School Division Name

From: Jacqui Kroeker, Principal Investigator, Graduate Student at University of Manitoba

Re: Permission to Perform Study: Adopting a Two-Eyed Seeing Approach to Educational Leadership: Encapsulating both Indigenous Ways of Knowing and Western Knowledge to Meet our Commitment to Reconciliation.

Insert Name,

I am a graduate student currently completing my master's thesis in the Faculty of Education at the University of Manitoba. The purpose of this qualitative study is to analyze how educational leaders can alter their mainstream leadership practices towards incorporating a *two-eyed seeing* (Martin, 2012) approach that is grounded in Indigenous world views and ways of knowing. Using a *two-eyed seeing* approach in educational leadership practices would support engaging in culturally balanced practices that respect both Indigenous and non-Indigenous world views and ways of knowing in public schools without a strong emphasis on one over the other. The research question that guides this proposal is: How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?

In this qualitative study I will be conducting one-hour interviews via Microsoft Teams with Indigenous and non-Indigenous educational leaders. The overall aim of this research is to develop a set of recommendations that would assist educational leaders in their everyday leadership practice.

The participants will be chosen based on the following criteria:

- The participants are in an active role that has educational leadership capacity in four different school divisions. Examples could include but are not limited to: superintendents, principals, vice principals, Indigenous scholars, Indigenous student success teachers, classroom teachers, or educational assistants. A number of roles are listed here, as leadership is not determined by structure or hierarchy but how the individual is leading in incorporating Indigenous ways of knowing into the education criteria they deliver. They should be from different school divisions to ensure a broader scope of experience from schools situated in various socio-economic placements.
- The participants will be actively incorporating Indigenous world views, ways of knowing and reconciliation in their approaches to education.

- Participants must be adults (18 years or older).
- Four participants will be chosen; two Indigenous and two non-Indigenous. This will ensure that the study is true to a *two-eyed seeing* approach.
- Each Indigenous group's worldviews will be represented as much as possible: First Nations, Inuit and Métis.

I will approach the four participants as the principal investigator based on the relationships and trust that I have developed throughout my masters and professional journey as an educational leader in Pembina Trails School Division.

I require your permission to conduct the study and approach the participant in (insert school division name)

Confidentiality will be maintained via the use of pseudonyms for the participants and any school names that they refer to during the interview. All appropriate processes for storing and shredding research materials will be followed.

This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry Campus. Any concerns can be directed to:

Human Ethics Officer
Fort Garry
208-194 Dafoe Road
University of Manitoba, Winnipeg, MB R3T 2N2
Ph: (204) 474-7122
humanethics@umanitoba.ca

If you would like additional information, you can contact me and/or my advisor at:

Jacqui Kroeker at: kroeker1@myumanitoba.ca
Dr. Frank Deer at frank.deer@umanitoba.ca

I look forward to hearing from you and thank-you for your consideration of this qualitative research project.

Sincerely,

Jacqui Kroeker
Graduate Student
University of Manitoba

LETTERHEAD

Appendix B- Letter to Identified Research Participants of Four Winnipeg School Divisions (Permission has already been granted by the Superintendent to Conduct the Study)

February 14, 2021

To: Insert Name, Insert School Division Name

From: Jacqui Kroeker, Principal Investigator, Graduate Student at University of Manitoba

Re: Participation in the Study "Adopting a Two-Eyed Seeing Approach to Educational Leadership: Encapsulating both Indigenous Ways of Knowing and Western Knowledge to Meet our Commitment to Reconciliation.

Insert Name,

I am a graduate student currently completing my master's thesis in the Faculty of Education at the University of Manitoba. The purpose of this qualitative study is to analyze how educational leaders can alter their mainstream leadership practices towards incorporating a *two-eyed seeing* (Martin, 2012) approach that is grounded in Indigenous world views and ways of knowing. Using a *two-eyed seeing* approach in educational leadership practices would support engaging in culturally balanced practices that respect both Indigenous and non-Indigenous world views and ways of knowing in public schools without a strong emphasis on one over the other. The research question that guides this proposal is: How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?

In this qualitative study I will be conducting **one-hour** interviews with Indigenous and non-Indigenous educational leaders. The overall aim of this research is to develop a set of recommendations that would assist educational leaders in their everyday leadership practice.

You have been identified by myself, the principal investigator based on the following criteria:

- As a participant you have an active role that has educational leadership capacity as a (delete as appropriate; superintendent, principal, vice principal, Indigenous scholar, Indigenous student success teacher, classroom teacher, or educational assistant) in (insert participants school division name). A number of roles have been identified, as leadership is not determined by structure or hierarchy but how the individual is leading in incorporating Indigenous ways of knowing into the education criteria they deliver. The participants are from four different school divisions to ensure a broader scope of experience from schools situated in various socio-economic placements.
- As a participant you are actively incorporating Indigenous world views, ways of knowing and reconciliation into your approaches to education.
- As a participant you are an adult (18 years or older).
- You are one of four participants that have been chosen; two Indigenous and two non-Indigenous. This will ensure that the study is true to a *two-eyed seeing* approach.

- Each Indigenous group's worldviews will be represented as much as possible: First Nations, Inuit and Métis.
- We have developed a professional and culturally safe learning relationship and trust throughout our masters and professional journey as educational leaders.

Confidentiality will be maintained via the use of pseudonyms for all participants and any school names that participants refer to during the interview. All appropriate processes for storing and shredding research materials will be followed. This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry Campus.

In order to conduct this study, I require your permission to participate. If you would like additional information prior to participating, you can contact me at:

Jacqui Kroeker by email at: kroeker1@myumanitoba.ca

If you would like to participate, please email me at: kroeker1@myumanitoba.ca and I will send you the consent form for your approval and submission.

If you would like to contact my advisor please email Dr. Frank Deer at frank.deer@umanitoba.ca

I look forward to hearing from you and thank-you for your considering being a participant in this qualitative research project.

Sincerely,

Jacqui Kroeker
Graduate Student
University of Manitoba

Appendix C: Consent Form for Participants

LETTERHEAD

Appendix C- Consent Form to Research Participants

Adopting a Two-Eyed Seeing Approach to Educational Leadership: Encapsulating both Indigenous Ways of Knowing and Western Knowledge to Meet our Commitment to Reconciliation.

Principal Investigator: Jacqui Kroeker, kroeker1@myumanitoba.ca

Research Supervisor: Dr. Frank Deer, frank.deer@umanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Research Overview

I am a graduate student currently completing my master's thesis in the Faculty of Education at the University of Manitoba. The purpose of this qualitative study is to analyze how educational leaders can alter their mainstream leadership practices towards incorporating a *two-eyed seeing* (Martin, 2012) approach that is grounded in Indigenous world views and ways of knowing. Using a *two-eyed seeing* approach in educational leadership practices is important, as it would support engaging in culturally balanced practices that respect both Indigenous and non-Indigenous world views and ways of knowing in public schools without a strong emphasis on one over the other. The research question that guides this proposal is: How can a *two-eyed seeing* approach guide the practices of educational leaders to adjust their epistemology and bring reconciliation to the forefront in Manitoba public education to create culturally safe spaces for all learners?

Research Method

In this qualitative study I will be using narrative inquiry through conducting interviews with Indigenous and non-Indigenous educational leaders. The overall aim of this research is to develop a set of recommendations that would assist educational leaders in their everyday leadership practice, guided by a *two-eyed seeing* approach. As a result, this practice would potentially lead to a shift towards reconciliation and help to build a culturally safe school system for all students.

If you agree to take part, the interview will last approximately one hour. The reality of living in a global pandemic has enacted social and physical distancing and self-isolation to flatten the curve of coronavirus infections. Therefore, based on the social and physical restrictions that are in place in Manitoba for the foreseeable future, I will be completing my data collection via Microsoft Teams: a videoconferencing communication platform. Microsoft Teams is an

application that my employer (Pembina Trails School Division) provides to collaborate and meet with multiple people remotely. It is hosted on a Canadian network and has the security features that school divisions require and support. As a research participant you can join from your home or workplace during the virtual interviews. Please note that the audio in the interview will be recorded to capture your story, but the video function will not be enabled to protect your privacy and anonymity. However, if you would like to enable the video function to feel more comfortable, this is permitted but clearly state this in the form below.

Research Benefits and Concerns

The benefit of participating in this study will be that you will contribute by giving voice to Indigenous peoples by telling your story on how you have introduced Indigenous world views and ways of knowing into your educational leadership practices and how this has brought a lens of reconciliation to your approach in educational leadership. The phrase "giving voice" empowers people who have had little chance to bring about change, which I feel is very appropriate in the context of developing Indigenous world views and ways of knowing in the field of educational leadership. It is important to obtain the perspectives of the individuals who are working in schools and implementing Indigenous world views and ways of knowing as this will contribute to a set of recommendations that I hope to provide from my research.

Reflecting on your story may at some point lead to emotional discomfort when recounting any struggles or difficulties that you are faced with. If this occurs, you will be given an opportunity to take a break, move on to the next question, or suspend your participation in the interview. We can reschedule the interview for another time, or we can cancel your participation in the research study. If you choose to cancel your participation, all data collection will be deleted.

Research Confidentiality

Your interview data will be kept confidential through the use of pseudonyms (participant A, B, C & D) for yourself and the schools that you include in your stories (Winnipeg School # 1, Winnipeg School # 2….). An electronic database connecting your actual name to your pseudonym along with the Microsoft Teams interview recordings will be kept on an encrypted USB drive in password protected folders using a password protected laptop that only I have access to. Signed consent forms and hard-copy transcripts will be stored in a fireproof and waterproof secured safe in my home. My advisor, Dr. Frank Deer will have access to the interview transcripts to assist me with my analysis.

The information from this transcript will be used for the results and conclusions section of my thesis. It may also be presented at academic and public events and/or published in journals within the education community. There is a possibility that I will be using direct quotes from our interview however pseudonyms will be used to protect your anonymity. Even though I will do my best to protect all identities, I cannot guarantee that individuals will not be identified.

Participants may withdraw from the study at any time without negative consequences. If you choose to do this, please contact me at kroeker1@myumanitoba.ca and your data will be immediately destroyed.

Research Results and Analysis

Research results will be released via a written thesis that will be submitted to my professors, Dr. Frank Deer, Dr. Merli Tamtik and Dr. Amy Farrell-Morneau for evaluation.

I will email your interview transcript two weeks following your interview. You will have 10 days to respond from the date you received the results, if no response is received, I will continue on with the research study under the presumption that you approved the content.

I will email you the analysis of our interview as written in the results section of my thesis for you to make comments and suggest revisions. This timeline will be approximately July 2021. You will have 10 days to respond from the date you received the results, if no response is received, I will continue on with the research study under the presumption that you approved the content.

Upon completion of the study at the end of August 2021, a brief summary of the recommendations will be provided to you upon request. This request can be made at the end of this consent form. Confidential data will be kept until the end of August 2021 in order to make revisions to the manuscript. This data will be destroyed (electronic data deleted, the encrypted USB will be formatted, and paper shredded) on September 1st, 2021.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research study and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation. The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way. This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. If you have any concerns or complaints about this study you may contact any of the above-named persons or the Human Ethics Officer at 204-474-7122 or HumanEthics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Participant's Signature: _____ Date: _____

Researcher and/or Delegate's Signature: _____ Date: _____

Check the box if you wish to receive a summary of the recommendations of the study.

- □ Yes
- □ No

If you check "yes" above, please provide an email address where the recommendations can be sent:

_____

Check the appropriate box if you wish to have your video **enabled** on the Microsoft Teams call during the interview:

- □ Yes
- □ No

Appendix D: Research Ethics and Compliance Protocol Approval

University of Manitoba | Research Ethics and Compliance

Human Ethics - Fort Garry
208-194 Dafoe Road
Winnipeg, MB R3T 2N2
T: 204 474 8872
humanethics@umanitoba.ca

PROTOCOL APPROVAL

To: **Jacqui Kroeker** **(Advisor: Frank Deer)**
Principal Investigator

[redacted]

From: **Andrea Szwajcer, Chair**
Research Ethics Board 2 (REB 2)

Re: **Protocol # R2-2021:029 (HS24792)**
Adopting a Two-Eyed Seeing Approach to Educational Leadership: Encapsulating both Indigenous Ways of Knowing and Western Knowledge to meet our Commitment to Reconciliation

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Effective: April 15, 2021 **Expiry:** April 15, 2022

Research Ethics Board 2 (REB 2) has reviewed and approved the above research.

REB 2 is constituted and operates in accordance with the current *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans – TCPS 2 (2018)*.

This approval is subject to the following conditions:

i. Approval is granted for the research and purposes described in this application only.

ii. Any changes to this research must be approved by the Human Ethics Office (HEO) before implementation.

iii. Any deviations to the research or adverse events must be reported to the HEO immediately.

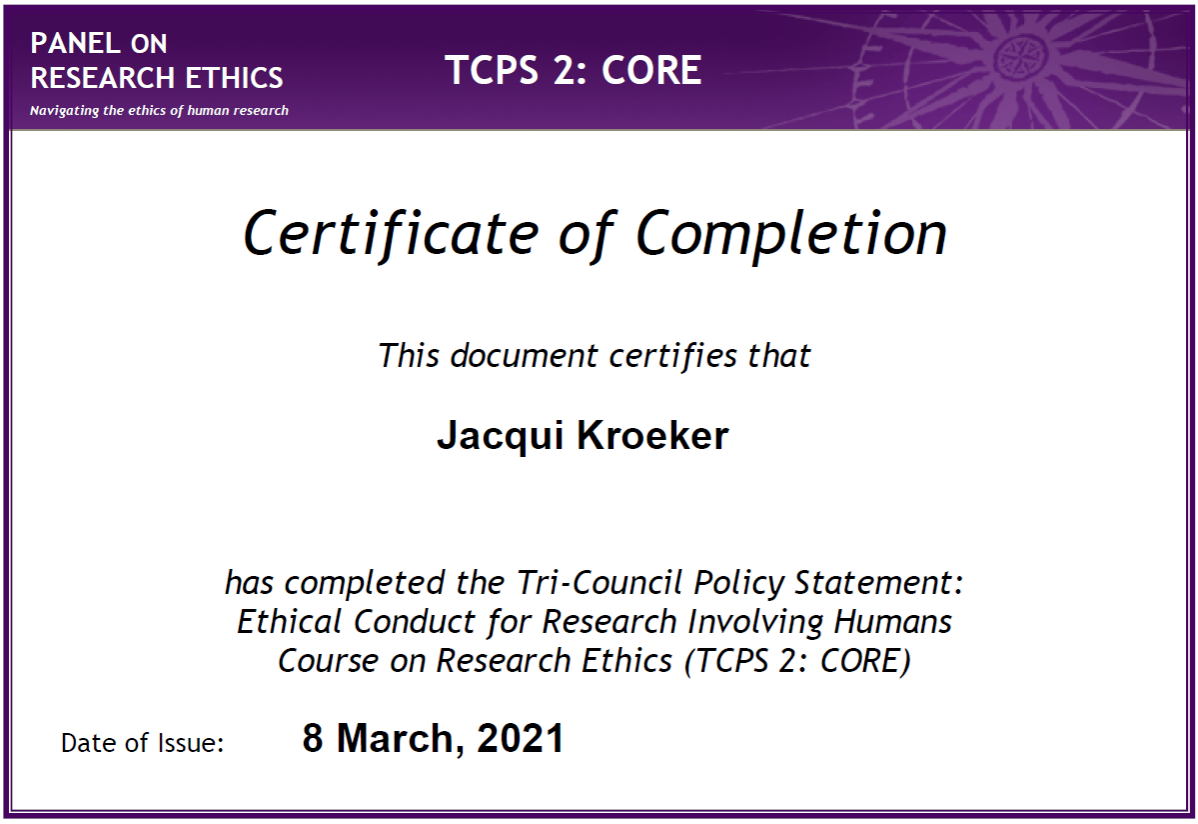
iv. This approval is valid for one year only. A Renewal Request Form must be submitted and approved prior to the above expiry date.

v. A Study Closure Form must be submitted to the HEO when the research is complete prior to the above expiry date, or if the research is terminated.

vi. The University of Manitoba (UM) may request to audit your research documentation to confirm compliance with this approved protocol, and with the UM *Ethics of Research Involving Humans* policies and procedures.

Funded Protocols: Email a copy of this Protocol Approval, with the corresponding UM Project Number, to ResearchGrants@umanitoba.ca

Appendix E: Certificate of Completion – TCPS 2: Core



PANEL ON RESEARCH ETHICS
Navigating the ethics of human research

TCPS 2: CORE

Certificate of Completion

This document certifies that

Jacqui Kroeker

has completed the Tri-Council Policy Statement:
Ethical Conduct for Research Involving Humans
Course on Research Ethics (TCPS 2: CORE)

Date of Issue: **8 March, 2021**