INDIGENOUS SOCIAL WORK ADMINISTRATION

by © Jason Albert submitted to the School of Graduate Studies in partial fulfillment of the requirements for the degree of

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ABSTRACT

This qualitative study, working from an Indigenous perspective, sought to determine the content and pedagogical process of teaching Indigenous social work administration. Questions for this study centered on Indigenous culture, Indigenization, and the importance of administration in social work for students in Indigenous social work education. There is a lack of information in the literature on Indigenous social work administration. Current administration literature provides a western viewpoint and does not take into consideration the Indigenous approach and worldview. An Indigenous philosophical and methodological approach framed a participatory action research approach to the topic; eleven Indigenous leaders, managers, and academics in Canada were interviewed, along with a focus group of Indigenous academics to determine what content and pedagogical approach needs to be included when teaching Indigenous social work administration. The data in this study reveals four core themes. First, the curriculum content of Indigenous social work administration is discussed. Second, the experiences of Indigenous administrators in Canada and problems they have encountered are presented. Third, the pedagogical processes of Indigenous social work administration are discussed. Finally, the role of culture is presented and the importance of an Indigenous perspective is discussed. Current Indigenous administrators do not have an Indigenous framework for practice; they are relying on a western approach that does not represent their reality. This study offers an Indigenous framework that can be used in Indigenous organizations and communities, and in future Indigenous administration positions.
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CHAPTER 1 – INTRODUCTION

This study seeks to determine the curriculum content and pedagogical process for Indigenous social work administration (ISWA). There is currently no discussion nationally or internationally in the literature or teaching environment that addresses the content and process of ISWA. There is an array of research that presents administration in social work from a western perspective and some literature on administration that considers Indigenous issues in the field of business administration; however, there is an apparent gap in the social work literature on ISWA. The well-publicized leadership and accountability issues in Indigenous communities indicate that the area of ISWA needs to be developed and delivered. Although there is written material from an Indigenous perspective in social work practice (Bruyere, 1999; McKenzie & Morrissette, 2003; Morrissette, McKenzie, & Morrissette, 1993; Verniest, 2006), there is no focus on ISWA.

With the Indigenous population in Canada growing exponentially (Norris & Clatworthy, 2011) there is not only greater urbanization and development of Indigenous urban organizational networks, but there is also an increasing Indigenous post-secondary education population. As a result, there is a growing need to prepare students to operate and work within these organizational networks, in both urban and rural settings. In social work, for example, a significant number of students in the School of Indigenous Social Work (SISW) at First Nations University of Canada (FNUniv) are from northern communities. They are required to relocate to the urban centers of Prince Albert and Saskatoon, Saskatchewan to complete a Bachelor of Indigenous Social Work degree. Many return to their communities and are hired into administrative positions because of their education. With the increasing number of Indigenous-focused and specialized social work Bachelor and Masters programs in Canada, the issue of
cultural relevance in social work pedagogy, and administration in social work specifically, take on greater importance.

The current manifestation of social work education introduces students to the norms and values of the social work profession, including perspectives about clients and their behaviours (Baskin, 2006). Sinclair (2004) argues that this model of education is not applicable to Indigenous people, given the lack of insight into their needs and objectives. The current Eurocentric theoretical approach to social work education fails to meet the needs of Indigenous people. Sinclair (2004) suggests that the “paradigm for which ‘social work’ has been taught and practiced is western in theory, pedagogy and practice” (p. 51). Deviating from this perspective, Indigenous Social Work Education (ISWE) encompasses an approach that is culturally relevant. Pace and Smith (1999) believe that an education should respect and enhance Indigenous identity. As suggested by Sinclair (2004), “the cultural imperative of ISWE is to train social workers who incorporate Indigenous epistemology and pedagogical methods into their approaches, combined with appropriate and useful western theory and practice models, within a critical historical context” (p. 56). Baskin (2006) mentions that there should be key components, based on the literature of Indigenous scholars, included and addressed in social work education. These include inclusiveness of Indigenous worldviews and ways of helping throughout social work curriculum; awareness of the history of colonization; insight into the assumption, values, and biases of the profession, educators, and students; understanding of the client’s cultural context; and an emphasis on decolonization.

My interest in this issue arises initially out of concern that students in the SISW at FNUniv are not learning about administration in their undergraduate program. The current Indigenous Social Work (ISW) curriculum does not include any material on administration, so
students are unprepared for administrative positions within their community. The literature repeatedly emphasizes that students in social work programs need to learn and understand the basic requirements of administration.

But administrative knowledge by itself isn’t enough. Understanding the practice of administration along with Indigenous traditional methods is expected in administration positions. For example, an individual may become a Band Manager/Administrator for their First Nation band. This position consists of administrative duties such as hiring, implementing band policies, and supervising and managing staff. If there is an Indian Child and Family Services (ICFS) agency within their community, they will be expected to serve in an administrative role due to their education and shared background.

1.1 Indigenous Perspective

An Indigenous perspective centers on the Indigenous worldview. A central feature of the worldview is the relationship between Indigenous people and nature. It provides the foundation for the relationship Indigenous people have with each other and to the spiritual being which inhabits the universe (Martin, 2003). A key difference between traditional Indigenous and western worldviews lies in the perception of one’s relationship with the universe and the Creator (Poonwassie & Charter, 2001). Sinclair (2004) identifies two key concepts in an Indigenous worldview that are important: ‘All my relations’ and the concept of ‘the sacred.’ These concepts are a reminder of who we are as Indigenous people and our interrelatedness and interconnectedness to all human relations, both living and unborn. The notion of ‘sacred’ is viewed as a supreme law in an Indigenous worldview as it is the thread of interconnectedness between dreaming, humans, and the natural world, while ‘all my relations’ is a reminder of who we are as Aboriginal people and the relationship we have with our family and relatives (Sinclair,
Traditional religion usually views the sacred in the context of another world, such as ‘heaven’ or ‘paradise,’ and there is a disconnection between this world and that one (Grieves, 2008). In an Indigenous view, everything is interconnected and interrelated and is often taught and understood through the Medicine Wheel (Sinclair, 2004), which is the ultimate way of knowing for Indigenous people (Poonwassie & Charter, 2001). Although the Medicine Wheel may vary from nation to nation and there is no absolute, universal version of it (Loiselle & McKenzie, 2006; Hart, 2002), the symbolism of the circle is consistent. It acts as a symbolic expression of similar, ancient, and sacred Indigenous concepts from which the philosophical foundations of the culture and the cultural imperatives emerge (Poonwassie & Charter, 2001).

The Medicine Wheel consists of four quadrants that, depending on the nature of the wheel, may represent the four sacred plants (cedar, sage, tobacco, and sweetgrass), the four seasons, the four aspects of the self (mental, physical, emotional, and spiritual), or the four directions (Gendron, 2008). The medicine wheel is sacred to Indigenous people because it provides a balance to life by explaining the traditions of Indigenous culture. It offers a practical approach to attaining humility, wholeness, balance, connectedness, harmony, growth, and healing (Hart, 1999).

Another central tenet of the Indigenous perspective is the inclusion of Indigenous elders. Elders are the source of knowledge and teaching about the culture and traditions (Hanohano, 1999). It is important to develop an understanding of what it means to be an elder and how that status is achieved. Being a senior citizen does not automatically qualify an individual to be viewed as an elder in Indigenous culture; Elders must earn the trust of their people. They share their cultural knowledge and teach the importance of keeping connected to one’s identity as an Indigenous person (Hanson & Hampton, 2000). Jules (1988) mentions that in non-Native society, elders are in old age homes, often isolated from family, friends, and work, while an
Elder in Indigenous Cree society provides an understanding of the *nehiyaw pimatisiwin* (Cree worldview, Cree Way of Life) and will often reside with family. An Indigenous perspective is philosophically connected to the teachings of the Elders. In an Indigenous educational paradigm, the Elders’ teachings have brought great success to ISWE because they include the traditional aspect of Indigenous culture and, in the process, educate students on the importance of an Indigenous perspective and *nehiyaw pimatisiwin*.

### 1.2 Rationale for Indigenous Social Work Administration

Indigenous people involved in the social work profession need an approach that is culturally relevant and respects their worldview. A culturally specific approach to administration will encompass ‘the ways of knowing, ways of doing and ways of being’ (Martin, 2003) because it reflects Indigenous epistemological stances. An example of an Indigenous epistemological position is the concept of *Wahkohtowin*. *Wahkohtowin* is a Cree word meaning “kinship,” as in everyone being related, and it is an essential concept for understanding Indigenous culture and traditional beliefs (O’Reilly-Scanlon, Crowe, & Weenie, 2004). *Wahkohtowin* is important because it solidifies the belief system and provides an understanding of the Indigenous communitarian way of life. This concept carries over into the connection Indigenous people have to the land and what it represents to them. The Cree worldview, culture, and languages come from the land, and they provide Cree people the tools to survive and anchor the Cree ways of knowing (Michell, 2005). *Wahkohtowin* and the connection to the land represent just a hint of the concepts that are relevant to Indigenous people. ISWA would not only utilize an approach that is reflective of these concepts, but virtually everything within ISWA is philosophically attuned to Indigenous reality.
Pedagogically, ISWA will integrate an educational perspective that is philosophically familiar to the traditional aspect of Indigenous learning. An example of this method is the use of a holistic approach to ISWE that addresses the Medicine Wheel concepts of mental, emotional, physical, and spiritual aspects, which fosters the self-directed learning environment that is key in working with Indigenous learning methods (Charter, 1996). Battiste (2002) suggests that Indigenous pedagogy values a person’s ability to learn independently through traditional principles such as observing and listening. Also, Friesen and Friesen (2002) state, “traditional native education reflected ‘all of life,’ that is, every element of their cultural lifestyle was incorporated into their teaching and learning process” (p. 77). In Indigenous pedagogy especially, the transmission of cultural knowledge is critical and relies on the teaching of the Elders. Capturing the teachings of the Elders is central to cultural preservation because Elders possess formal knowledge and expertise. Through orality, Elders provide lessons on how to go about living the right life, and they impart knowledge, values, and traditions (Burns, 1998).

For this reason, a study to determine the curriculum for ISWA with a focus on content and pedagogical process is necessary. The findings will contribute valuable insight into social work administration and establish a new area for ISWE. The focus on content and method can translate into material for teaching a class of ISWA in social work undergraduate programs.

1.3 Location

Identifying the researcher is a reflection of the Indigenous way of life and provides accountability to everyone involved. The concept of location in research is something that has been and continues to be a major part of Indigenous research (Absolon & Willett, 2005). Steinhauer (2001) explains that when she situated herself in research, she
…felt an acceptance in being Cree without having to qualify [herself] in any way. I realized that I was born Cree, and therefore I am Cree...we must embrace these powerful and living traditions of our ancient ways and realize the strength they continue to give to us. (p. 187)

I am the son of Marilyn Morrissette of Muskeg Lake Cree Nation (maskêko-sâkahikanihk) and Ron Albert of Sweetgrass First Nation (nakîwacîhk) in Treaty 6 area of Saskatchewan. I am of Cree descent, originally from Sweetgrass First Nation but currently registered with Muskeg Lake Cree Nation. My father, Ron Albert, grew up on the Sweetgrass First Nation, only leaving when he had to attend the Lebret Residential School. He used to share memories of growing up on the reserve and participating in the traditional way of life. From these experiences, he was able to teach me the culture, practice, and knowledge of my people. We participated in the traditional ceremonies and listened to the stories spoken by the Elders. This learning instilled an identity in me and made me proud to be an Indigenous person.

My mother attended a religious convent in Prince Albert, Saskatchewan. She comments on how this experience was at times challenging due to the strictness and obedience expected. Although this time in her life was difficult, she established some great relationships with other girls who were attending the convent. Throughout her time at the school, she maintained her cultural identity and continues to participate in the traditional way of life. She takes great pride in teaching her grandchildren the traditional Indigenous way of life.

My parents taught me to be proud of my Cree culture, to not only embrace it but to continue to participate in and practice it on a regular basis. It is something I pass on to my children. Ceremonies, teachings, and practices are an important and regular aspect of my life.
I am currently an Assistant Professor in the SISW at FNUniv. I have been with the university since 2002, having graduated with my BISW in 2001 from FNUniv, my MSW in 2002 from the University of Calgary, and then becoming a sessional lecturer at FNUniv shortly after obtaining my MSW. While doing my MSW, the idea of leadership in social work started to emerge. I enrolled in a Community, Management, Organization, and Policy (COMP) stream of social work, which enabled me to start exploring the role of leadership in Indigenous organizations. My case study for the MSW concentrated on the effects of residential schools on Indigenous organizations.

The impetus for this dissertation emerged from a number of sources, but primarily from the personal experience of growing up in an environment where my father always held positions that required administration experience and knowledge. My father always stressed how important it was to be a leader in the community and to give back to the people you serve. I was always intrigued with the different leadership positions my father held, from his time as the Executive Director of the Assembly of First Nations, serving two four-year terms as a Vice Chief at the Federation of Saskatchewan Indian Nations, to his tenure as President of the Saskatchewan Indian Institute of Technology. I was captivated by how he conveyed himself to the community and how the decisions he made were for the betterment of the Indigenous community. He would constantly tell me that it is important to be a productive and prominent member of the Indigenous community. Having served in leadership positions in different capacities, he accumulated extensive knowledge in serving the Indigenous community in both rural and urban settings. He listened to the community and worked hard to improve and provide opportunities for Indigenous people.
My father was a product of the residential school system. He knew firsthand the hardships that Indigenous people faced as a result of these schools. He was a strong believer in gaining the tools, knowledge, and experience in areas necessary to provide and support your people: “Nîkânastamâkêwin (leadership) is the ultimate way to serve your people and provides an avenue for change so that Indigenous people are able to survive and continue to live the life that has served them for many generations” (personal communication, 2001) His experiences demonstrate not just the importance of students learning skills in administration, but the importance of that learning being contextualized in Indigenous culture and Indigenous ways.

1.5 Organization of the Chapters

This chapter introduces the dissertation topic and outlines the importance of ISWA. The second chapter reviews the relevant literature within the field of administration in social work and ISW. There is a discussion on the historical aspect of administration along with a focus on ISWE, ISW and areas of leadership, and management. Finally, literature addressing Indigenous organizations is also discussed because students will be practicing ISWA within these institutions. Chapter Three presents the research design and methodology, along with a discussion of ethical issues and situating the researcher. Chapter Four presents the data and shares the participants’ stories related to the different topics. This presentation will provide the reader with a deeper understanding of the knowledge shared on administration and ISW, and the importance of establishing ISWA. Chapter Five discusses the results after analyzing the data and presents them within four core areas: KISKÉYIHTAMOWIN, OPAMINIKÊW, KISKINWAHAMÂKÊWIN, and NÉHIYAWÎHTWÂWIN. Finally, the last chapter of the dissertation provides concluding thoughts of the study.
2.0

Administration in social work has been part of social work practice since the early years (Trecker, 1977) and continues to be important in social work education and practice. The first part of this chapter traces the historical development of administration in social work and reviews the literature on the current offerings of administration in social work within the social work curriculum in Canada. The second half of the chapter reviews ISWA in terms of Indigenous leadership, management, and organizations, along with the subject of ISWE. The chapter concludes with a discussion on Indigenous administration and provides an overview of challenges.

2.1 Administration in Social Work Overview

The literature contains several definitions of administration in social work. According to Kidneigh (1950), administration in social work consists of transforming social policy into social services. Lohmann and Lohmann (2002) suggest that administration in social work consists of leadership and management of social services. Jaskyte (2009), on the other hand, explains that administration in social work is concerned with service provision, coordination of finances, setting the direction of the organization, and deciding upon organizational policies. Similarly, Patti (1977) stresses that administration is responsible for shaping and implementing policy, such as funding and accountability planning; setting the goals of the organization; and developing programs and services that will transform the social conditions of individuals, families, and communities. Administration in social work is the pivotal point between policy and practice and includes the practices of problem-solving, budgeting, personnel, and fiscal management, along with program and staff development and program evaluation.
According to Lohmann and Lohmann (2002), there are four areas of administration: management, leadership, decision making, and institution building. They explain that management is concerned with managing the organization, leadership is responsible for leading through policy, decision making addresses policy and operations, and institution building is concerned with creating and sustaining a vision. Tripathi (2013) explains that organizations are responsible for policy and administrating services to the communities through leadership and management. Trecker (1977) maintains that administration is a process of working with people and communities to accomplish goals, while Dunham (1969) states that leadership in administration is responsible for maintenance services such as policy and direct services. Stein (1970), on the other hand, articulates that administration is a process of describing and achieving the objectives of an organization through the conscious effort of everyone within the organization.

The development of administration in social work can be traced back to the National Conference of Charities and Corrections, which in 1874 determined that administrative problems and issues should be a concern of leaders in social services (Mishra, 2015). The charity organization movement in the late 1800s helped bring into existence the idea that schools of social work should teach knowledge and skills related to administration (Skidmore, 1995). Administration has always been a focal point in social work, but the actual practices of planning, organizing, staffing, budgeting, and directing did not receive as much attention. Thus, there were very few social work administrators in the field (Stoesz, 1989).

According to Perlmutter (2006), the practice and education of administration in social work declined in the United States in the late 1970s and early 1980s, because schools of social work were concentrating on other areas and believed that administration should not be combined
with other relevant areas of social work. As a result, little effort was put into making administration its own entity, instead combining it with community organizations and policy (Ezell, Chernesky, & Healy, 2004; Perlmutter, 2006; Wuenschel, 2006). This undermined the principles and practice of administration in social work, as students were not primarily being taught administration in social work, but rather administration as one area (combined with others) within macro practice. The result of this combined approach was that people responsible for teaching the content did not necessarily have expertise in this area. This reflects Wuenschel’s (2006) concern that the decline in administration in social work is in part due to schools of social work lacking faculty with administration expertise. It is difficult to teach educational knowledge of social work administration if the person teaching does not possess that knowledge and experience. Perlmutter (2006) argues that “the low enrollment of students in administration programs precisely reflects the lack of investment, the lack of commitment, and the lack of understanding of the essential functions of administrators” (p. 5). It appears that the ideology among practitioners is that micro practice in social work is the only real social work (Ezell, Chernesky, & Healy, 2004). This reduces the likelihood that a student, especially one interested in direct practice, will voluntarily choose to enroll in an administration in social work course because administration content is not a priority.

In a 2007 interview with Social Work Today, a bimonthly magazine dedicated to social work issues in the United States, Felice Perlmutter suggested that social work administration is in crisis. She stated that social service organizations are now hiring people with an MBA or a law degree for the position of CEO, rather than advancing the career of a social worker who has worked in and understands the organization. She says the profession and the schools of social work should shoulder some of the responsibility for this, as they are not preparing students for
administrative positions in either their undergraduate or graduate educational training. The continuing trend in schools of social work in the United States to negate the importance of administration in social work in both the BSW and MSW programs puts this area of practice in crisis.

Several authors including Wilson and Lau (2011), Perlmutter (2006), and Wuenschel (2006) acknowledge that administration practice and education have continued to decline in social work. Wilson and Lau (2011) observe that there are increasing numbers of people filling administrative positions in social work agencies and organizations who lack social work education. This directly affects whether students see social work administration as a viable area of practice. There needs to be more support for students in acquiring knowledge and experience in this area, along with on-the-job training and the application of professional knowledge in positions involving senior management responsibilities (Mishra, 2015).

2.1.1 **Current Courses in Administration in Social Work within Canadian Universities**

There are two approaches to administration in social work in the schools of social work in Canada: a standardized approach, in which the curriculum does not include any Indigenous material, as seen at the University of British Columbia; and one that incorporates an Indigenous approach, as seen at Laurentian, FNUniv, NVIT, and the University of Victoria. Laurentian University and FNUniv are the only two schools of social work in Canada that offer ISW incorporating Indigenous history, and they are premised upon traditional sacred epistemology (Sinclair, 2004). FNUniv has Indigenous elders co-teaching the traditional healing and practice course along with conducting ceremonies. Elders are available onsite for students encountering difficulties, whether in their studies or personal life. It is important to highlight that when schools of social work indicate they utilize an Indigenous method, they employ ISW academics who
have experience in the Indigenous way of life and incorporate an Indigenous perspective into the ISWE program.

Out of the 37 schools of social work in Canada, 17 offer some type of administration in social work course. For example, the University of British Colombia offers a ‘Social Services Management and Leadership’ course that concentrates on providing students with knowledge pertaining to management and leadership in public and non-profit organizations. There are other schools of social work that offer courses focused on organizations: the school of social work at St. Thomas University in New Brunswick offers ‘Social Work, Organizations and Native People’; and the Nicola Valley Institute of Technology (NVIT) Social Work Department, the only Indigenous-centered BSW program in British Columbia, offers a course called ‘Leadership Practice in Social Service Organizations.’

The Native Human Service program at Laurentian University offers a course that most resembles an Indigenous approach to administration in social work: ‘Management and Administration in Native Social Work’. This course teaches students management and administrative processes as they relate to Indigenous organizations and provides knowledge on management and administrative functions within the context of Indigenous social organizations. It appears that Laurentian University is providing students with a class that speaks to administration in social work and, thanks to the Native Human Service approach, reflects an Indigenous perspective.

Instilling an Indigenous perspective provides Indigenous students with more opportunities to learn in an environment that encompasses their worldview. An example of utilizing the Indigenous perspective in the context of social work education is the curriculum in the ISW program at FNUniv. All classes use the term ‘Indigenous Perspective’ in their class
offerings and employ an Indigenous perspective, with Indigenous academics teaching the curriculum. This method articulates the importance of an Indigenous perspective in the social work curriculum and provides ISW students an opportunity to acquire their undergraduate degree in an educational environment that is based on their culture and operates on an Indigenous epistemological, ontological, and pedagogical approach to learning.

2.2 Indigenous Social Work Education

ISWE emerged out of a need to educate Indigenous and non-Indigenous social workers in the needs of Indigenous people. According to Sinclair (2004), ISWE is not just about content; it is also about pedagogy. ISWE uses a “pedagogy that is framed within colonial history and the Indigenous worldview and is premised upon the traditional sacred epistemology of Indigenous people” (p. 49). It brings knowledge about Indigenous cultures and traditions to the forefront of education. It is important for Indigenous people to incorporate their cultures and traditions in their social work education, as these programs appear to be not only successful but essential for student success (Baskin, 2005; Bruyere, 2009; Sinclair, 2004). Specific content such as the history of colonization and its deleterious effect on Indigenous populations, the structure and process of Indigenous helping systems, and the nature and content of Indigenous values and beliefs must be in the social work curriculum to train culturally competent social workers (Weaver, 1997).

ISWE reflects the ontological, pedagogical, and epistemological methods of Indigenous people. ISWE incorporates Indigenous history, values, and responsibilities that evolve from the Indigenous worldview, includes a decolonization framework, and uses the concept of mino-pimatisiwin (the Good life) (Hart, 2002; Sinclair, 2004). It contrasts with a view that knowledge generated from the Western Eurocentric standpoint is superior and legitimate: a view conferred
to students in the educational system (Smith, 1999). Sinclair (2004) argues that the current model of education has limited applicability to Indigenous people because it does not reflect the epistemology, ontology, and worldview of Indigenous people. As a result, ISW students are learning about social work through a non-Indigenous view, and this does not assist in their journey to be competent Indigenous social workers. Baikie (2009) and Hart (2002) state that social work is concerned with the individual, their environment, and the way the two intersect. An Indigenous perspective expands this concept by including the totality of the person through the physical, spiritual, mental, and emotional well-being of the individual. ISWE is an alternate way of social work education, one that is particularly accommodating to Indigenous people and trains them on a platform that incorporates epistemological, axiological, and cosmological methods, within a historical Indigenous context (Sinclair, 2004).

ISWE is a culturally specific approach to social work education. It is important because Indigenous students are coming into ISWE with the expectation that they will learn from an Indigenous perspective and have their ways of knowing validated (Bruyere, 1999). Similarly, Harris (2006) states that ISWE must reflect the cultural diversity of First Nations, as differences exist. When the topic of teaching ISWE arises, Ives, Aitken, Loft, and Phillips (2007) suggest that Indigenous people need to be teaching in this area as students expect to see Indigenous instructors teaching Indigenous issues and education. Kovach, Carriere, Montgomery, Barrett, and Gilles (2015) agree with this sentiment. These authors suggest there needs to be more recruitment for Indigenous instructors so Indigenous education can have an Indigenous presence. Buker (2014) states that as an Indigenous professor, she brings an Indigenous perspective into her teachings, along with a commitment that Indigenous epistemologies, cultural worldviews, and community partnerships are in Indigenous learning. It is important because if ISWE is
framed within colonial history and an Indigenous worldview, it needs to be articulated from an Indigenous perspective. It can be achieved by employing an ISW educator to make sure this process is effective and framed within ancient sacred knowledge (Sinclair, 2004). ISWE educates Indigenous and non-Indigenous students on the process and practice of ISW. There is a critical need for Indigenous people to be educated in the area of ISW so their communities can move beyond the systemic and past experiences that have plagued them throughout the years.

2.3 Indigenous Social Work

ISW is a relatively new field in the profession of social work. It evolved out of the social movement of the 1970s, where an approach to social work was mandated by Indigenous Elders to address the needs of their people (Sinclair, 2004). Applying contemporary social work practice to Indigenous people does not always work well with their culture or colonial history. As Hart (1999) says, “it is apparent that when conventional social work was applied, it often took the form of authoritarian control and regulation by external agents who had little understanding or appreciation of Indigenous culture” (p. 233).

The profession of social work has not been kind to Indigenous people in Canada. Sinclair (2009) mentions Indigenous people were introduced to the social work profession as wards of the federal government through the Department of Indian Affairs. This introduction has manifested in the distrust Indigenous people have towards the social work profession. There has been, and to some extent there continues to be, a proliferation of practice and education that reflects western standards and, for the most part, does little to assist Indigenous people. How can we expect Indigenous people to be open to a profession that from the 1960s to the mid-1980s, apprehended Indigenous children from their homes and then processed them for adoption into non-Indigenous homes (Sinclair, 2007)? “The white social worker, continuing the same path as the missionary,
the priest and the Indian agent were convinced that the only hope for the rescue of Indian people was in the removal of their children” (Sinclair, 2007, citing Fournier & Crey, 1997, p. 84). In the past, the term “social worker” had a negative connotation for Indigenous people. “In the 1960’s child welfare workers began entering Aboriginal communities.... Aboriginal children were apprehended from their families” (Heinonen & Spearman, 2001). It resulted in the ambivalence Indigenous people have towards social workers because social workers are viewed as oppressors and agents of social control sent by an agency that does not represent the Indigenous communities’ interest (Heinonen & Spearman, 2001). Hart (2002) mentions that colonialism still exists in the social work profession, although in a subtle and discreet manner. In trying to put an end to the colonialist approach to social work, Indigenous people stood up and demanded that there be a different approach to social work that took into consideration the needs of Indigenous people.

In ISW, it is Indigenous worldview, impact on colonialism, cultural knowledge and traditions, and empowerment that constitute the Indigenous perspective, along with the underlying principles of ISW (Baskin, 2006; McKenzie & Morrissette, 2003; Morrissette, McKenzie, & Morrissette, 1993). Morrissette, McKenzie, and Morrissette (1993) go on to say that those underlying principles include traditional Indigenous teachers and healers, along with traditional Indigenous practices and traditional ceremonies. Hart (2002) and Loiselle and McKenzie (2006) utilize a medicine wheel approach in their discussions of ISW. Hart (2002) states that the medicine wheel is an ancient symbol containing various foundational concepts and teachings. This approach to social work is necessary because it is reflective of the Indigenous worldview, which is a central part and speaks to what this method represents.
There is an emerging body of social work literature from an Indigenous perspective (Baskin, 2005). One example is *Wichitowin – Aboriginal Social Work in Canada* (2009), an Indigenous-specific approach to social work practice. It is a collection of articles from Indigenous scholars in Canada. Sinclair (2009) explains that the book speaks to our collective past and illuminates, through the eyes of individuals from diverse nations, our understanding of our historical experiences as individuals and communities, how these experiences have shaped our individual paths, influence our current social work pedagogy and practice and inform our collective visions for a future in social work in ways that will meets the needs of the people we teach and for who whom we engage in the helping field. (p. 17)

Similarly, Bruyere (2009) mentions that a culturally relevant model in ISW is necessary to cultivate stronger Indigenous cultural identities, values, beliefs, and practices of Indigenous people. Indigenous people are at a juncture where they have the resources and qualities to create an approach reflective of Indigenous ontology. The spiritual renewal of Indigenous communities is continuing to grow, and the decolonization process in Canada is a journey that will continue for many generations (Bruyere, 2009). Another example is *Seeking Mino-pimatisiwin: An Aboriginal Approach to Helping*. Michael Hart (2002) presents a model of ISW practice and a critique of colonial history. By having collections and articles that articulate the principles of ISW, Indigenous people have more ideas and paradigms to inform their work.

To clearly understand Indigenous issues, they must be placed in the structural context of colonization. For example, the impact of residential schools on Indigenous people has been well documented. The dysfunction that arose from the schools is still evident within Indigenous communities. According to Miller (1996), the first known residential school for Indigenous
children was established in 1620. Europeans perceived Indigenous people as incapable of surviving within a new country. “Out of the misconception grew the European conviction that in order for the Indians to survive, they would have to be assimilated into the European social order” (Barman, Hebert & McCaskill, 1986, p. 2). To achieve this social order, Europeans believed education was the key to successful assimilation. The dysfunction that resulted from the residential schools still affects how Indigenous people conduct themselves within society. According to the Assembly of First Nations (1994) “the outcome of ongoing discussion is an awareness that residential schooling wounded First Nations individually and communally in various ways: spiritually, mentally, emotionally and physically” (p. 2). Indigenous children encountered various forms of abuse, including physical, mental, and sexual, that had devastating effects on the victims. Miller (1996) mentions that Indigenous children could not speak their mother tongue or practice their traditional culture, and their appearances were altered to reflect the European vision of civilization. They were unable to voice their concerns or take appropriate steps necessary to solve them, and they were expected to conform and not create any dissension towards authority, otherwise they would be punished.

Residential schools continued the cycle of colonization and were successful in damaging the identity of Indigenous children. As Adams (1999) eloquently states,

Ideological authority is thought control, the manipulation of one’s entire belief system and thus of one’s consciousness. By accepting the ideology of the dominant class as their own, the subordinate masses not only submit to it, they also legitimize the rule of the establishment. (p. 37)

The forced adoption of the dominant epistemology created feelings of hatred and frustration in Indigenous children towards their own culture. Students were compelled to adhere to the
ideology of the church that controlled the school. This ideology promoted the idea that Indigenous people were ‘less than’ and needed to be changed. Adams (1975) mentions, “the missionaries believed that God had commanded the clergy to save the souls of the heathen savages, so that conversion resulting in cultural genocide was regarded as a Christian service” (p. 29). The Royal Commission on Aboriginal Peoples (1996) describes the educational process of the residential schools when it states,

the common wisdom of the day that animated the educational plans of church and state was that Aboriginal children had to be rescued from their evil surroundings, isolated from parents, family and community and kept constantly within the circle of civilized conditions. (p. 339)

This perception may have been beneficial for the school, but as Guss (1993) explains,

A lot of us left residential school as mixed-up human beings, not able to cope with family or life. Never having learned to cope with the outside world, many turned to drinking and became alcoholics. We had been made to feel as inadequate people unable to cope with life. (p. 93)

Even though the residential schools had a mandate to civilize Indigenous children, the turmoil that ensued plagues communities to this day. As Adams (1975) explains, “the white-supremacist school with its repressive attitudes towards children is the source of the so-called native school problem” (p. 152). The children’s Indigenous identity was stripped and replaced with the European belief system and they were expected to conduct themselves according to European norms. Even though this phenomenon has existed since the inception of residential schools, the varying degrees of dysfunction vary on a case to case basis. For example, each victim of
residential schools is affected differently. They carry different scars, but overall the pain is similar. The Assembly of First Nations (1994) points out that

Being ashamed, being terrified, being enraged and mistrusting are all evidence of a wounded person. And the extent that the young adults found themselves outside of residential school and living life like a clone, like a lie, they were lost to themselves. (p. 85-86)

As a result, victims had difficulty adjusting to a lifestyle that did not reflect the ideology that was given to them in the residential schools.

Not all Indigenous people are connected to their culture and traditions. Some, either by force or occasionally by choice, have taken on the values and norms of the dominant society (Weaver, 1997). Colonization has stripped the cultural identity of Indigenous people. The transition from an uncomplicated tribal system to a pressure-oriented western system has taken a toll on Indigenous people (Farris & Farris, 1976). Before the arrival of Europeans and the implementation of colonization, Indigenous people lived a life that was uncomplicated and that adhered to their traditions and customs (Adams, 1975). The younger generation is straying away from their culture and traditions, with the dominant ideology replacing Indigenous epistemology (Uyarasuk, 1999). This practice reduces the strength of traditions and cultures and consequently weakens the children’s connection with their culture (Weaver, 1997). As a result of colonization, Indigenous people have lost their identity. They are only beginning to recapture their heritage, culture, and traditions from the teachings of their Elders (Frideres & Gadacz, 2001). Having approaches to social work practice based on the epistemology, ontology, and axiology of Indigenous culture is a sound basis for Indigenous people because it is reflective of their reality.
2.4 Indigenous Social Work Administration

The increase of Indigenous content in the social work literature is a positive step in the evolution of ISW. While authors such as Baskin (2006), Bruyere (2009), and Verneist (2006) present issues important to ISW generally, they are not applying concepts specifically to administration in social work. What is apparently missing are references to the key administrative areas in social work, including leadership and management, with a focus on how ISW educators can develop an approach to administration that is based on the traditional culture in order to enhance social work practice in organizations and agencies. The current literature in administration concentrates on leadership from a westernized perspective, with little discussion of how to articulate it from different perspectives. There is also little discussion in the literature addressing an Indigenous approach to management, which is under the umbrella of ISWA.

2.4.1 Leadership

Social Work leadership is a prominent issue in the literature (Brueggemann, 2014; Holosko, 2009; Lawler & Bilson, 2010; McDonald & Chenoweth, 2009). While the literature suggests there is no definitive definition of leadership (Brueggemann, 2014; House, Wright, & Aditya, 1996; Lawler, 2007; Stroup, 2004), there are some definitions worth noting. For example, Brilliant (1986) suggests leadership is “the process of influencing an organized group in its effort toward goal setting and goal achievement” (p. 325). Weinbach (2008) similarly defines it as “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members” (p. 252). In the contemporary social work literature, social work leadership is defined as a process of influencing others from a position of power and authority (Brilliant, 1986; Weinbach, 2008). Leadership in social work invokes the idea of influencing others and being responsible for
maintaining the roots of the social work profession along with social services (Brilliant, 1986). Leaders in social work are expected to uphold the values of the social work profession, something not seen in other leadership positions (Menefee, 1997). Rank and Hutchison (2000) identified five characteristics of leadership: pro-action, values and ethics, empowerment, vision, and communication. Cross and Freedman (2015), Ottmann (2005), Jules (1988), and Brilliant (1986) all agree that leadership is an integral part of the educational process and is taught in some capacity to students. Brilliant (1986) argues that social work education needs to re-emphasize and stress the importance of leadership in social work education rather than perpetuating the cycle of de-emphasizing the educational tone of leadership as dictated in the past.

Leadership in social work also exists within the context of human service organizations (Austin, 2012; Lawler, 2007). Leadership within the context of a human service organization can be the responsibility of the CEO, executive director, or president. Depending on the situational context, the leader is given the responsibility to carry out the duties and services of the organization. In simplistic terms, the individual is responsible for leading the organization and applying concepts and approaches that best serve the organization. The purpose of leadership is to ensure a competent workforce, provide clarity about the roles and responsibilities of the organization, and provide a vision for the future (Hasenfeld, 2009).

2.4.2 Indigenous Leadership

Indigenous leadership reflects Indigenous ontology, which centers on community. Alfred (1999) provides an Indigenous perspective on leadership and how it is viewed within Indigenous communities when he states,
I like to think of Indigenous leadership in terms of the relationship between the drummers, singers, and dancers at a pow-wow. The drummers and singers give voice to the heartbeat of the earth, and the dancers move to the sound, giving life to their personal visions and to those of their people. The drum prompts and paces. Drummers, singers, and dancers act together to manifest tradition through the songs: all three groups are essential and related, the role of each group being to respect and represent the spirit of the creation in its own way, according to its own special abilities. (p. 91)

Historically, traditional Indigenous leadership rested on the direction of the people rather than on power and authority. Leaders were considered guides and visionaries for the community (Alfred, 2008; Loizides & Wuttunee, 2003; Ottman, 2005). Crowfoot (1997), a former chief of his First Nation, agrees. He views leadership as a service to the community, where one is promoting change and at the same time articulating a community vision. Leaders within Indigenous communities turn to the Elders for their knowledge of traditional leadership practices, their symbolic connection to the past, and their traditional ways, teachings, ceremonies, and stories (Stiegelbauer, 1996).

The choice of leader of a community has historically been based on a consensus (Boldt, 1993; Jules, 1988). Traditional leadership that employed the direction of the people has provided a solid basis for Indigenous people. Leadership is not a position of power, but rather one of a guide and visionary for the community (Alfred, 1999; Loizides & Wuttunee, 2003; Ottman, 2005). Although the leader was responsible for displaying the characteristics that would benefit the community, an emphasis was placed on the community’s needs rather than the needs of the individual. “Order and discipline were maintained in various ways. In the first place, the individual had a strong sense of his or her responsibility to the clan and to the tribe” (Adams,
Traditional leadership is drawn from within, and direction and control are in the hands of local people. While history dictates that leadership has formed the basis on which present leadership conducts itself, it currently exists in the context of the organizations that employ Indigenous people.

Leadership is an essential aspect of any culture. Leadership practices derive from the traditional social and political structures and practices of a given culture. Indigenous leadership has always been an important part of traditional culture. According to Jules (1988), “traditionally, Native Indian leaders decided upon a course of action through decision-sharing and consensus of the whole group; failing this, they left the decision unmade” (p. 7). This concept is important because the inclusion of the entire band or community in decision making reaffirms the traditional practices of the culture. Even though the bands elect a chief to provide the basis of leadership, band members consult before any decisions are made. The chief is responsible for executing effective leadership.

Traditional models of leadership altered with colonization and the imposition of the Indian Act. History dictates that leadership has formed the basis on which present leadership conducts itself. It became significant in the 1800s with the signing of various treaties. The chiefs entered treaty negotiations with the belief that their people would be compensated for ceding the land. The chiefs entered the treaty process with the best of intentions. They made a decision that had implications for Indigenous people for several generations. The treaties were an integral part of Indigenous life. Chief John Snow (1985) explains this process when he states:

One major point I make is this: our treaties with the crown are of great importance to us.

It is because of the treaties our forefathers signed that we still retain our Indigenous
rights…. if it was not for these treaties agreements…. we might have lost all rights as Indigenous people. (p. 41-42)

The treaties signified the importance of effective leadership. The chiefs made a conscious decision to alleviate the unsustainable conditions that faced Indigenous people; this included poverty, the influx of immigrants, and the devastating effects of new diseases. As a result, the chiefs had to provide competent leadership to maintain the status of their people. The treaties established reserves where a chief and the members would reside. The chief would be responsible for all the band members.

One aspect of effective leadership pertained to assimilation. The dominant society had a desire to transform Indigenous society into one that reflected European ideology. Gibbins and Ponting (1986) state,

> If there has been a central pillar to Canadian policy, it has been the goal of assimilation…. Indians were to be prepared for absorption into the broader Canadian society…. it was expected that eventually Indians would shed their native language, customs and religious beliefs and become members of the modern Canadian society. (p. 25-26)

This policy has hindered the establishment of autonomy of each band. The government expected Indigenous people to stop practicing their traditional culture and adopt the beliefs of the colonizer. This process is oppressive, and the chiefs resisted. They wanted the rights of their people to be respected and viewed in a manner that was conducive to their needs. The rejection of government policy produced negative results. They were relegated to appalling living conditions on the reserve without the proper assistance. The government did not take into
consideration the needs of Indigenous people. Even though the chiefs were always advocating on behalf of their people, it did not produce any positive results.

2.4.3 Indigenous Leadership Institutions

In Western Canada, two prominent institutions focus on Indigenous leadership: The Indigenous Leadership Development Institute Inc. in Winnipeg, Manitoba and the Indigenous Leadership and Management program at the Banff Center in Banff, Alberta. The Indigenous Institution offers training programs that “build leadership capacity in Indigenous people.” Conversely, the Banff Centre provides “relevant, impactful leadership development programs designed for community leaders to lead change and achieve results.” Both programs provide the traditional tools of Indigenous leadership.

In the Indigenous community, leaders are seen to value listening rather than speaking at every opportunity . . . the belief that ‘the Creator gave us two ears to hear with, two eyes to see with, and only one mouth to speak with’ comes to mind. People need to feel that they are being heard and it is the role of the leader to act on the voice of the community, not his/her own wishes. (Hately, Pinnow & Small, 2002, p. 5)

In the same way, Cajete (1999) offers a view on leadership in an Indigenous context:

Leadership in and of itself was never a goal of Indigenous education but rather a result of the way of living in community and striving toward being complete… reciprocity, support, benefit, purpose, and vision… combined with an ingrained love for one’s people and orientation to act for the good of the people formed the foundation for the expression and development of leaders. Leadership was a role that had to be earned and it was earned by achieving a level of integrity that was irreproachable. Ultimately, Indigenous
leadership was about commitment to the nurturing of a healthy community and enriching the cultural tradition of one’s own people. (p. 90)

An educational institution controlled by Indigenous people allows them to be in control of their learning process. The ability to oversee this process is an empowering experience because it is using an approach to education that reflects and takes into consideration the Indigenous way of life. The quality of education achieved in these institutions reflects the leadership seen in Indigenous communities.

2.4.4 Management

Two people who were instrumental in developing management in social work are F.W. Taylor and Mary Follett. In the early 1900s, Taylor introduced a scientific method to management. Originally an engineer, he brought a management philosophy that was aligned with the labour movement. His scientific-method approach to management worked on the assumption that individuals would be motivated by economic concerns and would look to a supervisor for guidance and direction (Weinbach, 2008). His primary objective of improving economic efficiency reflects his experience as an engineer. Taylor believed the scientific method theory would work well for those involved in management. For example,

- scientific method relied heavily on methods of rewards such as incentive pay, commissions, and piecework…. all these methods provided financial incentives to workers under the belief that, because of the presence of these incentives, they would devote more of their time and effort to production. (Weinbach, 2008, p. 47)

This method for management is an authoritarian approach (Warham, 1967), meaning the onus is on the organization and those in charge to achieve success. Workers are taught to believe that in order to be successful and not to fall into despair, they need to conform to this managerial style.
Mary Follett, a social worker, articulated an approach to management that was different from Taylor’s. Her management philosophy rejected the hierarchical approach and instead promoted individuals working within a group setting. Follett believed that a leader is one who sees the whole situation, organizes the experience of the group, offers a vision for the future, and trains followers to be leaders (Graham, 2008). Follett believed in the worker and not necessarily in the environment in which they work. When compared to Taylor’s approach, this contrasting style was not well received in management circles. Follett’s approach differed from the business management philosophy that was so prevalent in those days. She was not taken seriously because she was a woman. “Follett spoke in a different voice; a female voice and she questioned the customary way of seeing things” (Newman & Guy, 1998, p. 293). Taylor believed that a strong leader exercised authority, while Follett found that power and authority should flow between everyone involved (Newman & Guy, 1998). She also applied a general systems theoretical approach to organizations. Follett’s ideas moved away from the positivist paradigm by promoting flexibility, wholeness, and team building in her approach to management (Newman & Guy, 1998). She instilled a client-centered, individualistic approach to management. Her overall approach to management was something different and did not necessarily conform to the methods seen at that time. Her perseverance prevailed, and her humanistic, person-centered influence has had long-lasting effects within the field of public administration (Newman & Guy, 1998).

Administration and management appear to be interchangeable. Weinbach (2008) explains, “management is ‘certain functions performed by social workers at all administrative levels within human service organizations that are designed to facilitate the accomplishment of organizational goals’” (p. 5). Conversely, Patti (2000) states, “management/administration is
often employed to describe the particular person or persons high in the organization’s hierarchy whose policies and decision constitutes a leadership regime” (p. 5). He goes on to say that management/administration is used within an organization to accomplish its goals. The responsibility of the organization is in the control of the individual who undertakes these tasks. Wimpfheimer (2004) suggests that traditional social work managers will often work their way up in the organization, with most people not receiving training on how to be an active manager. Frahm and Martin (2009) indicate that social work administrators, including managers, need to be educated, and trained in areas such as program development, human resource management, budgeting, and financial management along with planning and evaluations. These are areas where social work administrators need to be concentrating their efforts along with overseeing the organization. The literature is providing a discussion on how to be a manager in social work organizations according to western principles, with little discussion of specific cultural areas of management, specifically Indigenous management.

2.4.5 Indigenous Management

An Indigenous management perspective in social work is a concept that does not receive much attention. Although management in social work is covered extensively (Austin, 2012; Brody, 2005; Coulshed & Mullender, 2001), there is hardly any reference to an Indigenous component that is necessary for Indigenous people interested in becoming a manager. Chapman, McCaskill, and Newhouse (1991) concur with this process by stating, “references which discuss management in Indigenous organizations from a cultural perspective are sparse and usually marginal to the purpose of the paper. Indeed, the practice of management in Indigenous organizations has hardly been documented at all” (p. 337). Management in social work is based on the westernized model, which does not take into consideration the Indigenous perspective.
This presents many problems because Indigenous people are becoming managers of different Indigenous organizations. Their managerial role within the Indigenous organization is to reflect the Indigenous perspective as they serve the needs of Indigenous people. The way the organization is going to be run will be different than that of a non-Indigenous organization (Chapman, McCaskill, & Newhouse, 1991). If an organization’s mandate is to meet the needs of a specific population, the challenge is to implement programs that reflect the traditional and urbanized/assimilated needs of the population. The Royal Commission on Aboriginal Peoples (1996) states that “Indigenous people need and should have culturally appropriate services, designed by Indigenous people that promotes healing through a holistic approach to individuals and communities” (p. 554). The person in charge of the Indigenous organization, namely the manager, will be expected to abide by the culture and practice of Indigenous society as the mission and vision of the organization is reflective of Indigenous people. The individual who is responsible for undertaking the task of a manager needs to articulate an approach that is advantageous to the environment in which they work.

How is a social work student or practitioner able to exercise an approach to management if there is little information in the literature regarding how to be a manager from an Indigenous perspective? There is a need to rely on an approach to managing an organization that is based on the Indigenous worldview. Chapman, McCaskill, and Newhouse (1991) suggest an Indigenous manager would possess and articulate qualities that reflect Indigenous society, such as consensual decision making, which supports decisions that are arrived at through group discussions and consensus. An Indigenous managerial practice involves a system whereby power and control are given to the individuals within the organization. The type of style an Indigenous administrator adopts ultimately affects the organization. An Indigenous manager is expected to
manage the organization in areas such as planning, organizing, and commanding and coordination (Jaskyte, 2009). These tasks will be implemented within an Indigenous worldview and perspective because they are reflective of the culture, practice, and protocol of Indigenous people.

Indigenous management is an important feature in academic business programs. For example, the University of BC’s Sauder School of Business offers an Aboriginal Management Certificate Program that focuses on Indigenous management training. The University of Victoria offers a Canadian Aboriginal Management program that focuses on being a manager within an Aboriginal Financial Institute or at the community level. These are just a few of the programs in Canada that focus on Indigenous management, and they articulate relevant information about this area of practice and its importance for Indigenous people. Despite its importance to Indigenous communities, however, there are few advancement opportunities for Indigenous social workers wanting to enter this field. As stated previously, there is very little literature on Indigenous management in social work and its functions. Verniest (2006) suggests social work practice with Indigenous people will include Indigenous spirituality, traditional ways, and customs and values to achieve balance within their states of being and location. This practice can also be applied to Indigenous organizations because ISW practice takes place within these organizations. They serve the needs of not only the Indigenous clients but also the Indigenous individuals who are employed within the organization.

2.4.6 Indigenous Organizations

Some of the most important Indigenous organizations that practice Indigenous spirituality, protocol, and culture are the Indian Child and Family Services organizations. These organizations provide preventative and protective child and family services to Indigenous
communities. Falling under the authority of the Ministry of Social Services, these organizations work within the mandate of the Child Welfare Act while also providing culturally supportive and appropriate services and programs. Trocme, Knoke, and Blackstock (2004) note that Indigenous children are overrepresented in the child welfare system, and Sinclair (2004) states the social work profession has not been kind to Indigenous people through the enactment of colonial policies, so it only makes sense to have Indigenous organizations that serve in the best interest of Indigenous people. Another Indigenous organization in Canada is the National Aboriginal Health Organization (NAHO). It is dedicated to improving the physical, mental, emotional, social, and spiritual health of First Nations, Inuit, and Metis individuals, families, and communities (NAHO, 2016).

A healthy organization is important to the wellbeing of Indigenous people and communities. Yazzie (2000) states, “ultimately indigenous people must start within. We must exercise internal sovereignty, which is nothing more than taking control of our personal lives, our clans and our communities” (p. 47). Addressing the systemic problems associated with the past and dealing with the clash of ideologies is a journey that is currently critical for Indigenous organizations. If this process is undertaken, Indigenous people and communities will benefit. To have an effective organization, it is crucial that the structures reflect a paradigm that is conducive to the needs of the individuals who work within the organization, to benefit those who utilize the services. Chapman, McCaskill, and Newhouse (1991) point out that “since we know that Indigenous culture is different from that in the wider Canadian community in that it has different worldview and value systems, then we might expect to see Indigenous organizations run differently from those in the mainstream society” (p. 336). At the same time, we know that most Indigenous organizations are operated based on a western organizational hierarchical structure.
In some organizations, this is not by choice. For example, Band office structures are dictated by the Indian Act, while Indian child welfare agencies are required to operate according to funding requirements. If an Indigenous organization’s mandate is to meet the needs of a specific population, the challenge is to implement programs that reflect the level of traditional and/or assimilated integration of the population, and to ensure that organization structures, at the very least, support and reflect the socio-political reality of the constituents they serve.

An issue that is worth examining within Indigenous organizations is process nepotism. Nepotism is an issue within Indigenous organizations due to the historical issues facing Indigenous people and the small geographic nature of their communities. The Assembly of First Nations (1994) points out that “the children who were forced to leave their families developed a sense of feeling lost; it meant leaving behind everything they took for granted. This sense of feeling lost resulted from being severed from the world of their families” (p. 22-23). This loss of connectedness not only affects the individual but also the individual’s family. Therefore, to reestablish this family connectedness, individuals may compensate by using their position to employ family members. An example of this is an executive director arranging to hire members of their family, therefore establishing a rapport with their family that was not present on previous occasions. Gummer (1990) mentions that “people’s motivation to acquire and use power, whether within or outside organizations, vary from the pure political type to the anti-political individual” (p. 116). The executive director is fulfilling his/her needs rather than the needs of the organization. This behavior affects not only the staff but also the people who utilize the organization. As Weinbach (2008) suggests, “management can be conceptualized as various ways of shaping and exerting an influence over the work environment” (p. 5). Nepotism can lead
to unprofessional and unqualified staff and contributes to low staff morale. Since the manager is responsible for the overall organization, it is difficult to avoid this process.

One of the challenges of examining nepotism pertains to a family obligation. Within the traditional concept, family ties have been an integral part of the traditional custom for Indigenous people. Society may view nepotism as a negative aspect of the organizational structure, but this concept is viewed as a positive aspect for Indigenous people. Indigenous people have had to rely on family members for survival. Hence, this concept carries forward in their professional careers. This may cause dissension, but relinquishing family ties will only cause more harm than good. The family is important for Indigenous people and this concept is played out in many Indigenous organizations. Loyalty and commitment to one’s family reflect Indigenous culture and traditions. Without the inclusion of family into one’s life, an integral component of Indigenous culture will be lost.

There needs to be more emphasis on the role ISW plays within Indigenous organizations through services such as traditional programming provided to Indigenous people. The current literature on ISWE does not speak to the importance of ISW in Indigenous organizations. For example, in the book by Cooper and Moore (2009), *Walking in the Good Way: Indigenous Social Work Education*, there is no mention of First Nations organizations and the role ISWE can have within this framework. Chapman, McCaskill, and Newhouse (1991) suggest that “one of the main ways in which organizational values are transmitted is through the education process” (p. 347). Students practicing ISW after receiving their ISWE are supposed to be equipped with the tools necessary to work for and with their community. If they are not learning about what to expect when working within an Indigenous organization, they will be unprepared for the reality of working. “The reality is that the majority of First Nations and Inuit BSW graduates will go on
to work in organizations or agencies serving children and families” (Ives, Aitken, Loft, and Phillips, 2007, p. 13). Students are going to be seeking employment within Indigenous organizations so they need to be aware of the processes that take place and the functions of upholding the tradition, culture, and practice of the Indigenous way of life. The current curriculum of ISWE needs to adapt and include the various aspects of working within Indigenous organizations.

2.5 Chapter Overview

It became evident from the literature review that a discussion is necessary on the historical and current state of administrative social work from an Indigenous perspective. Indigenous people are becoming involved in the social work profession through education. There appears to be a need for Indigenous people to be equipped with the knowledge necessary to be effective in all areas of practice. There are authors such as Brilliant (1986), Bruce and Austin (2000), and Austin (2012) who all agree that some type of administrative social work should be taught in the educational program. If, as Sinclair (2004) suggests, “Indigenous Social Work Education has evolved out of a critical need for training of helpers, both Indigenous and non-Indigenous, who will have the skills and abilities to meet the needs of Indigenous people” (p. 58), then an administrative perspective would fall into this category as you will have Indigenous students returning to their community and fulfilling leadership, management, and supervisory positions, all in the context of an Indigenous organization.

An understanding of administrative social work and a general commitment to ISWE are important to the ISW framework. Indeed, the current state of ISWE, as is evident in the literature, lacks an approach to administrative social work. There needs to be a commitment on behalf of Indigenous people to begin the discussion and eventually incorporate administrative
approaches into the educational milieu. There needs to be a shift towards this direction to better serve the needs of Indigenous people in the context of ISWE. Administrative social work is not a priority in the ISW literature.

The literature identifies the importance of administration in social work not only in the profession but within social work education. There has been more attention given to this area of social work and it will continue to increase its presence within social work education. The schools of social work in Canada need to re-evaluate their educational curricula so that administration in social work is taught to those pursuing a social work degree. The foundation of administration in social work has been established but there is nothing in the literature for Indigenous people interested in this area that takes into consideration the culture, practice, and worldview. There is an array of literature on the Indigenous perspective and the epistemological, ontological, and pedagogical ways of Indigenous people. However, there is a need for this to be adapted into an administration in social work paradigm so that Indigenous people have an opportunity to be educated and prepared for administrative practice.

It has been argued that there is a need for Indigenous people to be prepared for administrative positions within their community because there are a high number of social work students returning to their community. Their generalist social work education is not preparing them for the tasks involved in administration because it is leaving out specific areas such as leadership, management, and administrative practices from an Indigenous perspective and how these themes manifest in relation to Indigenous epistemological and pedagogical content. There is a clear gap in the literature and issues such as the colonial legacy, and preserving culture, traditions, and language are excluded (Calliou, 2006), and therefore little discussion is generated about how this can be translated to a social work curriculum for students in ISWE.
A culturally relevant education framework on Indigenous administration is required because Indigenous people want a perspective that is reflective of their worldview, identity, values, and beliefs. The current western framework only projects western social work constructs, with little consideration of a culturally specific approach. ISW must be re-conceptualized to include Indigenous administration in social work. The development of a culturally specific curriculum that details the content and process of teaching administration in social work from an Indigenous perspective is what is needed if we are to prepare students for administrative positions in their Indigenous communities and organizations.
CHAPTER 3 – RESEARCH DESIGN & METHODOLOGY

3.0

This chapter details the philosophical lens through which the dissertation study is conceptualized and implemented. It explains the methodology used to determine the content and pedagogical approach to teaching ISWA. The philosophical orientation is premised on the Indigenous framework that guided its ideological and practical approach.

3.1 Research Design

This study aims to develop a curriculum in ISWA. It draws data and insights from Indigenous academics and administrators, focusing on administrative topics and elements from an Indigenous perspective. The subject of ISWA is well suited for a qualitative, exploratory study in order to discover what to include when teaching this area. A qualitative design allows for an in-depth exploration of the topic and enables a depth of understanding of administration in ISW.

3.1.1 Theoretical Framework

The theoretical framework is first guided by an Indigenous philosophy, which informs my perspective and approach to this work. Along with an Indigenous philosophy, the research design draws from anti-racist theory, empowerment theory, anti-oppressive theory, and a conceptualization of the tipi teachings, which are a foundation of Indigenous epistemology. Indigenous peoples and societies are not static, and their realities are based on their social environment (Baikie, 2009), therefore, it is important to take into consideration the various epistemological stances of the Indigenous nations represented in this study.
3.1.1.1 Anti-Racist Theory

Indigenous people in Canada experience racism through colonial government policies. They have often faced insurmountable obstacles when trying to resist these policies due to the total control by the federal government through the enactment of the Indian Act and the establishment of treaties (Bolaria & Li, 1988). The history of Indian people in Canada can be seen as apartheid, which is synonymous with oppression and racism (DuCharme, 1986). “The struggles, injustices, and stereotypes which have plagued Native Canadians for over a century are still grim realities today, and yet they seem more invisible and insurmountable than ever before” (DuCharme, 1986, p. 4). Indigenous people continue to encounter forms of discrimination and indignities every day of their lives (LaRocque, 2014). An anti-racist framework challenges naturalized assumptions of white privilege so that race relations can be reconfigured and recreated (Thompson, 2006). This study achieved this by utilizing a method for the interviews that conforms to an Indigenous traditional dialogue. For example, focus groups were in the form of a circle, which is often seen in traditional sharing and healing ceremonies, and the interviews were in a format that encouraged a conversation and established a relationship between myself and the participant. It is important because in Indigenous society, the idea of developing a relationship and bond between two parties is significant and necessary. Indigenous people are more comfortable sharing knowledge in an environment that is reflective of their traditional Indigenous environment. The importance of relationships can be traced back to Indigenous ‘ways of knowing,’ which were in existence long before Western philosophies, theories, and methods (Ginn & Kulig, 2015). Creating this environment aligns with an anti-racist approach by involving participants in a setting that is reflective of their traditional environment of gift exchanges, reciprocity, and traditional protocol. Derman-Sparks and Phillips (1997)
suggest that using an anti-racist framework establishes new ways of doing things and moving away from the dominant white mentality with its tendency to dictate how things should play out. Dominelli (1997) argues that an anti-racist framework forms the bridge white people can cross to reach the competence required for them to begin in a non-racist manner. An anti-racist approach questions white power and privilege and the rationality for dominance in society (Maurice, 2000). Dei (2000) describes an anti-racist framework as a holistic examination of various concepts, principles, practices, and activities that are relevant to an ethnic group. An anti-racist perspective is advantageous to the needs of people who experience racism. Racism is a commonality within society, while an anti-racist theoretical standpoint goes against the prejudices that racism displays. Anti-racist social work bridges the gap that exists between the oppressor and the oppressed.

3.1.1.2 Empowerment Theory

When examining the sense of powerlessness that Indigenous people have encountered for several generations due to their long history of subjugation, an empowerment approach is appropriate. According to Poonwassie and Charter (2001), “a key aspect in decolonization is empowerment – a process which facilitates access to personal, organizational, and community resources in order to have control on one’s life” (p. 69). Bringing about change is important in an empowerment approach because it promotes and strives towards equality and rationality. Empowerment is a construct that links an individual’s strengths and competencies (Perkins & Zimmerman, 1995). This study achieved this by focusing on the participants’ experiences in administration and asking what to include when teaching this subject. Barsh (1994) mentions that Indigenous people experience a higher amount of deprivation, loss of family and friends, and illness and disability as compared to non-Indigenous people in Canada. These experiences result
in marginalization, alienation, powerlessness, and worthlessness for Indigenous people. Further, individuals who encounter repeated trauma tend to build narratives that are disempowering (Tousignant & Sioui, 2009). A way to empower Indigenous people and communities is to develop a collective, shared vision, along with good governance (Sena, 2013). As ISW graduates return to their communities and take on leadership and management positions, it is necessary to provide them with knowledge so they can be proficient in these areas. This study is premised on an empowerment approach because it is articulating a new area of ISWE and includes Indigenous culture and practice. “Education can provide a means for strengthening individuals, families, and communities if it includes Indigenous knowledge, values, and methods of empowering Indigenous communities, preserving their cultures, and building their capacities for the future” (Abu-Saad & Champagne, 2006, p. 10). This study meets this criterion as it asked participants the role of culture in ISWA, the content and pedagogical approach to ISWA, along with why Indigenous people need education in this area. An empowerment theoretical approach aligns with the needs of Indigenous people due to the historical factors, issues, and policies they have encountered. By utilizing an empowerment approach, Indigenous participants shared their knowledge of and experience with leadership and management, and this empowerment process builds capacities and assists communities in the recovery of knowledge, all the while strengthening the nationhood of Indigenous people (Alfred, 2008).

3.1.1.3 Anti-Oppressive Theory

Similarly, from an anti-oppressive perspective, Indigenous people have experienced oppression for several generations through colonization. Armitage (1999) and Bishop (2002) state that when looking at the history of Indigenous policy, there needs to be recognition of the oppressive effects of colonization on Indigenous people and the policies and attitudes of
European colonial expansion. To understand and develop an empathetic lens, a deconstruction of past injustices that have contributed to the oppressive effects must be created (Cowie, 2010). Oppression has been an issue within Indigenous communities because as Argue (2004) suggests, evidence of abuse in Indigenous communities has existed since the 1760s with the British invasion. This oppression continued for generations with the outlawing of traditional ceremonies, the pass and permit system, the 60s scoop, and residential schools. These policies have affected several generations of Indigenous people, and this was acknowledged in the Supreme Court of Canada ruling that stated that any history of oppression must be taken into account when sentencing an Aboriginal person (Johnson, 2012). It speaks to the historical nature of oppression for Indigenous people in Canada.

The obscured amount of oppression Indigenous people endured in Canada is unspeakable. The ability to dictate the actions and behaviors of a population was a goal of the Canadian government. Utilizing an anti-oppressive approach to practice provides an important impetus for Indigenous people to explore structures and practices that nurture new ways of doing things (Freeman, 2010).

The ability to create another area of ISW gives the participants the power to dictate the pedagogical methods of ISWA. Freeman (2010) suggests that the regeneration of cultural knowledge and language will strengthen the focus of ISW. It is necessary to break away from the oppression that Indigenous people endured. The participants in this study are Indigenous, so they are familiar with the oppression cycle and have an understanding because in order to become liberated, there needs to be a recognition that oppression comes from a worldview that claims superiority (Bishop, 2002). Participants shared their thoughts on the questions in a manner that was comfortable for them and shared their cultural knowledge as it relates to the questions.
An anti-oppressive framework through an Indigenous lens can be seen as a way of life, using the sacred and traditional teaching of Indigenous people (Thomas & Green, 2007). The oppression that Indigenous people endure and continue to face daily has proven to be difficult to overcome. Having alternative approaches will alleviate the oppression. Yee, Hackbusch, and Wong (2013) suggest that an anti-oppressive framework aims to remove oppression faced by individuals and groups for the sake of creating more reasonable and balanced relationships. At the beginning of the interviews, participants had the opportunity to have a dialogue with the researcher. A conversation occurred whereby the participant and researcher got to know each other, establishing a relationship along the way. This relationship will continue to exist for a lifetime because the participants will always be part of the study and the researcher can reflect on the time that was spent collecting the data.

3.1.1.4 Tipi Teachings

The tipi teaching informs the Indigenous philosophy and lenses through which Indigenous people in Canada view the world. The tipi embodies the traditional knowledge, practice, and protocol of Indigenous culture. The poles represent obedience, respect, humility, happiness, love, faith, kinship, cleanliness, thankfulness, sharing, strength, good child rearing, hope, and ultimate protection. The tipi symbolizes Indigenous culture as the historical roots are entrenched within the domain of the tipi.

Indigenous people rely on the teachings of the tipi in their everyday life because it provides lessons to be learned and contains Indigenous values. The traditional value system is important to this study as the participants are Indigenous, so there is an understanding of the teachings and the philosophy that exists. Although each participant will vary in the way they
utilize traditional Indigenous values and beliefs, there is a basis of understanding of the
principles associated with being an Indigenous person.

An anti-racist, anti-oppressive, and empowerment approach framed by an Indigenous
perspective contributes to the theoretical orientation of this research because the study is framed
in a way that takes into consideration the historical factors Indigenous people endured. A critical
and emancipatory philosophical orientation is important because it begins to inform these
oppressive and historical forces that have contributed to the political and social pathologies of
Indigenous people.

3.1.2 Research Question

The intent of this study is to bring together Indigenous academics, leaders, and managers
to establish what should be included in Indigenous administration social work curriculum, both
in terms of content and of pedagogy. Several questions guide the study:

- What role does culture play in Indigenous Social Work Administration?
- What would the teaching of Indigenous Social Work Administration look like? Is it
  important for Indigenous people to be educated in the area of social work administration?
- What specific areas of social work administration should be included in an Indigenous
  administration pedagogy and curriculum?
- What would administration in social work consist of in content and method (pedagogy)
  from an Indigenous perspective?
- How would Indigenizing a social work administration curriculum take place?

3.2 Methodology

This section reviews the research process involved in the study, provides operational
definitions related to the research question, describes the sampling strategies involved and the
types of data collected, and looks at issues of trustworthiness.
3.2.1 Participatory Action Research

The study is framed and guided by Participatory Action Research (PAR). Within a pure PAR method, those involved decide the direction of the research. However, in this study, because there is an established research question, PAR provides a theoretical path for those involved to not only have a voice in the research but to equally contribute to taking any action for ‘emancipatory and transformative change’ (Maguire, 1996). A PAR method provides the opportunity to create new forms of knowledge through the experiences of those involved (Liamputtong & Ezzy, 2005). A distinct quality of PAR is the ability to serve the interests of both the researcher and the researched community (Liamputtong & Ezzy, 2005). It is particularly applicable in this study because the intent of the research study is to determine the curriculum context and pedagogical process of ISWA. The PAR framing will be juxtaposed with the parameters of Indigenous practice and protocol in the framework of the Indigenous research design. A PAR theoretical perspective enables the researcher and Indigenous communities to collaboratively deconstruct oppression, and to construct strategies, knowledges, and skills to enhance life conditions in the context of system-wide constraints (Adu-Febiri, 2012). PAR and Indigenous theoretical orientations can symbolically guide qualitative interpretive methods because of their shared philosophies.

A PAR approach is used because this study engages the Indigenous community in research and knowledge, along with using the principles of respect, empowerment, emancipation, and cultural sensitivity (Cochran et al., 2008; Ginn & Kulig, 2015; Maar et al., 2011; Purden, 2005). The use of PAR as a methodological tool is preferred because this study collected Indigenous knowledge and promoted social change at the community level, and the techniques are consistent with Indigenous values (Hoare, Levy, & Robinson, 1993). The
participants are also viewed as co-researchers because they are researching and analyzing their field of expertise and are reflecting and evaluating their time in this area (Hecker, 1997).

By drawing upon the principles of PAR philosophy, I worked with the Indigenous community in an iterative process to determine the principles and processes that constitute an Indigenous administration theory and pedagogy within ISWE. Through the efforts of academics, leaders, and managers, other questions developed through the interaction and collaboration with the participants because they had a voice throughout the study and suggested new and different areas that were of interest to the topic area.

Indigenous research emerging from a specific, tribal-centered approach is more familiar to Indigenous people than methodologies from Western research methods because as Indigenous peoples, they understand each other through a shared worldview that holds familiar, enduring beliefs of the world (Kovach, 2009). Incorporating PAR with an Indigenous worldview ensures that research on administration in social work can be carried out in a respectful, ethical manner (Porsanger 2004). An Indigenous research approach respects the exchange of knowledge through the ethic of reciprocity (Michel, 1999) in a way that conforms to the practice and principles of Indigenous people. It is also cognizant of the fact that even though there may be exchanges that may not reflect the Indigenous way, relationality will exist that will make the practice more relatable to everyone involved (Wilson, 2008). Indigenous methodology is a body of Indigenous and theoretical approaches and methods employed by Indigenous research in the study of Indigenous peoples (Porsanger, 2004). Indigenous people understand that although the custom, practice, and protocol may vary from one nation to another, the underlying epistemology for approaching the research is known.
This study mirrored the Indigenous paradigm as stated by Hart (2009) and included “appropriate Indigenous protocols; my subjective self, which includes self-reflection and insight; established relationships; Elders and knowledge participants; an open ‘interview’ structure; Indigenous understandings of trustworthiness and ceremonies” (p. 158). This study inquired about an Indigenous perspective, so inherently the study adopted an Indigenous perspective that is reflective of myself and those participating.

An Indigenous approach to research reflects an Indigenous paradigm of ontology, epistemology, and axiology. These ways of knowing, being, and doing (Martin, 2003), along with ethics, are the foundation of an Indigenous approach. Kovach (2005) suggests that Indigenous epistemology is a way of knowing based on traditional teachings such as storytelling. An Indigenous methodological approach enables Indigenous researchers to be who they are while involved in the research process (Hart, 2009; Weber-Pillax, 2001). I am of Indigenous ancestry, so I am fulfilling the relationship with the world and being accountable to ‘all my relations’ (Wilson, 2001). This study sought knowledge from Indigenous people so it is inherently necessary to respect the reciprocity of life and use the knowledge gained from the study to inform Indigenous communities on the parameters of ISWA. This giving back to Indigenous communities reflects the reciprocity of life and that knowledge is borrowed, with the intent that something beneficial will come out of the exchange (Michell, 1999). An important consideration of an Indigenous approach relates to controlling, developing, and approving the research, along with self-awareness (Wilson, 2003). This study accomplished this by giving participants the flexibility to share their thoughts and knowledge, without restrictions or time limits. Further, the study followed traditional protocols and practices of the Plains Cree culture and was sensitive to the traditional needs of the Indigenous people involved in the study because
participants came from a perspective that aligns with their tribal affiliations; as a result, an adaptation of the research process was respected and embraced the diversity that was shared.

This study is respectful of the customs, practice, and protocol of Indigenous people. According to Hoare, Levy, and Robinson (1993), PAR will integrate well with Indigenous culture as it meets the criteria regarding validity and reliability, along with a means for cultural representation. This study connected with Indigenous community members to establish the content and method of ISWA, along with the purpose of increasing community autonomy through a process of praxis, which includes elements of PAR (Hall, 1981; Hoare, Levy, & Robinson, 1993; Tandon, 1988). An important part of this study is establishing that the participants are the experts and having them recognize that they have the power to create change (McHugh & Kowalski, 2009). The collaboration between myself and the Indigenous community is necessary because this is reflective of the PAR process along with the Indigenous approach to research. For this study, the Indigenous community encompassed all Indigenous people involved in the study. Although this is a broad range, Smith (1999) suggests that communities can form around the goals and interests of a topic and share the same central interests.

Information collected through one-to-one interviews and a focus group, along with self-awareness and reflection, are pillars in a study in which participants are free to share their ideas and knowledge in a format that promotes empowerment and social change (Marincowitz, 2003). The use of interviews and focus groups is more compatible with Indigenous culture due to the ability to incorporate the oral tradition, personal interaction, and group consensus in both determining the problem and finding the solution (Kenny, 2004). A synthesis of PAR and Indigenous methodology respects Indigenous research imperatives that honour the physical, spiritual, emotional, and mental aspects of the person and the interconnectedness of all of life. It
is vital to respect the interpretive and analytical discourse that is going to be shared by the Indigenous communities (Kenny, 2004).

3.2.2 Research Preparation – Ceremony

Sinclair (2003) offers a rudimentary guideline explaining when or how to incorporate ceremony into the context of the study, but the nature of Indigenous teachings requires the researcher to rely on their specific cultural knowledge and spiritual teachings at each stage of the research. As I am venturing on a new journey and seeking knowledge from others, it is important to strip away any negative and restricting dynamics that may impede my research. Research that is carried out with Indigenous communities demands adherence to ontological tenets and so the acts of participating in ceremony at the outset, during the research process, and upon completion, are a manifestation of that ontology (Sinclair, 2003).

3.2.3 Sampling Strategies

There were two types of data gathered – individual interviews and focus group interviews. The study set out to interview 10 to 12 Indigenous leaders, managers, and academics across Canada and 6 to 8 Indigenous academics for the focus group.

3.2.3.1 Inclusion Criteria

Participants met the following inclusion criteria:

- Be of Aboriginal descent (First Nations, Métis, or Inuit)
- Is currently or has been a manager in an Indigenous Social Work organization in Canada
- Is currently or has been in a leadership position within an Indigenous organization in Canada
- Is currently or has been in a leadership position within an Indigenous community in Canada
• Is currently or has been employed within a School of Social Work in Canada and has experience in Indigenous Social Work Education

3.2.4.1 In-depth Interviews

This study was seeking 10 to 12 Indigenous leaders, managers, and scholars in Canada, with experience in administration. An email was sent to 2 Indigenous academics, asking them to forward an invitation to their contacts, including anyone they thought would be interested in participating in the study. Interested participants were asked to contact me directly, either by email or telephone. Once contact was established, there was a conversation, through email, between myself and the participant to determine whether they qualified to participate. Once this was determined, interview dates were set for a jointly agreed time and method, either face to face or by telephone. Information related to the study along with consent forms were emailed to the participant prior to the interview.

The first round of interviews consisted of 4 participants. There was some difficulty locating participants after the initial four were interviewed. As a result, a couple of months went by with no inquiries for the study. After four months, another call through email was put forward through different contacts, seeking more participants for the study. There were three more participants identified and interviewed, but then six months passed with no interviews being scheduled or participants identified. A participant from the study identified a couple of potential participants; I contacted the two participants and after some discussion, a telephone interview was scheduled. After some more time had passed, another call for participants was sent out, again by email, and this resulted in the final two participants for the study. The overall schedule for the completion of recruitment and interviews was eighteen months, with eleven total participants.
3.2.4.2 Focus Group

Recruitment took place at the 2nd International Indigenous Social Work conference held in Winnipeg, in July 2013. A poster (see Appendix E) was given to the educators as soon as they registered for the conference, requesting their participation in a focus group on ISWA. The poster stated the purpose of the study and provided information on where and when the focus group was going to take place. The focus group was also mentioned in the conference program. Thirteen Indigenous educators attended the focus group.

3.2.5 Data Collection

Data collection included audiotape, videotape, field notes, and information collected during member checking.

3.2.5.1 Protocol

In keeping with traditional Indigenous protocol, participants were given a small pouch of tobacco at the beginning of the face-to-face interviews and focus group, signifying a thankfulness and respect for their sharing. The offering of tobacco signifies the sacred aspect of the communication on both sides. The offering of tobacco in exchange for stories has existed in Plains Cree communities for thousands of years (Michell, 1999). It symbolizes the honest intention of the researcher and in a prayerful way, requests the sharing of information from the participants. It respects the ethic of reciprocity that exists within the Indigenous ontological framework and links research to the spiritual aspects of Indigenous cosmology (Sinclair, 2003). When a person accepts tobacco, they indicate a willingness to share their knowledge.
3.2.5.2 Interviews

In-depth interviews of 11 Indigenous participants consisted of a semi-structured, informal process. Depending on the geographical location of the participants, interviews were face-to-face within their agency and organization, or by telephone. Informed consent (see Appendix F) was obtained before each interview, with a copy given to the participants for their records. For those interviews conducted by telephone, the informed consent form was sent through a secured email to the participant. The participant was instructed to print two copies of the form, sign them, keep one for their records and return the other to the researcher via mail or email.

An interview guide (see Appendix C) was used to structure interviews, but participants were free to express themselves and answer questions in ways that were comfortable for them. Probing questions were utilized to clarify and seek elaboration in specific areas. The interviews were audiotaped and transcribed; also, I used a pen and paper as a means of gathering notes and observations. The interviews varied in length, from 40 minutes to 70 minutes.

3.2.5.3 Focus Group

The focus group included 13 Indigenous educators involved in ISWE. The focus group was independent of the individual in-depth interviews, and it only included Indigenous academics involved in ISWE. Informed consent (see Appendix G) was acquired before the start of the focus group. An elder opened the focus group with a prayer. From there, each participant was given the opportunity to introduce themselves and share their academic and professional background, along with their experience in ISWE. The questions (see Appendix D) focused on the content and method of ISWA. The participants had experience in teaching in ISWE and articulated the different variables needed in creating an administration focus of ISWE. The focus group lasted approximately 2 hours.
3.2.6 Data Analysis

A thematic analysis guided the data analysis along with thematic networks as described by Attride-Stirling (2001). The thematic networks are web-like illustrations that summarize the main themes from the text (Attride-Stirling, 2001). Data is mapped to frame a basic theme; from there an organizing theme evolves, and finally a global theme is mapped out. A thematic network is a simple way of organizing the thematic analysis of the data (Attride-Stirling, 2001). A thematic network puts themes into a context that is easy to understand and not only enables the researcher to gain a better understanding and clearer picture of the themes, but also allows participants to view the construction of the thematic process and develop an understanding of the analysis process. Indigenous people are visual learners, and within Indigenous pedagogy, the use of maps is an optimal way for Indigenous people to create a holistic and concrete image of the tasks, along with a reference point (Hughes & More, 1997). Also, thematic networks are constructed in a non-linear fashion because according to Wheaton (2000) the linear perspective marginalizes Indigenous people and prevents them from creating an identity. Within Indigenous ways of learning, a non-linear approach is more conducive because Indigenous people are encouraged to think and perceive things in a way that encompasses their perspective and not those of others (Wheaton, 2000).

A thematic approach is a method for identifying and analyzing patterns in qualitative data and is appropriate because this study is inquiring about people’s experiences and understanding of a context (Clarke & Braun, 2013). The data was carefully read and re-read to identify the appropriate themes and patterns (Rice & Ezzy, 1999). According to Clarke and Braun (2013), there are 6 steps in a thematic analysis: 1. familiarizing yourself with the data, 2. generating initial codes, 3. searching for themes, 4. reviewing themes, 5. defining, and naming themes, and
6. producing the report. This study will adhere to these steps in the analysis process. With a thematic approach, the categories are not predetermined but emerge as the data is examined. This type of analysis provides an opportunity for the researcher to take any of the information collected in the interviews and focus group back to the participants for elaboration or confirmation. It is important to come up with a clear picture as part of the analysis so the communities understand and are mindful that the research process respects the traditional protocol and practice in all areas of the research.

Computer software Atlas ti was used in the data analysis as it has robust thematic network capabilities, which are a useful visual tool for mapping themes and subthemes. This software coded the data, making it easier to come up with themes. The interviews and focus group discussion were transcribed into text form and formatted with space on the right-hand margin for notes or identifying specific points. Modeling upon the technique of Aronson (1994), ‘patterns of experiences’ were listed from either direct quotes or paraphrases of the transcription. Having examined the text carefully and line by line, themes emerged. Along with the primary themes, there were sub-themes that evolved (Aronson, 1994). By looking at the sub-themes, a pattern of ideas materialized, offering a comprehensive view of the information (Aronson, 1994).

3.2.7 Trustworthiness

There are a few different ways that trustworthiness of the study was established. Near the end of the study, the analyzed data, interpretation, and conclusions were returned to the participants for their review (member checking), so that they could evaluate the accuracy and credibility of the information (Creswell, 2007). Through the contact information that was shared, the researcher asked the participants via a secure email whether the information was an accurate representation of what was conveyed during the interviews and focus group. The participants
were instructed to respond to the email with their written analysis, providing an opportunity for them to provide any critical observation as well as what may be missing (Creswell, 2007; Stake, 1995). Member checking was used to ensure the accuracy of the data and to determine the validity of the themes generated. The thematic networks were also reviewed with the participants, asking them if the results were reasonable and if there was anything missing. This triangulation process assessed the content validity of the study and established its overall credibility and trustworthiness.

Although a sample of 11 may be considered small, Dreher (1994) suggests that with a sample of this size, the researcher can have repeated contact with participants; this heightened involvement then enhances the study’s trustworthiness. The researcher was in contact with the participants at least two to three times after the interviews so that the participants could elaborate on and confirm the information shared. A sample size of 11 Indigenous leaders, managers, and academics is likely sufficient for the saturation of data because the sample adequately answers the research question and through the saturation of data, no new categories or relevant themes will emerge (Corbin & Strauss, 2008). The responses from participants showed the depth and variation regarding their development, so sufficient saturation was achieved (Corbin & Strauss, 2008).

3.3 Human Subjects/Ethical Considerations

The study was submitted to the Ethics Review Board at Memorial University of Newfoundland for approval before implementation. A letter of recruitment provided the necessary information about the study (see Appendix B). Informed consent was obtained by way of a consent form (see Appendix F & G).
3.3.1 Confidentiality

Confidentiality of participants was guaranteed and was part of the consent form. All participants had a choice to have their participation and words identified in the final document. If a member decided to withdraw from the project, all information is destroyed. The final report used only non-identifying information. For the transcription of the interviews, participants had a fictitious name and there were no identifying characteristics associated with any of the participants. Only the researcher and supervisor, Dr. Ross Klein, had access to the information during the study. Written data will be shredded and any electronic data will be stored on a password protected device and deleted after the commencement of the study. Information is destroyed after a period of four years. Every reasonable effort will be made to assure anonymity and that participants are not identified in any reports and publications without prior permission; however, anonymity may be difficult to achieve so individuals had the right to refuse to participate.

3.3.2 Free and Informed Consent

Participants were asked to sign a consent form declaring that they understood the consent and ethical issues involved in the study. The researcher was also available to the participants throughout the study, either by email or phone.

3.4 Chapter Summary

This section discussed a PAR and Indigenous methods research design. A blended theoretical orientation (anti-racist, empowerment, anti-oppressive, and tipi-teachings) also informed the study design. Consideration was given to the human subjects’ concerns, such as providing sufficient time for participants to share their story and knowledge, along with the
opportunities to ask questions. Further, participants were encouraged to contact myself if there were any concerns or questions before or after the data collection.

**Tribute to Participants**

*The researcher is forever grateful to the participants involved in the study. A relationship has been established between the researcher and participants and they will be forever linked through this connection. Each feather represents a participant and it acknowledges and honours their participation in the study.*

Figure 1: Tribute to Participants
CHAPTER 4 – DATA PRESENTATION

4.0 Introduction

The purpose of this chapter is to describe the individuals who participated in the study and to present a summary of their responses to the questions. Each summary is presented around the responses provided during the focus group and semi-structured interviews.

Table 1

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4.1 Participant Description

There were 13 Indigenous participants for the focus group and 11 Indigenous participants for the interviews. The focus group took place in July 2013 and the interviews between September 2013 and August 2014. The focus group was at an ISW conference in Winnipeg, Manitoba. The 13 participants for the focus group were all female Indigenous academics with a wide range of experience in social work education, ranging from a few years to over two decades. They represented different Indigenous communities across Canada and the country of New Zealand.
4.2 Focus Group

Discussion started with a participant commenting on how, in the past, graduates with a BSW were entering the field without any management knowledge. She addressed this concern by creating an Introduction to Management course to cover “all the traditional values, teachings and values of the seven grandfathers and medicine wheel” (line 29) along with the knowledge of being in a management position. Another participant shared the importance of practicing administration in the Indigenous way so communication can happen in an efficient manner. If this approach is not incorporated, then you are “administrating us to become colonizers” (line 63).

Social workers who are appointed to these positions don’t know how to talk to our people and that is the first thing I always come back to when I think of the colonizers. They continue to assimilate and colonize our communities. (line 76-78).

Indigenous people, administratively, should be making the decisions within the communities. When including administration into a program, it is important to understand the territory. A participant mentioned they bring in a different knowledge base:

I bring in a different knowledge base as well from where I come from; they have a different knowledge base from where I work and for myself. In order to be successful and in order to understand some of the knowledge base of the cultural norms of the geographic area, you really need to consult the local communities. (line 97-100)

This participant stressed the importance of having Indigenous people in administration that understand the reserve, the hardships of the community, colonization, and racism. This knowledge will encourage “young people to get an education or young women to go back to
school” (line 115-116). A helping system along with strong supports is a start in engaging the community.

Within an Indigenous institution, the circle needs to be used. “Everyone participates in that discussion, trying to sort out their needs, so dialogue between people in administration is very important and sharing circles where people can actually share their stories, their concerns and their needs” (line 136-138). There also needs to be an adaptation to the western and traditional lifestyle within administration, so there is a balance. As this participant started to discuss curriculum, she mentioned, “I am thinking that for each Indigenous teaching, there are rituals that are practiced, so the foundation for administration should start off around mainstream administration” (line 160-162). There needs to be an Indigenous approach that is influenced by western ideas until there is an established Indigenous approach. Another participant began to discuss administration and mentioned culture. “Culture is pedagogy, culture is our epistemology. When you look at administration, it needs to have that Indigenous content” (line 187-188). She went on to say that when preparing for administrative positions, it needed to be from Indigenous ways of knowing, seeing, and doing. Other aspects included traditional language, culture, protocol, and governance. She stated that once in these administrative positions, there is a need to focus on child welfare as it relates to administration due to the high representation of children in care and the link between the high rate and residential schools.

From here, the discussion turned to culture and its role in administration in social work. A participant felt the need to define culture because everything we do, say, and who we are represents culture in some form. “Culture is our process, our language, our protocol, all of our ways” (line 294). In her territory, administration refers to Indigenous governance. They use their language within the course, and Indigenous protocol is also an important part. By using this
approach, it is creating a space that is familiar to Indigenous people, whether in an organization or an educational institution.

You must see objects on the wall; you must see people that look like you and sound like you. You must know that you walked into an aboriginal agency, you want to speak to somebody that is familiar with your culture, your tradition. (line 312-314)

It is about creating a safe and familiar environment for Indigenous people. She noted that this process makes her feel welcomed and comfortable when she enters Indigenous organizations that adopt this approach.

It is time for Indigenous people to create an Indigenous framework because the current structure is not working. “Building something from the grassroots, our language would frame what we are going to do based on how we live, what we do, how we see things, our language would create the title for whatever we are trying to create” (line 341-343). This framework should reflect Indigenous people, their spirit, and it must come from the heart.

Elders offer knowledge about traditional governance and experience about Indigenous people. “Language, consult our elders if you have the language, find it” (line 360). Elders provide comfort and guidance on whatever journey a person embarks on. “Elders always surprise me, I have them walk with me on my journey” (line 372). Elders should be part of any process. Participants agreed that Elders should be there from the beginning and consulted throughout one’s journey. Another participant explained that there should be Elders in any administration taking place within Indigenous communities. “Elders were our administrators” (line 227). She suggested there should be an elders’ advisory council overseeing the organization and administrative practices.
4.3 Interviews

All the participants for the interviews were of Indigenous ancestry. Nine of the individuals are currently academics while two of the participants are in administrative positions in Canada.

4.3.1 Indigenous Academics

4.3.1.1 “Ben.”

Ben is an Indigenous academic in Canada with a background in micro social work. He has a wealth of experience in Indigenous issues and understands the contextual problems facing Indigenous people. Indigenous culture is an important feature of his life, and he practices it on a regular basis.

Ben discussed his struggle in working in a non-Indigenous organization where there is only one other Indigenous person. He finds it difficult relating to his non-Indigenous colleagues. His colleagues are supportive of his ideas, but he feels they do not understand his perspective. His Indigenous epistemological approach to life reflects traditional ceremonies and practices. He doesn’t harbour any ill will towards them for not understanding his perspective and understands that it would be difficult to comprehend something that is not part of one’s own reality. All he can do is to continue to practice his beliefs and hopefully there will be more Indigenous colleagues in the future.

4.3.1.1.1 Indigenous Culture

Ben always includes an Indigenous perspective in his teachings, which includes Indigenous ceremonies, practice, and protocol. Preparation and teaching of the ceremonies and practice is important in the classroom because “I think people have to know what they are going to do. I think people have to know why they would do that and then people would have the freedom to choose whether to participate” (line 330-332). To Ben, ceremonies are important
because even though Indigenous society is culturally centered, there should be the option of choice. Students should have the option of attending the ceremony, and if the student chooses not to attend, there should be no penalty involved. Further, ceremonies should be explained so that students understand their significance.

A starting point in this process begins with reciprocity and dialogue. Ben explained that everyone has a viewpoint and it is not necessary for everyone to agree with it. Everyone is entitled to have their view of the world. Ben also brings religion into the classroom because he believes it is important to have this discussion given the influence religion had on Indigenous people. But he is cautious when discussing religion and spirituality in the classroom due to the different beliefs of students. In practice, he proceeds carefully and prepares his students for a discussion on these topics by explaining the different religions and the role spirituality has in social work. Students are receptive to this approach because it starts a conversation, and as they become informed they have the choice to pursue further knowledge in this area, if they so desire.

4.3.1.1.2 Indigenous Leadership

Indigenous leadership is a complicated process. The complexity pertains to an individual’s identity some people don’t know how to be Indigenous, yet it is easy to talk Indigenous, according to Ben. Some Indigenous people were apprehended at birth, adopted out to non-Indigenous families, and raised in non-Indigenous homes; as a result, they cannot provide a context of Indigenous leadership that reflects traditional Indigenous knowledge.

Another example of the complexity relates to informed choices. Indigenous leaders should know the context of their choices and the consequences of their actions. Ben believes that non-Indigenous society greatly influences Indigenous leadership. Some Indigenous leaders are not willing to ‘put their money where their mouth is.’ They want to satisfy the status quo and not
rock the boat. To change this, Ben suggested that individuals need to be aware of their assumptions, be aware of what they think and then after that, proceed forward. He also suggested that they should be willing to stretch the rules and not play it safe. By playing safe in an Indigenous leadership position, they will never get in trouble, but this is not beneficial to the people in and outside of the organization. On the other hand, if they are willing to take chances and bend the rules a bit, they will experience new things and be able to establish trust and compassion from others within the organization because they are willing to take a chance and not settle for the status quo.

Ben would like to see more gatherings of Indigenous academics in Canada. The low number of Indigenous academics in Canada contributes to isolation. “It would be good to talk to each other and hear what’s going on” (line 515). Establishing a connection to Indigenous academics would be helpful in developing relationships and would be part of the decolonization process. “We have to drive the bus; we can’t let the colonizers drive the bus, if they did, we would end up in the ditch. If we talk amongst each other, we will find a way to drive that bus” (line 522-525). He mentioned that Indigenous people are all similar, so it would be useful in discussing some of the same issues they encounter in academia.

4.3.1.2 “Dave.”

Dave is an Indigenous academic in Canada, involved in social work education for the last nineteen years and having taught social work education in both mainstream and Indigenous institutions. He also has extensive experience teaching ISWE, having been part of different ISW programs in Canada.

Dave believes that social work needs to do more when it comes to Indigenous issues. He mentioned that Indigenous people are over-represented in every kind of social indicator, such as
health, social services, and poverty. Therefore, social work needs to do more to educate future social workers on the issues they will encounter when working with Indigenous people. Students should be able to work effectively with Indigenous people and understand not only the issues affecting Indigenous people but also their customs and history.

4.3.1.2.1 Indigenous Social Work Administration Education

Dave suggested a few different areas needing examination in ISWA education. First, it should include the topics of transparency and accountability. These two areas are critical for administration because they are major issues in Indigenous communities. Indigenous communities need to be accountable to not only their community but also the federal government, which provides funding. Dave said it would be beneficial to the community if there were transparency in administration and leadership, and if there was an openness to show how their community is doing. He suggests that the knowledge articulated about social work administration should convey how to improve the accountability process and present students with knowledge of how the political process is carried out in Indigenous communities.

Second, students should learn about budget analysis, budget development, grant, and proposal writing, and also program evaluations. This information should be standard for any administration in social work class. If students were to learn about these different topics, it will not only benefit them as future Indigenous administrators, but the Indigenous communities would also benefit because they would have someone from the community well versed in this area and would not have to rely on people from the outside.

Third, Dave suggested that students should learn how to practice social work administration in an Indigenous cultural fashion. They should be learning about Indigenous ceremonies, customs, and protocols so they can be useful in administrative positions in
Indigenous communities. Students should be practicing their culture on a regular basis and for those students who are unfamiliar with their culture, it would be a great opportunity to learn about their traditional background.

4.3.1.2.2 **INDIGENOUS PERSPECTIVE**

It is necessary to have a perspective that is unique to Indigenous people, culture, and nations. For example, there is a need to create an Anishinaabe perspective, a Kania perspective, an Inuit perspective, and a Cree perspective, to name a few. The way of life of Annishnaabe people is based on language and customs, so it would be important to have an Anishinaabe perspective to represent this nation. Indigenous students taking on administrative roles should be able to effectively do their job, all the while respecting their own cultural identity and strengthening the cultural identity of the organization and the community in which they work by understanding the perspective of their nation.

4.3.1.2.3 **INDIGENIZING SOCIAL WORK ADMINISTRATION**

The centering of Indigenous knowledge, worldviews, and culture are at the forefront of any Indigenization process. Another aspect is Indigenous traditional teachings that are related to administration and, where appropriate, that include teachings from other cultural perspectives. Dave suggested that it must begin with the mainstream regime because there is a model that exists and has been utilized for generations. After identifying the important aspect of the western approach, Indigenous knowledge can then be ‘sprinkled’ here and there, thereby having a framework that utilizes Indigenous knowledge.
4.3.1.2.4 Indigenous Culture

Dave believes that teaching culture strengthens the cultural identity of the individual social worker. It also strengthens their relationship to the community, as they are accountable to their family, clan, and community. Organizationally, the culture will strengthen the relationship between co-workers, the people they supervise, the boards of directors, and other employees of the organization. Dave believes having a cultural environment in an organization can improve and have an impact on performance evaluations and governance. He hopes social work graduates will have some cultural understanding before they graduate and that this will be augmented during their time in the organization.

4.3.1.2.5 Indigenous Organizations

There are differences between an Indigenous and a mainstream organization, according to Dave. For example, an Indigenous organization integrates spiritual practice into the life of the organization, especially at the start of meetings, whether it is with front-line workers or at an annual board meeting. The use of ceremony is first and foremost and is a fundamental difference. Another key difference is how Indigenous organizations recognize the past, present, and future. The past is still with us and organizations must be very cognizant of the future and understand how our current actions impact the future, specifically the generations to come. As such, some Indigenous organizations are custodians of the earth. They don’t use plastic of any kind in their organization. When hosting community feasts, they use paper plates and reusable cutlery. Everything is reusable. Dave believes that some Indigenous organizations are being mindful of not harming the earth and would like to see this concept be implemented in all Indigenous organizations.
4.3.1.2.6 INDIGENOUS SOCIAL WORK

Dave believes there needs to be better recognition and participation of private Indigenous colleges in ISW. These private institutions are undervalued and play an influential role in social work education. Unfortunately, they have been excluded from ISWE due to competition, territoriality, and individualism. He believes that private Indigenous institutions can excel at the notion of Indigenization and it is important for social work education to embrace this different educational practice. Dave would also like to see more Cree and Anishinaabe people in academia. He commented that there is an increase in research by Indigenous people and it is important to share these accomplishments with the Indigenous academic community. He said when Indigenous people see other works, research, and publications from Indigenous people, they become a source of inspiration to the Indigenous community and others can look to them for motivation.

4.3.1.3 “Jackie”

Jackie is an Indigenous academic in the areas of social work and education. She currently teaches in both disciplines. She also has experience in the child welfare field along with having been an administrator earlier in her career. Jackie has a broad range of educational experience and received degrees from several different universities. She commented on how the area of ISW is growing and more Indigenous people are entering undergraduate and graduate studies, which according to her is how you build capacity. She believes conversations and discourses around Indigenous knowledge are becoming much deeper and richer due to the involvement of Indigenous people. She said we need to ensure Indigenous people are in education so that the conversations can continue. There is a need for more programs that engage Indigenous ways and knowledge because Indigenous people are becoming educated and need avenues that relate to
their experiences. She stated that there are some social work programs in Canada making a concentrated effort to hire Indigenous people and this is important because it is a pragmatic approach to integrating an Indigenous perspective into social work.

### 4.3.1.3.1 Indigenous Social Work Administration Class

Jackie talked about how one needs to look at the Indigenous worldview and how it shapes policy, along with how different policies have impacted Indigenous people. Jackie suggested that the historical aspect of policy has been a negative connotation for Indigenous people due to the actions of the government. The Indian Act still governs Indigenous people, so it would be important to explain this history.

According to Jackie, an administration should begin with Indigenous philosophy because Indigenous philosophy is a foundational perspective where unpacking practices and philosophies becomes a value-laden activity. She explained that before she starts to introduce concepts into an administration class, she situates herself and explains who her influences are, shares her story, explains her belief of the world and where she learned those beliefs. After she is finished, she asks the students to reciprocate this process by sharing their thoughts on the questions. This process is a traditional way of practice and is implemented at the beginning of any relationship. After this process is complete, the course should venture into topics such as jurisdictional issues, legislative issues, and some of the policies that have impacted Indigenous people within a social work context. She pointed out that a class such as this should be a six-credit course in the BSW program, in order to cover all the important topics, such as connecting with the community, how to connect with culture, how to conduct yourself in a way that involves the community, dealing with HR, and how to work with advisory committees. She mentioned that all these topics may be
difficult to cover in an undergraduate course and suggested having a stream on ISW leadership in a graduate program.

4.3.1.3.2 Indigenous Perspective

Jackie believes an Indigenous perspective is the foundational knowledge of this country because Indigenous people were the first occupiers of this land. Indigenous perspectives need to be acknowledged because of the history. When she is teaching from this perspective, she begins by explaining the Indigenous paradigm, the Indigenous worldview, and she explains how this worldview is different from the western viewpoint. She does this at the beginning because it lays the groundwork for a further discussion on Indigenous knowledge and epistemology. In terms of Indigenous knowledge, she relates it to her background as an Indigenous person and provides this context to her students. Although her background is of a different Indigenous nation, she can relate to their values and principles because there are some similarities. She believes that if you situate yourself, understanding an Indigenous worldview and respect for individuals will materialize.

4.3.1.3.3 Indigenizing a Social Work Administration Class

Prior to having a conversation about Indigenous knowledge with individuals who are not Indigenous, the topics of racism and the decolonization process need to be examined. Also, there must be an interrogation of the dominant belief system because non-Indigenous people need to understand the Indigenous ways and be able to answer questions about what their own relationship is with Indigenous people, what their understanding is of an Indigenous context, and how to go about deconstructing their whiteness. When that process is done, Jackie thinks non-Indigenous people will have developed an understanding of their role with Indigenous people and will become more empathetic and more engaged.
This ISWA class should be a higher-level 4th year course, because students need to have a strong foundation of social work knowledge and policy. This course will teach administration from a decolonizing perspective because it is coming from an Indigenous belief system, and would be important to situate it in terms of the Indigenous epistemology and not the current generic model. Colonization has affected Indigenous people and as a result, Indigenous people are over-represented in child welfare and prison systems. Therefore, it is necessary to utilize an approach that is reflective of the Indigenous ways rather than replicating approaches that have not worked in the past for Indigenous people.

4.3.1.3.4 Indigenous Culture

Indigenous culture would play an important role in administration because culture and values are inherent in traditional worldviews and are about collectivity, guardianship, and rationality. It is necessary to learn about Indigenous cultural values prior to working with Indigenous people. Respecting, understanding, and valuing culture are ways of dealing with Indigenous people. Jackie believes we need to start moving forward in our culture and make strides so we can pass this knowledge to our children.

4.3.1.4 “Kate”

Kate is an Indigenous academic in Canada with a background in administration. She has been an administrator in her home community, as an office manager. She has educational knowledge of administration, having acquired a graduate degree in public administration. Kate also has extensive experience in ISWE as she was part of a social work program that incorporated Indigenous knowledge into its curriculum. The social work program began the process of looking at what ISWE should look like and what courses needed to be developed to represent Indigenous knowledge and communities. She mentioned that Indigenous and non-
Indigenous students needed an approach to social work education that was culturally sensitive to Indigenous people. Indigenous knowledge should be at the center of any discussion on administration in social work because it sets the foundation for future discussions.

4.3.1.4.1 Teaching an Indigenous Administration in Social Work

Class

Teaching a class on ISWA, Kate would use concepts from the medicine wheel along with centering Indigenous knowledge. There is a need to acknowledge the western direction of administration to understand what currently exists and what needs to change and be developed. Kate believes that students should be learning:

…how colonialism affected the Indigenous way of life and what are the things that we need to do to move forward, what are things that we need to redo or do over. I would use that as a framework for me to guide how I would think through developing an administration course. (line 307-311)

Kate also suggested that students understand the nature of the organization and its history. This can be achieved by asking the following questions: How did the organization originate? What is the importance of its mission or the mandate? What is its relationship to other organizations in the field, and how are they funded? Students should also learn how the Boards of Directors function in an organization along with how unions affect social work organizations.

4.3.1.4.2 Indigenous Culture

Kate mentioned that for culture to be present, it needs to be practiced on a regular basis and be involved in the different cultural activities within the community. Kate has always tried to attend and participate in the cultural events within her community because they provide
knowledge and understanding of what is going on and an ability to understand the issues affecting the community. The community will notice this and it

…breaks down barriers of communication because people know that you are present and you are taking time out and away from the desk. It is important to be visible and present in the community events whether they are cultural or not. (line 339-341)

Kate suggested that Indigenous people need to relearn their culture and teachings so that they can bring them into education. It is also necessary to acknowledge that colonialism will always be part of Indigenous life because that is our history. It is about weaving together the western and Indigenous knowledge systems, so there is a better understanding of who Indigenous people are and what they represent.

4.3.1.4.3 INDIGENIZATION

The process of Indigenization begins by examining the historical nature of Indigenous people. This method should start with how colonialism has affected Indigenous knowledge as it provides context on how this process has harmed Indigenous communities. There is also a need to examine what Indigenous knowledge looks like today, with all the influences and changes that have taken place over the years.

Kate understands it is time for non-Indigenous scholars to look at Indigenous ways and see how they can adapt them to their life as they are responsible for their learning. Indigenous scholars have been studying western ways since contact and have been changing and shifting their lives to accommodate non-Indigenous people. It is time for non-Indigenous people to reciprocate this process and learn the Indigenous ways of knowing.

When she started in her administrative position she felt a bit of hesitation incorporating her culture into her daily activities because the institution is situated on western philosophy so to
bring in Indigenous ceremony and practice was something new. In the end, she realized that the institution hired her for who she was and she could not put her Indigeneity on the back burner. She begins her day, along with meetings, with a smudge and prayer and her colleagues are open to this practice.

4.3.1.5 “Shawn”

Shawn is an Indigenous academic in Canada, having taught social work education for several years. He also has experience as a policy analyst, executive director, and as a social worker within the Ministry of Social Services.

In his role as an executive director, Shawn began to realize that more Indigenous people need to be educated in administration because he was seeing more Indigenous people being employed and taking on positions that required administrative experience. He was finding that individuals were lacking certain knowledge in this area and were not prepared for the responsibilities that came along with it. He suggested that students taking their BSW degree should learn skills and knowledge of administration along with an understanding of local Indigenous governance and treaty negotiations, because this is what is needed within Indigenous communities.

4.3.1.5.1 Indigenous Administration

When it comes to the specifics regarding Indigenous administration, Shawn believes students should learn about Indigenous governance if they are to work within an Indigenous community. This understanding can be combined with learning how to work with Elders, learning how to work with an advisory committee, and learning how accountability and conflict of interest can be managed at the community level. He also suggested that students need to learn how to work with boards of directors and understand how a non-profit organization functions.
Another important aspect that students should be learning about is the law and Indigenous rights. Shawn recommended that students learn how the Indigenous band functions, then proceed to the tribal council level, and from there learn about the provincial and national Indigenous organizations. It is important to understand the organizational process because Indigenous organizations are tied to the Indian Act, and individuals need to know how this affects organizations. Along with learning how the Indian Act affects their organization, students need to learn about the federal department that oversees Indigenous people, Indian and Northern Affairs Canada, because Indigenous people are a federal responsibility.

The history of Indigenous people needs to be addressed in ISWA because it is important for students to know the individuals they are going to work with. The historical analysis will cover the colonization that took place in Indigenous communities and the influence it had. Indigenous communities carry a lot of colonial baggage and it would be necessary to see how communities and organizations can overcome this obstacle. Shawn mentioned that currently the Eurocentric concept influences Indigenous organizations, so it is necessary to establish new ways of doing things that align with Indigenous traditional ways and break away from the old regime because this approach often relies on a western method of administration. The historical aspect of Indigenous people provides a solid foundation for any administrative approach and Shawn would navigate through important historical factors in Indigenous society and provide a context as to how these shaped what currently exists in Indigenous communities.

### 4.3.1.5.2 Indigenization

Indigenization of a program requires control; it cannot be ‘lip service.’ Shawn reiterates the importance of history and having a sense of what happened to Indigenous people in particular areas, such as the Treaty 4 or Treaty 6 areas. Also, language needs to be at the forefront of this
approach because it is at the center of the culture. Another area of Indigenization pertains to the educational aspect as Indigenous people. Residential schools affect most Indigenous communities, and it would be essential to see what effect this is having on communities today. Along with residential schools, there is a need to focus on the influence religion has on the communities as well. Shawn mentioned there are several denominations in Indigenous communities so it would be beneficial if there were an understanding of this and the role it plays at the leadership, organizational, and communal level.

The most important part of Indigenization relates to public speaking. Shawn mentioned it is important for people to be good at public speaking because in administrative positions, individuals are going to be expected to speak at feast halls, political engagements, with stakeholders, and to the community. They should know how to present themselves, how to say the right things, how to understand conversations and be a representative of the different communities. Having the ability to construct valid points along with engaging in an open discussion are attributes that some individuals need in an administrative position. He mentioned some tribal councils are doing this with their management team and the community is noticing. It needs to be part of the curriculum because being a good public speaker will resonate with the community.

Shawn talked about Indigenous organizations and their ability to transform themselves into autonomous, self-sufficient agencies. Currently, Indigenous organizations rely on the federal government for funding, and he believes this is continuing the colonization process. Indigenous people have a long history of managing and governing themselves and should have the sustainability to be on their own without any interference. Indigenous organizations need to go back to what worked many years ago within their communities and bring those principles
forward. Indigenous communities and organizations are ready for self-sufficiency, and there is a need to rely on the Elders to begin this development because they are knowledgeable about the past and how things functioned.

4.3.1.5.3 Indigenous Culture

Culture means so many things to so many people and it is not static. Shawn said that if you practice your culture, uphold the history, and show humility, the culture will resonate in life. There is a need to walk in a right way according to Indigenous traditions because using ceremonies in daily life and having respect for others reflects the cultural aspect. Shawn believes you can teach this in the classroom by bringing in the Elders and having ceremonies, practice, and protocol as part of the curriculum. Some Indigenous communities are operating according to the Indigenous way, so social work students need to be mindful of this fact. Currently, social work focuses on a generic western approach and does not include Indigenous ways. Social work must look at its history with and influence on Indigenous communities, as it will continue to be a major part of Indigenous people’s lives.

There are two approaches to social work: Indigenous and western. Shawn thinks this should be recognized in the profession by having Indigenous students rely on an Indigenous model of social work, as Indigenous people are aware of the historical colonization and oppression they had to endure. He believes that it would be easier for Indigenous people to identify with an approach that reflects their way of life.

4.3.1.6 “Autumn”

Autumn has been involved in ISWE for seventeen years, both as a sessional and a tenured faculty member. She also has practical experience in the field of social work, having worked in the counseling area for over twenty years. She takes great pride in practicing her traditional
culture on a regular basis and incorporates traditional teachings and knowledge into the classroom, such as smudging, the use of talking circles, and bringing in Elders to share their knowledge and experiences with students.

Autumn’s experience in social work administration is limited to research projects of various sizes, which includes hiring people to deal with HR issues, staffing, and managing budgets. Although her experience is limited, she believes Indigenous people should be educated in administration in social work with an Indigenous orientation. She says our people are graduating from social work programs and entering administrative positions without any training specific to working with the Indigenous community. Autumn explained that within the last twenty years, learning on the job has been the norm within Indigenous communities. She realized that Indigenous people are going to return to their communities after they graduate, so they need to be prepared and given the knowledge to excel in these positions.

4.3.1.6.1 INDIGENOUS PEDAGOGY

Autumn made several discrete comments about Indigenous administration pedagogy. First, it needs to be culturally relevant for Indigenous people. This can be accomplished by infusing an approach that is based on Indigenous epistemology, ontology, and axiology to reflect the Indigenous way of life. Secondly, there is a need to look at the colonial history of Indigenous people, which will include the intergenerational effects of government policy, such as the Indian Act. Thirdly, there needs to be a strong foundation for personal development because it’s about the Indigenous ontological and epistemological foundation. This process will take courage, determination, and creativity because there are going to be institutions and organizations that will not understand these approaches and may be skeptical.
When creating Indigenous administration pedagogy, it needs to start with Indigenous epistemology, then look at the epistemological tenets of Indigenous ways of knowing and being, and use this as a foundation for approaching management, supervision, and leadership. It is important to look at how leadership occurred in matriarchal societies and acknowledge that leadership in the Haudenosaunee is different than in Cree society. Autumn stressed that Indigenous nations are not static and students should learn the various leadership practices of each Indigenous nation. She also recommended that students compare Indigenous and western leadership so they develop an understanding of the entire leadership process. Western leadership is a broad stream with a lot of information and literature on the subject, so Autumn would blend an Indigenous and western approach to leadership into a course because it is important for students to be introduced to as many writings as possible and learn about the leadership from both perspectives.

**4.3.1.6.2 INDIGENOUS SOCIAL WORK ADMINISTRATION**

Autumn mentioned there are Indigenous programs in Canada that provide some administration in their courses. For example, Wilfrid Laurier University offers a model of supervision that incorporates Elders and implements an Indigenous approach in its social work program. It also utilizes a traditional circle approach, and there is a mentor to guide the process and make sure everything reflects the traditional Indigenous approach. She talked about how vital it is for Indigenous people to utilize a traditional Indigenous approach to supervision and leadership because it will assist in dealing with the challenging aspects of neocolonialism, racism, and oppression.
4.3.1.6.3 Indigenous Organizations

Autumn explained that there are going to be differences in an Indigenous organization as compared to a western organization. For example, given the historical narratives of Indigenous people, there are going to be issues such as nepotism, lack of accountability, and lateral violence. These problems are prevalent in Indigenous organizations and students need to learn the context of administration as it relates to these matters. In her case, she teaches about lateral violence and how a student can prepare to deal with the topic. There need to be indicators within the organization so the organization can work towards a healthy environment. An unhealthy organization affects everyone, and there should be strategies in place so there is little tolerance for dysfunction.

An Indigenous organization is going to encounter difficulties because of the Indian Act. “The Indian Act has built in a disruption mechanism for leadership in our communities and so if there are unscrupulous bureaucrats who want the band to do something, all they have to do is wait for a new chief” (line 277-280). There needs to be a mechanism in place so there is no disruption to the community and the leadership practice is reflective of the traditional, historical process. Students are going to be in administration positions that require an understanding of the government policies, so it would be beneficial to have them learn the different policies that will affect them in these positions.

4.3.1.6.4 Indigenous Perspective

An Indigenous perspective needs to begin with Indigenous protocol as it sets the foundation, draws in the ancestors, and puts Indigenous people in the right frame of mind. Autumn mentioned that the first thing she would do in an administration class is the protocol piece, to establish the foundation that is the framework. This framework would segue into a
critical pedagogical piece about administration, leadership, and supervision, as students are going to be working in these areas and there needs to be learning and understanding because they are going to be responsible for people in social work.

4.3.1.6.5 Indigenous Culture

Autumn believes culture doesn’t just play a role in administration; it is the role. When teaching, she begins with the epistemological foundation because everything we do has to emerge from our worldview and our cultural practice. Indigenous people abide by natural law, which, according to Autumn, is part of our worldview (cosmology, epistemology, axiology, and ontology). Indigenous people aren’t separate from those philosophical foundations because whether it is ceremony or teaching in a university class, certain philosophical tenets influence us; therefore, how we conduct ourselves is shaped by our epistemology, ontology, axiology, and cosmology.

In framing what an Indigenous administration might entail, Autumn said she would start from Indigenous epistemology and consider how the worldview might influence every aspect of a course. She would begin the class with a ceremony and have the students sit in a circle and then look at leadership from a Cree perspective. She would pose the following questions to the students: What are the desirable characteristics of an Indigenous leader regarding ethics and conduct? Historically, how were Indigenous leaders chosen and what was their role in the community? How do you translate Cree epistemology-based leadership knowledge to contemporary administration? Whenever she encounters glitches or concerns in teaching, she always revisits the protocols and ceremonies as this will bring everything back to the center, which is at the heart of the culture. Students appreciate the inclusion of culture in the classroom. For some, Indigenous culture is a new experience, and for others, it is a continuation.
Autumn suggested two ways in which to incorporate different Indigenous concepts and ideas into administration in social work. Firstly, she suggested that we need to examine the literature and talk to those Indigenous administrators currently utilizing an Indigenous approach. “I would like to see what supervision models that they are using at Laurier, it’s like a thematic analysis of how Indigenous based supervision is playing out right now and in different contexts” (line 327-330). She went on to say if she were to Indigenize an administration class, she would begin the first class with Indigenous protocols and the second class would look at the historical issues of Indigenous people. Secondly, she believes you need to begin a discussion on how to decolonize education, which includes learning pedagogical methods that center the Indigenous ways of knowing, being, and doing along with learning and recognizing the structures of colonization and their implications on an ISWA class.

4.3.1.7 “Charlotte”

Charlotte believes administration is an important area of social work and is needed in Indigenous communities. “I think it is a very under-emphasized area and you can complete your BSW and be recruited for admin jobs in First Nations and Metis communities without any administrative knowledge” (line 66-68). Charlotte suggested that as a female in a leadership position, she encounters an obstacle that her male counterparts may not experience. “Trying to juggle children and work, trying to get the kids to school, manage to get to meetings on time. Let’s set the meeting for 3:00 in the afternoon and you have to pick up your kids” (line 81-83). There is little consideration for these responsibilities. She also explained that females in administrative positions may be dealing with violence at home and it may be difficult to get the work done and be a strong leader while there is chaos happening at home. Women may have difficulty speaking about this issue because it may devalue them as a leader.
4.3.1.7.1 Indigenous Social Work Administration

Charlotte made several comments on an ISWA approach. First off, she asked the questions. What would an Indigenous agency look like? What are the kinds of ways we can be using our knowledge of method building? How can we learn our knowledge in traditional ways that involves everybody, including the Elders, youth, women, and the community? What are the ways we can be using our knowledge in traditional ways? She believes there is a need to look at current Indigenous agencies to see what is working and how well they are functioning. Are these organizations utilizing an Indigenous approach or are they functioning through a Eurocentric model? There are Indigenous agencies that have an Indigenous name and an Indigenous board, but people working in the agency may be working in a Eurocentric mindset.

4.3.1.7.2 Indigenous Perspective in an Organization

Charlotte posed the following questions that should be addressed in any Indigenous organization: How can I incorporate traditional knowledge? Can we do a circle? Is there a ceremonial lodge? Can we smudge in the agency on a regular basis? Can we have Elders in helping us? These questions are important because she believes there needs to be clarity on notions such as going back to our circle, going back to our families, and going back to our Elders whenever there is a difficult situation that arises, and the ways to resolve it. Cultural models shape the way the agency is structured and the work that is happening and delivered.

4.3.1.7.3 Indigenous Culture

Charlotte said culture plays a major role in ISWA because we are grounded in our culture and knowledge and need the support of our cultural Elders and leaders. The more we are rooted in life, the more we will bring that to the table. Culture has played a significant role in her life.
She goes back to the sweat lodge, goes back to the Elders for direction and guidance, back to the land, to the water for comfort, rejuvenation, revival, and revitalization.

4.3.1.7.4 **Indigenization**

Charlotte said Indigenizing a program is easier in a university setting because there is more freedom and more support. She went on to say that Indigenizing is a community process where everybody gets involved and works together, sharing their ideas and thoughts on how to include Indigenous knowledge, practice, and culture in the context of the curriculum.

Charlotte addressed whether one class on Indigenous administration in the undergraduate program is enough or whether a concentration in the graduate program needs to be created. Charlotte believes a cluster of courses in a curriculum can interweave with each other and would gear people towards management. Having experience and knowledge is important because we are all affected by management, so the participants mentioned that knowledge about management would clarify this process, especially in the undergraduate social work program. Charlotte said there could be administration at the graduate level but she is unaware of any programs in Canada that currently offer this, and if there are, they are centered towards a Eurocentric model. She commented that there needs to be more work in this area and more information developed. She is hopeful there can be an Indigenous approach to administration and is looking forward to future material in this area.

4.3.2 **Indigenous Administrator & Academic**

4.3.2.1 “Greg”

Greg is an Indigenous manager with over thirty years of experience in child welfare. He has been in a senior administrative position for a few years and teaches social work in a school of social work in Canada. When Greg started his social work education, ISW did not exist. He
would have enjoyed learning from this perspective but unfortunately, he obtained knowledge that consisted of generalist social work. Greg has written curriculum for ISWE and based it on his experience in the field, along with his identity and knowledge of his Indigenous nation. He suggested social work education needs to have Indigenous issues embedded into the curriculum because social workers are going to be working with Indigenous people in urban settings and on the reserve.

Greg is developing a community within his city so Indigenous people can be comfortable residing in an urban setting. Indigenous people are moving to the city, so it is necessary to have programs that make Indigenous people feel wanted and collaborate with the non-Indigenous populations. The future for Indigenous people in Canada is going to be in the city, so it is necessary to have resources to accommodate them and avenues for Indigenous people to continue to practice their culture on a regular basis.

4.3.2.1 CHALLENGES OF BEING AN ADMINISTRATOR

Greg encountered a few challenges being an administrator in an Indigenous organization. First off, his organization is hindered by the provincial and federal governments, which provide funding to his agency. Greg called it the fiscal burden in which the agency is held to a high standard and expected to be accountable for everything they do. The audit, resources, and programs are highly scrutinized and there is a perception in society that Indigenous organizations lack the capacity and the ability to function in a healthy and prosperous manner. So, it is his job to build controls and implement transparency so his agency does not echo what society expects.

4.3.2.2 INDIGENOUS CULTURE

Greg said culture is an inspiration for Indigenous people because it is a guiding light and differentiates our position on things. So many things can define culture because it represents
different groups of Indigenous people, but Indigenous people know what the values are and understand the collective, the extended family, and customary care. There is a common understanding of how Indigenous people are responsible for kids and all have similar teachings.

Greg instills a cultural approach to his administrative practice with the use of talking circles with the management team. Greg implements this approach because there is a need for cultural transformation at the organizational level. His agency is challenged by the small pools of candidates for different positions, so sometimes they are hiring based on what they hope for. They hope their training produces excellent employees, and sometimes this works and sometimes it doesn’t. Although the objective of the organization is to hire 100% Indigenous people, it is not always possible because there are not enough qualified Indigenous people. He believes that this is due to not having an Indigenous institution graduating Indigenous people with a BSW.

4.3.2.1.3 Indigenous Administration Class

Greg talked about how a class on Indigenous administration needs to begin with the history of Indigenous people as it will provide an understanding of the colonial process. From there, he would look at the strengths of Indigenous culture to develop alternative models that can serve Indigenous people. His organization has a high client base that is mainstream and although they identify as Indigenous, they don’t necessarily know what a talking circle is or what a smudge is.

Greg said that an ISWA class needs to be mandatory in the undergraduate program because there is a need for more content on Indigenous people, issues, and perspectives. Students can graduate with a degree without any exposure to Indigenous content, although there are discussions on anti-oppression and diversity. He said some current social work programs are
grounded in western thought and without any Indigenous faculty with an expertise in Indigenous issues, students are not learning about the Indigenous perspective and issues.

4.3.2.2 “Sally”

Sally is an Indigenous administrator and academic, currently practicing administration and teaching social work classes. She has extensive experience in the child welfare field and has been in a leadership position for several years. She mentioned it was a giant leap from front line social work into administration and there was little educational knowledge in her undergraduate and graduate work to prepare her. When Sally started in this leadership position, there were a few anxieties she had to overcome. People would refer to her as the leader, but the idea that there was one person in charge who was considered the expert was, at times, difficult to process. She says in an Indigenous system, leadership is collaborative and everyone is equal. There is no expert and one would go to the Elders for advice.

In her position, she is viewed as the expert and she must step up and exert leadership because there is no other voice speaking for the organization. Transparency is the key to any decision she makes in her leadership role, and the ability to work with the team is a trait that she practices on a regular basis. Another aspect that she had to adapt to was exercising leadership in a community that is not her own. Sally is not from the community so when she was first hired, she went to the Elders of the community and asked them for guidance and direction on being effective in a leadership position in a visiting community. She was grateful for the advice she received and it has provided a strong foundation for her practice; it pays respect to not only the community but also to the individuals the organization serves.
4.3.2.2.1 **Indigenous Administration Pedagogy**

Sally believes students need to learn administration because within small Indigenous communities, individuals with an education are put into administrative positions. Students need training in how to maintain collaborative relationships, understand Indigenous philosophical principles, understand the importance of being community-centered, the spirit of generosity, and incorporating these principles into the context of an organization. The topics of practice and policy are also important features that should be included because they show how to change structures and systems within institutions. Another area that should be looked at is how to be a leader in another Indigenous territory. It would have been helpful if she was given direction on this before she was hired. She would not want students to face this obstacle, so they should be learning about this leadership practice in their studies.

4.3.2.2 **Indigenous Perspective**

An Indigenous perspective is going to be different for each person because we all come from different places. It all comes down to the teachings and how they have been informed, as every culture and individual forms a different Indigenous perspective. This even relates to individuals from one’s home community because they may have learned their knowledge and teachings from different Elders, and each Elder has their own way of doing things. Sally further explained that the land informs the Indigenous perspective and valued lessons are embedded in it. Most importantly, the aspect of sharing your story is the best way to create an Indigenous perspective because it informs others of who you are and where you come from.

4.3.2.3 **Indigenous Culture**

Sally believes that culture needs to be part of everyday life. She incorporates ceremonies into her workplace on a regular basis. Culture should have a prominent role in education because
Indigenous people need to understand why they acknowledge the land and how their learning is connected to it, what an Indigenous system is, and why the Elders are the ones who do the teachings. Culture and knowledge cannot be separate entities because it is all about living and breathing these aspects and incorporating them into everyday life.

4.3.2.4 Indigenization

Sally relates to an Indigenous author who states that Indigenization is about creating relationships by creating a family. An example of this is the students in the classroom or the employees of the organization. She mentioned that the word “Indigenizing” needs to be viewed in a context of understanding and not used as a process just to add content to a program.

4.3.2.5 Being an Indigenous Administrator

Being an Indigenous administrator has been a great experience for Sally. There have been a few hiccups along the way but nothing she could not handle. The collaboration between everyone in the organization has been a positive experience. She enjoys listening to her colleagues and having them as part of the decision-making process. She stated that relationships are important in any organization and she makes a point of getting to know everyone because they are a small community and need to rely on each other. The development of trust is vitally important and this can be achieved through relationships. It doesn’t happen overnight but the important thing it that the notion of reciprocity and mutual respect is established.

4.3.3 Indigenous Administrator

4.3.3.1 “Sarah”

Sarah is an Indigenous administrator, having practiced administration in an Indigenous organization for over five years. Sarah’s administrative experience consists of managing staff,
writing reports, working with budgets, and reporting to a board of directors. She also has experience in ISWE through the programs and training offered in her organization.

Sarah believes ISW students need to be educated in the field of administration because Indigenous people embark on administrative positions within their community. These students need to know how to lead, motivate, inspire the community, and implement a vision. Currently, within masters and undergraduate social work programs, there is not a lot of emphasis on leadership and training in this area, which is important to Indigenous communities, for those students returning home.

4.3.3.1 Teaching Administration from an Indigenous Perspective

Sarah suggested identifying the core values prior to teaching from this perspective. An example of this is shaping the lens of your approach, identifying what this looks like and how to articulate what is important. It is important to Sarah to include ceremony in her organization. She acknowledges that the inclusion of ceremony can be challenging in an Indigenous organization because the organization walks in two worlds. She explained this by stating that the organization must deal with the federal and provincial governments along with the different partners of the organization, and these institutes don’t share her Indigenous lens and perhaps don’t share her values. Thus, when engaging she must be respectful of that diversity, and she thinks it is a challenging but important aspect.

4.3.3.1.2 Indigenous Perspective

Sarah talked about how to approach this from a genuine place and practice what you preach. If ceremony is a core value, then it needs to be practiced on a regular basis and not simply given lip service. In her organization, she incorporates Indigenous ceremony by opening
meetings with prayer and song. She also uses the circle to resolve conflict. Bringing these traditional aspects into the workplace is a solid foundation for practice.

4.3.3.1.3 Indigenous Management vs Indigenous Leadership

As an administrator in an Indigenous organization, Sarah believes that Indigenous leadership and Indigenous management are interchangeable but have two separate roles in an organization. A leader is responsible for leading by having a vision, and inspiring and motivating the staff, whereas management is given the responsibility to implement the vision. Sarah provided an example within her own organization: The executive director is the leader of the organization and builds strategic relationships while developing the vision alongside the board of directors; management is responsible for motivating the staff to implement the plan as set out by the executive director.

4.3.3.1.4 Indigenous Culture

Indigenous culture grounds people and provides a reflection of who they are. Sarah said that when you lack culture in the workplace, people show up to four walls and a roof to collect a pay cheque and there is no personal investment. When culture materializes in the workplace, people feel connected and passionate about what they do and she believes this is visible in the practice. People should see their Indigenous values being reflected, and a purpose should be given as to why they come to work every day.

4.3.3.1.5 Undergraduate Administration Class

Sarah is uncertain that one class on administration could provide enough of a foundation and skill level required to be an administrator. She suggested that one needs to develop these skills over time and it may take years to be proficient in this practice. But one class doesn’t hurt
the process as it provides students with an understanding of the administrative process, and students can then determine if they want to pursue it in a graduate degree. A master’s stream of Indigenous administration is an excellent opportunity for students to specialize in leadership and management. Sarah’s master’s degree in social work did not prepare her to be an administrator; everything she learned was through experience and trial and error.

Sarah concluded the interview by stating that students need to be learning about the basics of administration. Recruitment and retention, along with cultural preservation and cultural sensitivities are areas students need to learn in administration. Practical approaches to administration should be covered, such as how to motivate people, how to inspire people, how to build a vision and what it means to actualize that vision, and most importantly, how to build bridges with non-Indigenous partners.
5.0 Introduction to Findings

This chapter provides analysis of the data from the focus group and interviews and draws conclusions on participants’ understanding, experiences, and beliefs on curriculum needed in ISWA. The following were the research questions: What content should be included in an Indigenous Administration pedagogy and curriculum? What would administration in social work consist of in content and method (pedagogy) from an Indigenous perspective? How would Indigenizing an existing social work administration curriculum take place? What role does culture play in ISWA? The data was analyzed and coded according to participant responses, and themes emerged. The themes that emerged from the data comprise four core thematic areas.

The first theme, *Kiskêyihtamowin* – *Learning, being a student, attending school, school work*, centers on the learning of ISWA. In this area, the participants provided their thoughts on the curriculum, whether there is a need for an ISWA class at the undergraduate level, and whether Indigenous leadership and management are separate entities. *Kiskêyihtamowin* represents this area because students need to be taught ISWA in their ISWE as they proceed towards their undergraduate degree.

The second thematic area, *Opaminikêw* – *Governess, steward, boss, leader, administrator*, examines the different aspects of Indigenous administration, along with the current problems in administration and the administrative process. This area also centers on the method and practice of ISWA. *Opaminikêw* represents this area because those students learning ISWA will be administrators and leaders in the community.

The third theme, *Kiskinwahamâkêwin* – *Teaching, education, lessons, instructions*, examines the pedagogical process of Indigenous administration. The method of learning ISWA
is the focus of this area because pedagogical approaches reflect the traditional Indigenous ways of learning. The traditional ways of learning and knowledge exchange are the central focus.

The final theme, NÊHIYAWÎHTWÂWIN – The Cree way, Cree culture; Cree custom, examines the role and function of culture to Indigenous administration, along with an Indigenous perspective and the process of Indigenization. Nêhiyawâhîtwâwin represents the Cree perspective, and the dialogue reflected the Indigenous perspective and centered on the practice and protocol of Indigenous culture.

5.1 Thematic Networks

The data collected was coded, and different themes emerged. These themes were organized into thematic networks to give fluidity and emphasize the interconnectivity of the data (Attride-Stirling, 2001). According to Attride-Stirling (2001), there are three components to thematic networks: Global Theme, Organizing Theme, and Basic Theme. The networks begin with a basic theme and work inwards toward a global theme. The basic themes in this study are the areas identified by the participants as important in ISWA. Twelve different characteristics emerged and were categorized into the basic theme category. The organizing themes are the four main principles; they group the key ideas of the basic themes and dissect the main assumptions underlying a broader theme (Attride-Stirling, 2001). The global theme is ISWA, which is the core of the thematic network as it provides a summary of the main themes, along with indicating the overall theory of the study.

The thematic networks represent the traditional Cree Medicine Wheel colors (Wenger-Nabigon, 2010). The global themes are represented by the color askihtakwâw (green), which signifies mother earth. Askihtakwâw represents the outer circle of a medicine wheel. Mother earth represents this area because it is the center of the network and represents the overall aspect
of the networks. *Kisinwahamâkosîwin* represents the north direction, which is the color *wâpiskisiw* (white). This area also represents the bear clan and the process of change. “This is the direction of caring, change, movement and air, which has the power to move things around” (Wenger-Nabigon, 2010, p. 147). This area centers around the curriculum, so the objective and process of change align with this approach because the participants are creating change by sharing their knowledge on administration with the intent of setting up a new area of ISW.

*Opaminikêw* is the next organizing theme, which represents the color *mihkwâw* (red). This section symbolizes the east direction and the positive aspects of vision, purpose, and direction. It speaks to this area because, within Indigenous organizations and administration, Indigenous people are carrying out a vision, purpose, and direction in their daily activities, so it’s only natural this color represents it. The third part of the network is *kiskinwahamâkêwin*, which represents the color *osâwâw* (yellow). This area represents the south direction, which encompasses self-reflection and a time to heal. Part of the healing process is learning and growing as a person, which is reflected in the teaching and learning about ISWA. The final part of the network is *nêhiyawîhtwâwin*, which represents the color *kaskitêwâw* (black) and the west direction. This area is a place of knowledge, wisdom, and eldership. The basic thematic networks of Indigenous culture, Indigenization, and Indigenous perspective are important parts of this area because Indigenous people acquire the knowledge and wisdom from the Elders regarding their culture.
Figure 2: Thematic Networks
5.2  **Kiskêyihtamowin**

The Cree word *KISKÊYIHTAMOWIN*, which in English means learning, being a student, and attending school, was used for this area as it represents what students would be learning in an ISWA class. This section discusses three core aspects of ISWA: a) Indigenous administration curriculum content; b) Indigenous leadership vs. Indigenous management and c) whether there is a need for an Indigenous social work administration class at the undergraduate level or concentration at the graduate level.

5.2.1  Indigenous Administration Curriculum Content

Participants felt it was important for students to learn the different aspects of Indigenous administration within the curriculum content. For example, Autumn suggested that leadership, management, and supervision need to be part of an ISWA curriculum, while Charlotte feels it is important for students to learn about Indigenous organizations: “Students need to understand the nature of the organization, the history, what are the importance of their mission and mandate and the overall aspects of the organization” (line 256-258). Other participants suggested that students need to learn these topics, but with an Indigenous focus. Students need to learn how to manage people, work within unions, and understand the rights and responsibilities of Indigenous people, according to Shawn. Sally envisions students learning Indigenous leadership and the different models: “When you are a leader in another person’s territory or working with elders, what does that look like in administration. Also, when in a leadership position, how do you change structures and systems” (line 159-161). Jackie mentioned it is important to look at “some HR pieces, some of the concrete pieces that an administrator must know such as how to work with advisory committees, working with different communities and how to communicate effectively” (line 234-236), while Shawn stated that students need to learn and “be able to negotiate and/or be
able to speak on someone’s behalf” (line 271). Participants stated that students need to learn all aspects of being a leader and manager within an organization, and this includes HR issues such as hiring and firing, working with a board of directors, and managing scheduling and grievances. All the participants agreed that students need to learn how to be an effective leader, manager, and supervisor within an Indigenous organization.

Participants wanted certain areas covered in the curriculum such as working with Elders (Shawn), bringing in traditional knowledge keepers (Autumn), the impact of colonization on Indigenous people (Jackie), traditional Indigenous governance (Focus Group), and transparency and accountability within Indigenous communities and how to be successful in the recruitment and retention of Indigenous people in Indigenous organizations (Sarah). Autumn recommended this process begin with an Indigenous epistemological approach that includes all aspects of Indigenous culture, practice, and protocol. A participant in the focus group suggested that Indigenous teachings on traditional rituals and ceremonies are needed at the beginning of any class because this begins the process of respect and accountability. Another participant in the focus group suggested that the curriculum follow the four directions and the spiritual, mental, physical, and emotional areas of the medicine wheel, as this is the foundation of Indigenous epistemology.

The ethics of relationality is an essential feature of the curriculum content section. Autumn believes it needs to be the foundation of any ISWA curriculum. Further to that point, Sally suggested that “the philosophical principles of what it means to be Indigenous, how to be community centered and learn the spirit of generosity are all things that students need to learn” (line 153-155). Students need to learn how to be a good leader within Indigenous communities, how to be a visionary, how to write proposals and how to build strategies that will benefit
Indigenous communities. Shawn echoed this sentiment by stating that students need to be learning how to work with a board of directors, how to work with an advisory committee, how to work with elders, how to work with chief and council and finally, how to ensure that there are no conflicts of interests when making decisions in Indigenous communities… (line 159 -162)

Dave recommended that students learn about administration such as “skills around budget analysis, budget development, grant and proposal writing, program evaluation and financial and program report writing” (line 154-155). Students need to learn the fundamentals of administration in the context of Indigenous organizations and gain the knowledge associated with being an effective leader and manager.

5.2.2 Indigenous Leadership vs. Indigenous Management

There was discussion as to whether Indigenous leadership and Indigenous management are two separate entities and whether each area needs to have a different approach. Sarah at first suggested that leadership and management are interchangeable, but as she continued to discuss the topic in more detail, she changed her mind and stated that leaders are responsible for leading, and inspiring and motivating people, while management implements the vision:

if I look at our executive director as our leader, part of the job is to build strategic relationships and to develop the vision alongside the board of directors, they then bring it to staff and it’s the management who motivates the staff to implement it (line 248-251).

Most of the participants viewed Indigenous leadership and Indigenous management as separate entities. They spoke of leadership as the ability to lead, and management as the capacity to manage people. There was little overlap between the two concepts. It was clear the participants
viewed Indigenous leadership as the role of leading in the community, such as Chief or Headman, and an Indigenous manager as the executive director or manager of the organization.

5.2.3 Indigenous Administration Class – Undergraduate or Graduate?

The question of whether one class on Indigenous administration in the undergraduate program is enough for students going into the administrative field or whether there is a need at the graduate level to create a concentration on Indigenous administration was asked of the participants. Charlotte suggested both scenarios would work, but there needs to be at least one class in the undergraduate stream. Dave agreed with this assessment and stated,

at the undergraduate level, a course would be awesome, I think you could develop a specialization at the undergraduate level, like a post graduate diploma, not necessarily a master’s program but something after your degree, maybe something you can stream into like a master degree. (line 286-289)

Sally agreed with Dave, to have a course in the undergraduate program that leads to an opportunity “to have what would be a stream; a program cluster in administration at the graduate level” (line 313-314). On the other hand, Sarah believes a single course in administration is not enough for students returning to the community and fulfilling administrative positions:

I don’t think a class that you take one semester could provide the foundation and the skill level required to be an administrator and to develop those leadership skills. I think it is something that professes in that you work for it over a period of time. I don’t know that we can get away with just providing one class in one semester and say we have done our due diligence and provide our students with the knowledge required. It could be a specialization in a master’s program. (line 303-308)
Jackie suggested Indigenous people who return to their community are called to leadership positions and,

…often times hit the ground running because there is a capacity issue and we are in the process of building capacity and until we have more people, we are going to see a lot of our students coming out of our programs with a BSW, moving up quickly into leadership positions. (line 255-258)

The participants agreed there should be at least one course on Indigenous administration at the undergraduate level, with Sarah suggesting one class would give the students “an opportunity to go through the curriculum and then determine if that’s an area that they would like to do their masters in” (line 336-337). Currently, students are not receiving the educational training to become an effective administrator. Sarah mentioned that neither her undergraduate nor graduate degrees in social work prepared her to be an administrator:

I learned through experience, much like I said that short period of time, where the staff was reporting to me is where I learned the most and that says something if we are not preparing our students to go into the field with the skills they need to be successful. (line 344-347)

The administrators in the study stated they would have benefited from a class in their social work education in order to be more prepared for administrative responsibilities as opposed to learning on the fly, as was the case. They also mentioned that due to issues of poverty and the lack of education within Indigenous communities, it is important for Indigenous students to learn the administrative area as they will be leaders within their community. This preparation will not only prepare them for these positions, but the community will also benefit because they will have a competent and educated person leading the community.
5.3 Opaminikêw

The Cree word Opaminikêw, translated into English as governess, steward, boss, leader, and administrator, describes the administration method of being a leader along with the different concerns of practicing administration. The participants shared their experience as administrators in Indigenous and non-Indigenous organizations. The participants felt that being an administrator was at times difficult, but there were many rewards associated with it and they were all honoured to be able to serve the community and be a leader.

5.3.1 Indigenous Administration

The participants articulated their culture into the context of administration and stated that if administration is going to take an Indigenous perspective, culture must be at the forefront. For example, Kate, who is an Indigenous administrator in another Indigenous territory, had to learn about the cultural aspect of the nation in which she practices to show respect and honour those who occupy the land. Kate would start meetings with a smudge and prayer. At first, Kate was a little hesitant because she is not from this territory and wanted to respect the customs and process, but she felt that if she conducted the process according to her teachings, she should be okay and would be respectful of the territorial protocol. She makes it a point to be part of the community as this shows respect and a willingness to learn about the community’s needs and at the same time learn about the cultural practice of the community.

Similarly, Charlotte also consults with the community to show respect to the Elders and honour those who came before her. Charlotte went on to explain that she continues to encounter some issues related to her job as an administrator:

administrators is about doing it, how committed are you as an administrator, have you done the job, are you still ready to go out there and do the job if you need to, have you
learned how to be in that position and a leader in the organization because you know how to do it inside and out or did you just parachute into the situation or do you have your bachelors and no one else does and you don’t have a clue of what the organization is about. (line 195-199)

These topics continue to present some problems but she is confident that with experience and the proper guidance, she can provide strong and capable leadership.

5.3.2 Administrative Process

In describing the administrative process, participants went into detail describing their experience in the field and the processes involved. Being an administrator is part of his activism, according to Greg: “We are building a legacy for others to carry forward” (line 61). He went on to say the future for Indigenous people is in urban centers, so it is important to develop communities within these places. Indigenous people need to feel comfortable within the city and be partners with the non-Indigenous sector. The idea of community development is, therefore, crucial in urban centers so Indigenous people have a place to call home and a surrounding that reflects their home community. He believes it is important for Indigenous people to have support in urban centers, and as an administrator he takes it upon himself to make this a reality and would like this to happen in all urban centers that serve Indigenous people.

In the focus group, a participant mentioned, “before we had this thing called administration, we had Elders and they were our administrators and so in any kind of agency, Elders had to have a strong will and guided the process” (line 244-246). There was a discussion on how Elders will provide guidance in any administrative position. A participant mentioned that elders come from different cultural backgrounds, practices, and policy backgrounds, and “they were the people that helped the process work because they always give it to you straight and
provided knowledge and understanding on relationship development and conflict resolution” (line 250-252). Elders need to provide guidance and direction in this new area of social work because they have the historical knowledge. Elders are crucial to the sustainability of the organization and will address any problems and concerns that arise and will deal with them in a traditional manner such as talking circles and ceremonies.

5.3.3 Problems in Administration

All the participants have experience in administration, whether in academics or previous and current employment. The different problems encountered in administration and the different situations that are affecting current administration practice were explored. Charlotte pointed out that as a woman in a leadership position, she was often challenged “not only by white males but males in general and sometimes even females in leadership roles” (line 75-76). She also mentioned that there is little consideration for women in administrative positions:

programs often don’t consider providing daycare or think about what women are going through in their lives. I know of a number of women in administration who were living in violence…. sometimes you are just too afraid to tell anyone, you will be judged or devalued as a leader if your personal life is not stellar and yet we all know that Indigenous women face high instances of violence. (line 86-93)

The difficulties women encounter in administration are not given much attention because men occupy most senior administration positions. There needs to be greater attention to the needs of women in administrative positions because according to Charlotte, women are going to continue to occupy these positions and they need to be able to concentrate solely on the responsibility of being an administrator.
Similarly, the issue of culture and the connection to it was discussed by the participants. Ben suggested there are several Indigenous people in leadership positions that “have no idea how to be Indigenous” (line 409). Charlotte remarked that we can walk into Indigenous agencies and think they are Indigenous because they have Indigenous names and an Indigenous board of directors. These agencies have not made the transition; people working in the agency might still be working in a Eurocentric mindset. (line 104-107)

Ben stated that it is easy to talk Indigenous, yet “I don’t know if there are a lot of Indigenous leadership that are willing to put their money where their mouth is” (line 426-427). This problem may be due to many factors, including the Indian Act. Autumn pointed out that, [The] Indian Act has built in disruption mechanisms for leadership in our communities, so if there is an unscrupulous bureaucrat who wants the band to do something or some program or agree to some mechanism, all they have to do is wait for a new chief…that’s how we have been manipulated for so long, there are some leaders who have managed to work with the system. (line 277-281)

Charlotte suggested that “what we lack in Indigenous leadership are informed choices. Leaders don’t know as much about the topic as they should” (line 441-442). Leaders are appeasing the government as opposed to serving their community. Greg stated that the federal and provincial governments stymie successful and competent leadership due to their oversight and constant scrutiny of the community. As a result, leadership may become ineffective, and tension arises because the community expects one thing and the government expects something else and the leadership cannot conciliate both. According to Ben, individuals will play it safe in a leadership position because they covet their job and do not want to disrupt the hand that feeds them.
(funding from the government). He suggested if they play safe, they will never get in trouble but this does not inspire the community, and in the end, it’s the community who suffers.

There is a need for more Indigenous students graduating with a BSW and a strong cultural identity to fill Indigenous leadership and management positions, because this will better serve Indigenous communities and organizations. There is a lack of Indigenous people with a BSW in Greg’s urban center. To alleviate this, he suggested that there is a need for an Indigenous educational institute that will graduate Indigenous students with a BSW. “We have a strong strategic planning objective for 100% Indigenous hiring; we are probably at 70% because of lack of credentials in our community. We require credential staff, so that is an ongoing challenge” (line 117-120). Because of not having educated Indigenous administrators, non-Indigenous people are filling these roles and Indigenous people are not receiving the proper services.

There was also some discussion of the pressure of being an administrator in an Indigenous organization within a different Indigenous community. Sally mentioned she was a bit apprehensive the first couple of weeks as an administrator because she was unfamiliar with the ceremonial practices of the local Indigenous nation. This process hampered her ability to perform to the best of her ability because she did not want to look out of place and make anyone uncomfortable due to her lack of knowledge of this community. To overcome this, Sally delved into the ceremonial activities and began to visit with the local Elders. She suggested that the only way she was going to learn and be comfortable within the community was if she learned about the practices and began to attend the different ceremonies and cultural events. She mentioned that it is important to learn and become involved within the community because the best way to learn is to listen, watch, and interact. These three principles have assisted in her journey as an administrator, and today she is comfortable within the community and is not viewed as an
outsider. Dave recommended that for efficient administration to happen within a different Indigenous community, there is a responsibility to learn the local history, the language, know the landscape, honour the history, and understand how colonization has affected this community. Understanding and learning about the community is a sign of respect to the community.

Being an Indigenous administrator does pose a few problems. For example, Sally found it difficult to please everyone and had to make decisions some people didn’t agree with: “I really struggled with that when I first started. People started to refer to me as a leader and I really had a hard time with this because leadership is a collaborative system” (line 100-102). In Indigenous society, decisions are collaborative, so when the organization expects the administrator to decide on behalf of the staff and community there may be some struggles with this process. There were a few different ways to combat this; for example, whenever Charlotte encounters difficulties in administration, she will go back to the sweat lodge, back to the circle, and visit the Elders for revival and rejuvenation. Others stated they would rely on their traditional teachings and knowledge for guidance, and have the decision making be a collegial process.

5.3.4 Indigenous Organizations

Indigenous organizations are important in Indigenous society because they serve the needs of Indigenous people and represent a place that reflects their worldview. According to Autumn, Indigenous organizations are entities, so Indigenous people must work together. In any Indigenous organization, ceremony needs to be primarily at the center, according to Dave. A participant in the focus group stated it is necessary to see objects on the wall, you should see people that look like you and sound like you, you must know that if you walk into an Indigenous agency, you want to speak to somebody that is familiar with your culture and traditions. (line 336-338)
Indigenous organizations need to be aware of the impact they have on the community. For example, Dave explained that Indigenous people are custodians of the earth and in his organization, they “don’t want plastic in our organization if we hold a community feast, everything is reusable, we try and limit the amount of paper that we use” (line 236-238). He argues Indigenous organizations need to set an example to the community so they are aware of the environmental impact they have, and need to practice constraint. Indigenous organizations need to reflect Indigenous culture, practice, and protocol and need to abide by this on a regular basis.

5.4 Kiskinwahamâkêwin

The Cree word Kiskinwahamâkêwin translated into English means ‘teaching, education, lessons, and instructions,’ and it describes the pedagogical approach to ISWA and revolves around an Indigenous approach to learning and the methods involved. An Indigenous pedagogical approach sets the context for what and how the students will learn. The participants wanted to focus on traditional methods of learning, with students learning in a circle format because this best represents a traditional way of learning for Indigenous people.

5.4.1 Indigenous Pedagogy

In Indigenous pedagogy, Ben believes it is important to begin by stating who you are and what your influences are, sharing your story and beliefs in the world, and stating where you learned those ideas. This process tells the story of the individual and allows the students to get to know others in a way that is comfortable, and in the process, situates them in the context of learning. He believes this sets up a strong foundation for learning as everyone gets to know each other, it limits barriers to the learning environment, and it is a traditional way of sharing knowledge. Ben suggested that within Indigenous society, it is all about relationships; therefore,
he tries to foster this process in every class he teaches. From his experience, this process reflects an Indigenous pedagogical approach, and he has found success in this method. Kate suggests it is important to understand the language in Indigenous pedagogy because “when we understand the language, we can use that language and those philosophies to incorporate an Indigenous worldview” (line 235-236). An incorporation of language is also important because according to Dave, language and Indigenous knowledge go hand in hand and he would like to see more Indigenous people producing material in their native tongue:

I would like to see more writings, more books, and articles because Indigenous learners are hungry for this. For Indigenous learners, there is a source of pride, a source of motivation and inspiration and it’s not the same for other learners that I have encountered, we are hungry for it. (line 276-279)

It is important for Dave to see more educational material related to social work being produced by Indigenous people because it would highlight Indigenous approaches and knowledge.

5.4.2 Teaching Indigenous Social Work Administration

Each participant shared their opinion as to the approach and the inclusion of specific material when teaching ISWA. Charlotte would construct a model for Indigenous administration that is based on the medicine wheel, and bring in Indigenous administrators who are familiar, to speak about their job, their role, and what is important to them and what they do. I would have them do this in a circle and share their experiences, answer questions, and share their insights. (line 236-239)

It is important to bring in individuals with expertise in administration because they will be able to share their thoughts and knowledge. Charlotte shared another thought on the pedagogical process by stating she would
encourage Elders to come in and share stories for good and for bad, whoever even if I had access to people who are served by various kinds of administrators, impacted by bureaucracy, the challenges and hear what they have to say. (line 239-240) Oral traditions and storytelling need to be utilized when teaching Indigenous administration. According to Sarah, being an Indigenous administrator is a specialized skill that includes the motivation to lead, inspiring a vision, and the ability to actualize this vision, and this needs to be done in the context of an Indigenous perspective that is reflective of the customs, practice, and protocol of Indigenous people. Autumn suggested it takes courage, creativity, and determination to approach administration from an Indigenous perspective. Along with these specific aspects of Indigenous administration, Sarah recommended that Indigenous administration needs to include a ceremony, because:

when we get to the workplace, it can be very hard to incorporate ceremony into our day to day practice because we walk within two worlds and that is a reality. When I look outside the windows, I am dealing with both the federal and provincial governments and other partners that don’t share my lens and perhaps don’t share my values and so when engaging, you have to be respectful in that diversity and I think that can be challenging but important (line 209-214).

An individual in the focus group stated that within their community, graduates were pulled into management positions as soon as they left school and they did not have the skill set or knowledge necessary to be effective in these positions. She was concerned this practice would continue unless there is a class that prepares these students. There were a few others in the focus group that agreed with this assessment. They commented on how there is a need for more individuals with experience and institutional knowledge in administration because the practice of
learning on the job is not benefitting the community. Charlotte explained that Indigenous administration is:

a very under-emphasized area and you can complete your BSW and already be recruited for admin type jobs, both within First Nations and Metis communities, also within our organizations, trying to serve Indigenous but may not be well prepared. It’s easy to get out there and not be prepared at all for any of the basic skill sets that or even think about admin. (line 66-70)

It is necessary for students to be learning Indigenous administration because as one participant mentioned in the focus group discussion, students cannot parachute into administration positions; they need to be trained to be able to go out there and do the job when needed.

In social work education, there is a lack of courses on administration, according to Autumn. She stated there is a push for an administrative class in Indigenous social work education because ISW graduates are going back to their community and fulfilling leadership and executive director positions. It is important because, as Autumn stated, the “Elders said we need people to be educated in social work so that we can work with our people in culturally relevant ways” (line 59-60). If students are not graduating with administrative knowledge, the communities will suffer. Jackie believes an Indigenous administration class should be a higher-level course and if she were to teach it, it would include Indigenous history, and there would be discussions on Indian control of Indian education.

5.5 Nêhiyawîhtwâwin

The Cree word Nêhiyawîhtwâwin translated in English means ‘Cree way, Cree culture, and Cree custom.’ It describes how ISWA needs to reflect the Cree way of life; this includes the Indigenous perspective and culture.
5.5.1 Indigenization

There was some great discussion in this area and participants expressed different ideas about the Indigenization process. The focus group suggested Indigenizing administration in social work starts from the grassroots in the community, along with the language, because it would frame how Indigenous people live, view the world, and communicate. This framing needs to be formatted in a circle so everyone is equal. Students need to be learning from each other. An example of this is having students talk about the grandfather teachings, a discussion on the clan systems, traditional ceremonies, and knowledge. It will provide the foundation for Indigenizing the curriculum and an opportunity for students to get to know each other. Dave and Kate would Indigenize administration by centering Indigenous knowledge, worldviews, and concepts that are in the language and traditional teachings and relate them to administration and drop-in lessons from other cultural perspectives. Jackie made an interesting point on the Indigenization process and Indigenous knowledge when she explained:

before you can even start having an open conversation about Indigenous knowledge with individuals who are of settler ancestry, you have to do that racism work, you really have to do that decolonization, racism, whiteness, whatever you call it because there has to be an interrogation of dominant belief systems and I don’t think it’s enough, you have to do it theoretically, but what is my relationship with Indigenous people in my life and how have I come to understand an Indigenous context and I think that has to be integrated for a lot of individuals of settler ancestry, they have to deconstruct their whiteness (line 205-212).

Indigenization is a community process; everybody comes together and provides their input, according to Charlotte. She mentioned that everyone comes in with a different view, and there
are going to be times where people get upset because they may disagree with each other’s assessment, but in the end, everyone needs to work together. Shawn discussed colonialism as it relates to Indigenization. He explained that students need to know about colonialism and understand how brutal it was for Indigenous people. Indigenous people need to go out and spend time on the land and look at the gifts that have been left behind.

Autumn provided insight into how she would Indigenize the ISWA curriculum:

Indigenize it right down to each class and say, here is the curriculum. In the first class, we are going to do protocols, and in the second class, we are going to look at some other people’s works such as Ermine’s Indigenous epistemology and other articles that have dealt with decolonization and how do we apply this to administration (line 338-341). She believes this would be a good template for an ISWA class. Sally further explained that the term ‘Indigenization’ is largely an academic term and “amongst us as Indigenous academics, we use that term and institutions are throwing that word around and have no clue what this word means” (line 291-292). Participants agreed that Indigenous knowledge along with Indigenous principles are a solid foundation for the Indigenization process.

5.5.2 Indigenous Perspective

All the participants are Indigenous and come from an Indigenous perspective. They had their opinion on what constitutes this view in an administrative context. Ben mentioned he includes an Indigenous perspective in everything he does as this is a sign of good will. Dave pointed out that to truly have an Indigenous perspective, it should be specific to the nation that it represents, for example, an Annishnabe perspective, a Kainai perspective, an Inuit perspective etc. Sally continued this notion by stating:
my Indigenous perspective is always different than not only someone who comes from a
different nation but can also be different from someone who comes from my community.
It comes down to our teachings and who we have been informed by in our teachings, our
cultures form a different Indigenous perspective. The land informs our different
Indigenous perspective. For me, even though there is a valued placed on learning from
the land, being on the land is important. The canoe is where the teachings come from, the
mountains we go for our sacred ceremonies, that’s how I would define an Indigenous
perceptive. (line 179-186)

Jackie mentioned that you must look at Indigenous epistemology and knowledge because we all
come from different nations, such as Cree, Saulteaux, and Dene, and there needs to be an
understanding that each perspective is different but also similar is terms of ceremony and the
connection to the land. For Sally, an Indigenous perspective means sharing your story, and for
Jackie, it is the foundational knowledge of this country. To come from a perspective that is your
own, Sarah suggested identifying the core values and practicing the culture from a genuine place.
She explained that “if I say that ceremony is a core value of society and we don’t practice in
ceremony, then that would be very hypocritical” (line 233-234). Shawn made a good point when
he stated that it is important to recognize there are different ways to view an Indigenous
perspective:

    if you are in an urban area, Indigenous people come from all over and it is not enough to
be talking about one specific area; there needs to be inclusive of one another. Being in
this area, you have to know your local history, some of the languages, the landscape,
know the people who lived there and honor this past. (line 188-192)
It is not as simple as just using the term “Indigenous perspective,” rather the word’s meaning is going to vary depending on the individual and where they come from. In social work, for example, Shawn remarked is it important to:

recognize that there is an Indigenous circle that sits outside of the square box that so much of mainstream social work focuses on. Also, recognize that there are some people in our communities who are not operating fully on the Indigenous ways and we do not want to interfere with their work. We want to uphold them and hopefully, we can do some of our own work and be a bridge. Not all Indigenous social workers want to change their ways and nor should they be forced to change at this point in their life. They might get to where they want to do that (change) but maybe in another phase of their life as they get older, or maybe not but recognize that the two ways do exist. (line 381-389)

An Indigenous perspective utilizes Indigenous protocols because this sets the foundation and draws in the ancestors. According to Autumn, “it puts us in the right frame of mind and it calls upon the ancestors and invokes natural law and that’s really critical because natural law is the essence of ethics and values stem from them” (line 203-206). An Indigenous perspective originates with the person and is reflective of their view and way of life, and participants shared how their perspective reflects the culture and how specific examples such as ceremonies, protocols, and beliefs need to be included within this point of view.

5.5.3 Indigenous Culture

Participants shared how culture is important to ISWA. Culture means different things to different people and Indigenous people are going to share their knowledge, which is based on their teachings and cultural background. Although culture will be an important aspect of ISWA, Ben pointed out that whenever culture and ceremony are included in the classroom, students
should be given a choice as to whether to participate and should be briefed on the meanings behind it:

I prep the class about culture and explain what is a sweat and what you will experience and what it entails. I do this several times and I say now it is your call, come to the sweat, don’t come to the sweat because you’ve have that freedom, there are not going to be any consequences because they do not attend the sweat and if they are worried, I mark everyone present. So, this is my idea of bringing cultural things into the classroom. (line 324-328)

Shawn built upon those comments by stating that some people will go to ceremonies to keep them balanced and connected to their culture, and

this shows humility and compassion and maintains a connection to the ancestors and the old ways, be respectful for the ones still to come if that helps you to get there whether that ceremony is in a church or a sweatlodge. (line 335-337).

Indigenous culture is going to be interpreted in different ways. For example, Greg gets inspiration from his culture; while Charlotte said the more we are grounded culturally, the more support we have from the Elders and leaders; and Jackie believes Indigenous culture is about collectivity, about guardianship, about relationality, and it’s about caring for not only the individual but all forms of life. ISWA needs to be culturally relevant because according to Autumn, it will put Indigenous people at an advantage because they will have skills in an area that is new and are able to rely on the Elders for guidance and direction.

Indigenous culture strengthens the cultural identity of the social worker practicing administration, according to Dave, because of their relationship to the community, and that provides clarity in their relationship to their family, clan, community, and nation. Even though
the cultural aspect is an important avenue for all the participants, Sally believes people need guidance on their culture. For example, people need to know:

why we acknowledge the land, what’s an Indigenous knowledge system, how is our learning connected to the land, why the elder is the one that opens with a prayer, the proper way for protocol and practice and how everything is connected to culture. It’s not about separating culture and knowledge, but living them and incorporating them into everything we do. (line 246-250)

Further to this point, Jackie stated that,

we can learn from Indigenous cultural values and I think that culture is important on an individual level because when you are working with Indigenous people, respecting, understanding, and valuing culture is a way of dealing with people and holding people up and saying I respect you. (line 433-436)

It is also applicable to Indigenous people who are connected to their culture because learning about culture never stops and being knowledgeable about culture is a way of showing respect.

5.6 Chapter Summary

This chapter reviewed the different themes that emerged from the data. The stories shared by the participants in this study have helped provide clarity on the curriculum content and pedagogical process of ISWA. An important part of this section is the different themes generated from the participant’s responses. The themes reflect an Indigenous perspective and mirror Indigenous customs, practice, and protocol. The stories shared by the participants have provided a solid foundation for ISWA. Also, their narratives will inform future administrative practice in this area and provide strong leadership and management to Indigenous communities.
CHAPTER 6 – CONCLUDING THOUGHTS

6.1 Questions Asked and Answered

Indigenous social work administration (ISWA) is an important area of Indigenous social work education (ISWE), and social work students should have the knowledge and tools required for social work administration positions. This study aimed to establish the process and context of teaching ISWA as it will serve to inform Indigenous educators on the curriculum involved, develop a new area of ISWE, and inform Indigenous practice that is consistent with Indigenous leadership and management.

The findings of the study represent the voices of Indigenous academics and administrators who have experience in administration. The questions guiding the study attempted to address the following:

- the role culture will play in Indigenous Social Work Administration
- the teaching of Indigenous Social Work Administration and reasons why Indigenous people need to be educated in social work administration
- the specific areas of social work administration and what should be included in an Indigenous administration pedagogy and curriculum
- administration content and method (pedagogy) in social work from an Indigenous perspective
- the Indigenizing of a social work administration curriculum

6.1.1 The role of culture in Indigenous Social Work Administration

Participants described how the inclusion of culture into ISWA is paramount because culture is a sacred and important part of Indigenous society. Culture includes Indigenous ceremonies such as smudging, rounddances, feasts, and sweats along with Indigenous language,
customs, practice, and protocol. Utilization of culture within ISWA will consist of an Indigenous Elder opening the first class with a prayer and a smudging ceremony. “Smudging is the burning of certain herbs to create a smoke bath, which is used to purify people, ceremonial and ritual space, and ceremonial tools and objects” (Stevens, 2001). The purpose of this ceremony is to signify a new beginning and bring positivity to the classroom. According to Maloney (2015), the process of smudging has been part of Indigenous culture for two thousand years, and the practice reflects spiritual communion and any negativity is cleansed by the smoke emitted from the sage. Elders will explain the significance of the ceremonies taking place during the class as well as the expectations and role of the student.

Along with the smudging ceremony, there were suggestions that a traditional feast be incorporated into the ISWA class because feasts are an essential part of Indigenous culture and activities. Feasts are done for a variety of different reasons, including but not limited to: providing sustenance, honouring, and acknowledging the ‘helpers’ who have come to a ceremony to work with and help, giving thanks, and celebrating important events (University of Manitoba, 2016). A feast opens with a prayer by the Elder, and often a ‘spirit plate’ is made to feed the guests from the spiritual world. It is customary to have helpers feed the elders before people feed themselves or their children (Mi’kmaq Association for Cultural Studies, 2016). A traditional feast brings everyone together in a circle. This process strengthens the relationships in the classroom because there is time to visit with your classmates, whether in being a server, clean up, or simply by sitting next to each other. All participants stated that relationships are an important feature of Indigenous culture, so by including a traditional feast, relationships can begin to develop.
Another ceremony that represents Indigenous culture is a rounddance. A rounddance consists of a group of singers striking hand drums in unison in the center of the rounddance. The dancers join hands to form a large circle, shuffling side to side with the beat of the drum (Hoefnagels, 2007).

From the first tuning of the hand drums (by way of fire), to the fun of meeting old friends and making new, a rounddance is for everyone, children, parents, Elders and lovers. A time to swap stories, catch up on the latest news, break bannock, and share some tea and tobacco. And even better, to hear both the old and new songs sung in Plains and Woodland Cree. (Green & Moyah, 1998)

A rounddance can be held within the class and involve all the students in preparation, implementation, and conclusion of the rounddance. The entire process will teach the students Indigenous practice, protocol, and traditions of the Indigenous culture. Rounddances foster pride and a sense of community among participants, renewing relationships with one another, all the while bringing the community together (Hoefnagels, 2007). This ceremony is a way to give thanks, meet new people, and celebrate community (Bent Arrow, 2013). All these traditional Indigenous ceremonies are part of the Indigenous culture and are incorporated into the ISWA curriculum.

6.1.2 The teaching of Indigenous Social Work Administration and the importance as to why Indigenous people need to be educated in social work administration?

When the term ‘education’ is discussed, the historical nature of residential schools and their devastating effect on Indigenous communities arises. The intent of residential schools was to strip away the Indigenous identity and replace it with a western paradigm. The education provided reflected the ideology of the European system. Indigenous culture and traditions were not part of the curriculum. Miller (1996) points out that “those who were enrolled and who
stayed a sufficient number of years to acquire at least a rudimentary academic education and some vocational training encountered obstacles that go far to explain the educational ineffectualness of the residential school system” (p. 172). Residential schools continued the cycle of colonization. They were successful in their attempt to assimilate and damage the identity of Indigenous children who attended these institutions. As Adams (1999) states,

I ideological authority is thought control, the manipulation of one’s entire belief system and thus of one’s consciousness. By accepting the ideology of the dominant class as their own, the subordinate masses not only submit to it, they also legitimize the rule of the establishment. (p. 37).

The forced adoption of the dominant epistemology created feelings of hatred and frustration towards their culture. Students were compelled to adhere to the ideology of the church that controlled the school. This ideology promoted the idea that Indigenous people were ‘less than’ and needed to be changed.

Residential schools affected almost every Indigenous person directly or indirectly. Although there continue to be repercussions from the residential school experience, there are individuals who are reclaiming their identity and determination. Acoose (1993) states,

Every time I hear about another Native person speaking out about their abuse in a residential school I applaud their courage, but I was also comforted knowing that with each new revelation of abuse, the abused child within us is set free and our families, our communities, and nations become stronger. (p.7)

Indigenous people are starting to alleviate the problems affecting their communities. Monture-Angus (1999) mentions that “one of the things that needs to be considered is the simple fact that we did survive the genocidal educational attempts of Canadian authorities. Beyond this simple
fact, First Nations need to begin discussing the ways in which we survived” (p.25). Developing an understanding of the turmoil and trauma the students endured is fundamentally important because, without this understanding, it would be difficult to respect the journey of Indigenous people regarding residential schools and current administrative problems and challenges. The capacity to heal from this negativity and take strides to move beyond the influx of dysfunction is a movement Indigenous people have undertaken for several generations.

The colonizers introduced their worldviews to oppress Aboriginal people’s cultures and act to destroy Aboriginal social institutions…they hold a self-righteous stance that their views and actions are the proper and best ones to be held by all peoples of the world.  
(Hart, 2002, pg. 25)

Indigenous people are looking to their leaders and elders for guidance and the perseverance necessary to move beyond the systemic and unparalleled exploitation of their people. It is important to have competent leaders contribute to the healing process as they are looked upon for guidance and will facilitate decisions for the betterment of the community.

The participants in the study felt that to reclaim their culture, identity, and understanding, education needs to reflect their philosophy and ways of life. The current generalized system of social work education is not functioning for Indigenous people, so there is a need to establish an approach in all areas of ISWE that empowers them to become successful within their community.

6.1.3 The specific areas of social work administration that should be included in an Indigenous administration pedagogy and curriculum

A shared value among the participants is that an ISWA class needs to move away from the rigidness of lectures to a more flexible learning environment that includes group work, interactive exercises, and methods that encourage individuality. According to Rasmussen, Baydala, and Sherman (2004), Indigenous people are holistic learners as well as more visual
learners, as opposed to the analytical approach seen in non-Indigenous learning. Indigenous students tend to learn through observation and imitation rather than verbal instruction (Harris, 1980; Hughes, 1997). There is a strong link between an Indigenous cultural setting and learning style (Cooper, 1980; Swisher & Deyhle, 1989). Thus, the pedagogical method dictates the inclusion of Elders as they will demonstrate and discuss the importance of ceremonies, along with explaining why the use of a circle format for this class is necessary. According to Lewis (2002) a circle format is student-centered and includes five aspects:

1. Students and the teacher are the learners and everyone is equal,
2. All participants bear responsibility for the circle,
3. The circle encourages storytelling,
4. The center of the circle is sacred, and
5. A talking piece such as rock or feather is passed around to facilitate sharing.

Indigenous learning addresses the whole person, encompassing the mental, physical, spiritual, and emotional capabilities of that person in relation to all living things (Dragonfly Consulting Services Canada, 2012). Students will be encouraged to bring in their perspective into the class to share their views on the different administrative topics discussed.

The data suggested three specific areas needing inclusion in ISWA: Indigenous leadership, Indigenous management, and Elders. These three areas were identified as the most important to pedagogy and curriculum.

6.1.3.1 Indigenous Leadership

The role of an Indigenous Chief and Council needs exploration because participants said students need to be taught how to be a leader within an Indigenous community. The chief and
Council are responsible for the governance of their community in areas such as health, housing, and education.

Bands [Indigenous communities] are led by band councils comprised of a chief and councilors, who are elected by band members typically every two years under election procedures defined by the Indian Act, or alternatively by custom election codes also authorized under the Indian Act. (UBC, 2009)

This exploration is necessary because students will return to their community to run in their community election. Preparation for community expectations and the rights and responsibilities from the Federal Government are necessary so the student is prepared and can effectively serve their people. Below is a diagram on Indigenous leadership within the Indigenous community.

![Indigenous Leadership Diagram]

**INDIGENOUS LEADERSHIP**

**BAND/COMMUNITY MEMBERS**  **ELDERS**  **LEADER/CHIEF**

**CULTURE**  **LANGUAGE**

**Figure 3: Indigenous leadership**
At the organizational level, students need to learn about leadership in an Indigenous organization. For example, they should learn how a board of directors operates, the roles and responsibilities of the board, and the expectations of the Chairman. Although the procedures of a board of directors is going to be similar to that of a westernized organization, there are differences. For example, at every meeting an Elder is going to open and close the meetings with a prayer, along with a smudging ceremony. Also, an Elder will be part of the board, in the role of advisor. This inclusion assists in the governance and provides guidance and knowledge per the Indigenous customs and protocol. It is important because the Indigenous organization will be reflecting an Indigenous orientation and the board members will be of Indigenous ancestry; therefore, the implementation of an Indigenous worldview and practice is necessary.

6.1.3.2 Indigenous Management

This study has shown that Indigenous management is an important aspect of ISWA. The participants in the study felt management does not receive enough attention and students are not learning how to be an Indigenous manager. Other disciplines are providing this knowledge, and it was suggested that Indigenous social work education take the lead in this area and establish parameters around how to be a successful Indigenous manager in an Indigenous organization. Participants recommended that students learn specific aspects of Indigenous management such as hiring, scheduling, human resources, and making sure the organization reflects an Indigenous perspective by utilizing Indigenous ceremony, practice, and protocol, along with working with a board of directors and making sure the Indigenous organization services the Indigenous community. Most participants suggested that an Indigenous approach to management takes a non-hierarchal approach with individuals, by working with them and letting them have a voice within the organization. To accomplish this non-hierarchal approach, Swartz (2009) suggests
building a community within the organization and explaining to the employees that everyone is part of a communal family within the organization and the manager should be viewed as a servant, helping the employees accomplish their task rather than dictating how to accomplish it. Although there are going to be some hierarchal decisions, such as human resources and scheduling, Swartz (2009) suggests that employees need to be consulted and including in decisions such as hiring and scheduling. If accomplished, people tend to produce results as they feel part of the team and are responsible for the everyday tasks of the organization. This is not to say that the manager is not responsible for the overall management of the organization, rather the manager consults on a regular basis with the employees before any decisions are made. Figure 4 represents an Indigenous management approach that is seen within an Indigenous organization, along with what is apparent in a western organization.
Figure 4: Indigenous Management

**INDIGENOUS MANAGEMENT**

- **POWER & PRESTIGE**
- **MANAGE**
- **UNBALANCED APPROACH TO MANAGEMENT THAT ENTAILS THE SATISFACTION OF THE INDIVIDUAL RATHER THAN THE ORGANIZATION**
- **EMPLOYEES ARE STRATIFIED AT THE LOWEST LEVEL**

**EUROCENTRIC HIERARCHICAL**

- **POWER IN THE HANDS OF THE EMPLOYEES**
- **TOP HEAVY**
- **EMPLOYEES ARE STRATIFIED AT THE LOWEST LEVEL**

Individuals are at the lowest level, unbalanced approach to management that entails the satisfaction of the individual rather than the organization.
6.0.3.3 Elders

All the participants suggested that students need to learn how to work with Elders, learn the proper protocol involved, and learn what to expect when Elders are involved in education. In the classroom, Elders will share the historical aspect of Indigenous people and explain how life was in Indigenous communities. Students need to know the traditional values, and Elders’ teachings need to be based on the seven teachings of the grandfathers: wisdom, love, respect, bravery, honesty, humility, and truth (Native Women’s Centre, 2008), because within Indigenous society there are certain protocols, practices, and traditions that are expected to be followed. For students to learn these aspects, the Elders must share them as they are the teachers of the old ways and miyo-pimâtisiw (live the good life). An important feature of this process is learning about the different methods involved on a national scale. The teachings of the Elders are going to differentiate from nation to nation and students need to be aware of this. There need to be mechanisms in place addressing the teachings of the Elders in the specific area and nation, so students are learning about the protocol involved and the community it represents. This situation arose for one participant, and she suggested it is important to be open-minded and willing to learn the communal culture and be sure to participate on a regular basis. She has maintained her cultural knowledge and practices it daily but has also been successful working with the nation and having culture be part of the daily activities of the organization. She has kept an open mind and willingness to learn to overcome this process. Some of the participants mentioned it is a rewarding and beneficial experience learning and interacting with different Indigenous nations because they are acquiring new knowledge and establishing new relationships with Indigenous people.

6.1.4 Administration in social work as it relates to content and method (pedagogy) from an Indigenous perspective
Specific content such as the Indigenous worldview can be articulated through the Medicine Wheel because it contains all the traditional teachings and can be used as a guide in the educational process (Canadian Education Association, 2014). The four quadrants of the medicine wheel—east, south, west, and north—will be used when teaching ISWA. For example, the east direction provides an awareness of one’s self, the south direction focuses on how we interrelate and changes the negative experiences into positives, the west direction focuses on gaining new knowledge and integrates personal strengths, and the north direction recognizes Indigenous people’s spirit, heart, and mind (Laframboise & Sherbina, 2008). The medicine wheel will help an individual understand and deal with life circumstances, all the while creating a narrative that reflects their epistemological stance and has it conveyed from their Indigenous perspective. Participants mentioned that it is easy to say that ISWA is based on an Indigenous perspective, but it is necessary to show how this perspective follows traditional teachings, practice, and protocol in the class and having the students be part of the process.

There was some discussion about the assumption that all Indigenous people speak the same language, practice their culture, and have peaceful interactions. Indigenous people who reside in British Colombia practice and speak a different language than Indigenous people in Saskatchewan. “One of the keys to understanding the goals and aspirations of Aboriginal people in Canada is recognizing their diversity…. there are differences not only between First Nations, Inuit and Metis people but also among First Nations” (Royal Commission on Aboriginal Peoples, 1996 p. 1). There are differences between the different nations in Canada; it is not static. “But it’s often more than simply how you look. It’s how you think, act, where you live, and point with your lower lip” (Taylor, 2000, p. 58). These differences play itself out within the different
Indigenous organizations in Canada as they reflect the local nation and territory. Although this difference is evident in some organizations, there is an openness to learn about the community and practices that exist to function properly. “Indigenous thinkers in Canada know that to acquire an Indigenous perspective on knowledge requires extended conversations with the elders of each language group” (Battiste & Youngblood Henderson, 2000, p. 41). The participants acknowledged it is important to learn and understand the local community because relationships are important within Indigenous society; although the nations may be different, everyone is an Indigenous person and has encountered similar problems as a result.

6.1.5 Indigenizing a social work administration curriculum

There are three areas for Indigenizing an ISWA curriculum: Indigenous method, Indigenous process, and Indigenous respect for content. Within these three areas, the process of Indigenization can take place, according to the participants.

6.1.5.1 Indigenous content

Using Indigenous concepts and philosophies within the classroom and examining how colonialism has affected Indigenous knowledge needs to be discussed. Also of significance is the need to look at how colonialism has harmed Indigenous communities, what it has taken away from Indigenous people, and what the implications are from this process. Indigenous people have lost their identity, been involved in child welfare, and experienced abuses because of internalized oppression and colonization (Baskin, 2006). There is a need to review the current state of Indigenous people and communities and to discuss what is working and look for ways to move forward, away from the colonial attitudes that exist.

Indigenous Elders are also part of the Indigenization process because they are the carriers of Indigenous knowledge and are respected within the Indigenous communities. This inclusion is
what makes ISWA unique because Elders are not part of any current administrative framework. The traditional knowledge they bring to an ISWA context will not only benefit the students in ISWA but also the Indigenous community, because they are teaching and sharing their Indigenous philosophy with the students and these students will take this traditional knowledge back to their communities.

Traditional knowledge is now recognized more for its importance to First Nations communities and nations. First Nations are increasingly involved in making decisions related to land through co-management arrangements with governments and organizations. These co-management practices are involving First Nations peoples and their traditional knowledge in decision-making processes. (National Aboriginal Health Organization, 2013)

It is important that students in ISWA learn and understand the traditional knowledge that is shared by the Elders because of the importance of it to their community. Indigenous communities are relying on traditional knowledge in their governance, leadership, and management positions, thus, the Elders take a prominent role because they are the holders of knowledge and can share this with those in an ISWA classroom and curriculum.

6.1.5.2 Indigenous process (teaching)

The method of instruction is one of the more critical areas of Indigenization because this is where the implementation takes place. The Indigenization process begins by having an instructor who is Indigenous and connected to their culture because they are coming from a perspective that is known to Indigenous people and can share their ideas, thoughts, and teachings on Indigenous philosophy to the students. Indigenous students are more likely to develop a positive self-concept within a classroom where their cultures are valued, and their individual
gifts are recognized (Alberta Education, 2005). The Indigenous instructor will be responsible for implementing the Indigenization process by including ceremonies, practice, and protocol into the curriculum. An Indigenous instructor is a good start, along with having the opportunity to be mentored by Indigenous staff, faculty, and Elders within the university because they will have more success within their education, and it is critical that Indigenous courses and programs be delivered by Indigenous people (University of the Fraser Valley, 2012).

Relationships were identified as an important part of the Indigenization process because the traditional nature of learning for Indigenous people relies on collaboration, observation, and interaction and this can be achieved through established relationships. Kathleen O’Reilly, an educator at First Nations University of Canada, describes the importance of relationship within Indigenization when she states:

Indigenizing my teaching means first and foremost sincere relationship building. I get to know my students and they get to know me. I have come to see working in this institution as the creation of a family, a community: we often reflect this idea that we are all related. Our late Elder Velma Goodfeather often said, ‘I shake hands with each and every one of you...all my relations’. Relationship building is reciprocal and underscores the belief that we are all related. To support this, I teach in a circle and begin every class with a prayer. The prayer is simply a statement that we have a good class and that we learn and respect one another. It is not “religious.” (Pete, Schneider, & O’Reilly, 2013, p. 106)

Developing relationships signifies the students are on the path of togetherness and these relationships will last a lifetime because once established, they are connected and part of each other’s journey, not only through education but also through life.

6.1.5.3 Indigenous respect for content
The current administrative practices of budgeting, human resources, scheduling, and overseeing the organizations need to be taught in ISWA. It is unnecessary to move away from the foundation already in place within administration because this is what administration represents; instead, ISWA will take these aspects and work within them and implement an Indigenous approach and teach them in a way that reflects an Indigenous philosophy. This process can be accomplished through the principles of traditional knowledge: storytelling, ceremonies, traditions, ideologies, medicines, dances, and arts and craft (National Aboriginal Health Organization, 2013). Although these principles will be part of the process, an important factor in Indigenization is the ability to challenge the dominant narratives of the history of Indigenous people as they pertain to administration along with supporting Indigenous peoples and communities’ goals for self-determination and sovereignty (Pete, 2015). Indigenous people desire an approach to administration they can call their own and that reflects their ways of doing. Indigenous people need an approach that is familiar and reflects their epistemological way of life, so self-determination and sovereignty can develop. “Indigenizing works hand in hand with decolonizing. It’s not enough to challenge both ‘colonial and colonizing curricula,’ we must also recognize that it’s about affirming the relevance of Indigenous knowledge” (Pete, Schneider & O’Reilly, 2013, p. 103). The current administration curriculum does not reflect the Indigenous voice; it’s slanted to a westernized view, so an examination of this process is necessary to truly represent Indigenous people.

6.1.5.4 Challenges to Indigenization

There are a couple of challenges to Indigenization within ISWE. Firstly, there is the issue of resistance within the social work profession to accept the process involved. The social work profession is rooted in professional imperialism, and social work has imposed Eurocentric social
work theories and techniques, without considering Indigenous cultures and development issues (Midgley, 1981; Yunong & Xiong, 2008). Sinclair (2004) mentions the profession and social work education have not been free from colonial influence. Although Indigenization is a very good idea, the implementation and continuation of this process is the challenge due to the historical relationship between Indigenous people and the social work profession. There needs to be a movement in place that supports the Indigenization of the social work curriculum within social work education. Indigenous people are over-represented in child welfare and there need to be mechanisms in place to combat this increase, and education is the key to the start of reconciliation and healing (Trocme, Knoke, & Blackstock, 2004; Truth and Reconciliation Commission of Canada, 2015).

This challenge also applies to the accreditation body of the schools of social work education in Canada. There is nothing in the Canadian Association of Social Work Education Standards for Accreditation to indicate that Indigenization is a standard within the social work schools in Canada. If there is nothing to quantify Indigenization, then how can a school be reviewed on its program based on a method that is not seen or discussed in the standards document? Sinclair (2004) suggests that Western theoretical hegemony manifests in educational institutions and having western thought as the standard educational platform is a dangerous process for Indigenous people. If Indigenous students in ISWE are to receive an education that is decolonizing in its approach along with encompassing Indigenous knowledge, philosophy, and healing methods, it needs to be in the curriculum and in the classroom. It is the responsibility of the schools of social work and the profession of social work to act and make Indigenization a priority.

6.2 Limitations of the Study
One limitation of the study is the sample selection. There were issues in the recruitment phase of the study. It took longer than expected to recruit the required number of participants for the one-on-one interviews, so the study accepted all those who expressed an interest. If the participant met the requirements of the study, they were interviewed. The pool of candidates was not deep because there is a low number of Indigenous people practicing social work administration. If there were more Indigenous people in the field of administration in social work then there would be a greater pool of individuals to pick from but as this was not the case, the study could not be selective in the interview process.

Another limitation of the study is the cultural factor. There was an assumption the participants were aware of their culture. A question in the study related to culture and the participants provided their thoughts on the topic, but there was nothing to indicate whether they knew their culture or practiced it on a regular basis. Due to the historical trauma Indigenous people have faced for generations, Indigenous people lost their connection or never learned their culture. There is an expectation that since they are an Indigenous person, they automatically know and understand their Indigenous identity. There was some lack of depth in some of the responses in the culture area, and this may be due to the uncertainty of their cultural identity.

6.3 Implications for Social Work Practice

This study has provided the content and pedagogical approach to ISWA and highlighted the gap that exists on culturally relevant ISW praxis. The pillars of ISW, Indigenous leadership, Indigenous management, and Elders are examples of the possible foundation for ISWA. The development of social work praxis from an Indigenous perspective is necessary because it develops a method that meets the educational needs of Indigenous people and aligns with the growing educational and employment trends in Indigenous contexts. An ISWA framework
adequately addresses the historical, cultural, and societal needs of Indigenous people by providing an educational foundation for those students returning to their communities or choosing to work in Indigenous or mainstream organizations where they will fill administrative positions.

Indigenous people are recruited after obtaining their social work degree because there is a need for trained social workers to fulfill important administrative positions within the community. A couple of the participants stated they felt unprepared for the administrative responsibilities when beginning their journey in administration. One mentioned that it was a traumatic experience taking on an administrative position without any previous knowledge or experience and would not want any future Indigenous administrators to experience this. A participant suggested it is the responsibility of the schools of social work to adequately prepare students for all situations that required social work knowledge and this includes administration. If students are going to be in Indigenous leadership and management positions, they need to have the necessary education. Currently, there are some individuals in administrative positions within Indigenous communities who are lacking the educational knowledge and have become ineffective in dealing with the issues and concerns that arise. Indigenous communities need individuals with strong administrative experiences and knowledge to serve their people on a communal and national level.

This study provided a framework of ISWA so that, in the future, Indigenous student have a context they can rely on. There is going to be an influx of Indigenous people returning to their communities with the knowledge necessary to bring change and serve in the best interest of the community, because they will be learning about ISWA from an Indigenous context rather than relying on western principles as they have in the past.
It is important to develop areas of Indigenous social work education that speak to the needs of Indigenous people, to address the historical trauma and negative government policies. Addressing this problem is the Truth and Reconciliation Calls to Action. There are ninety-four Calls to Action that address the legacy of the residential school experience. This study addresses two specific Calls to Action. For example, Call to Action #10 (iii) recommends culturally appropriate curricula. This research established an area of ISWE that is culturally centered and grounded in Indigenous culture. Culture was determined to be a major factor in ISWA, so it is necessary for this area of ISWE to be established so reconciliation can take place at the administrative level. The dysfunction that was created by the residential schools affects how Indigenous people function within their community and this has manifested in poor community organizational functioning as well (Alfred, 2008; Monture-Angus, 1999). This research provided a framework for competent and effective administration in Indigenous organization through culturally suitable curricula. Indigenous communities and organizations need an approach at the administrative level that focuses on their worldview and advances their understanding of leadership and management.

The second Call to Action this study addresses is #14 (iv): ‘the preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities’ (Truth and Reconciliation Canada, 2015). As shown in the study, community was an important discussion point. It is the expectation that Indigenous administrators will be practicing in Indigenous communities and organizations. Preparing them to manage and be responsible for the areas of preserving, revitalizing, and strengthening language and culture at the organizational and community level is a responsibility of leadership and management positions. Students educated in ISWA will understand and have the knowledge
to successfully implement these principles. The research clearly identified culture and language as important features of ISWA, and although the TRC calls on the Federal Government to incorporate these principles, it is also the responsibility of Indigenous communities to make sure they are adhered to at the communal and organizational level.

6.4 Recommendations

A recommendation for future research relates to Indigenous supervision. This study did not include it in the ISWA umbrella because there was nothing within the literature to suggest it be part of any discussion on ISWA and there was little discussion within the interviews on whether Indigenous supervision should be part of the ISWA framework. Tsui and Ho (1997) note that there is a lack of empirical research on the relationship between culture and supervision. As a result, there is little information as to whether supervision is an important aspect of administration. Indigenous social work students are entering the profession of social work and it would be necessary to establish a context of Indigenous supervision and whether this approach is different from Indigenous management and leadership. Further, the supervisor/supervisee relationship needs exploration because, within Indigenous communities, everyone is closely related, so an exploration as to how you can deal with this is necessary.
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APPENDIX A

Administration
In Social Work

“What would the teaching of administration in social work consist of in content and method from an Indigenous perspective?”

As part of my PhD studies in Social Work at Memorial University of Newfoundland, I am interviewing Indigenous academics, leaders and managers on administration in social work from an Indigenous perspective. Indigenous leaders, managers and academics are invited to share their knowledge and perspectives about what constitutes the content and method of social work administration from an Indigenous perspective.

Within the current pedagogical framework of Indigenous Social Work Education, there is a need for the development of an administrative social work paradigm because Indigenous people are, in increasing numbers, being educated and returning to their communities where they often become employed in administrative positions.

As a participant in this study, you would be asked to participate in a digital recorded interview. Your participation would involve two interviews. The first interview will take place either face-to-face, Skype or telephone in August or September 2013 and will be approximately 1.5 hrs in length. A follow up interview, either face-to-face, Skype or telephone, will happen in November or December, 2013, which will be approximately 1 hr in length. Taking part in the research is completely voluntary and you may decline participation or withdraw at anytime during the study.

If you are an Indigenous academic, an Indigenous leader and/or manager in an Indigenous organization and would like to participate in this study, please contact: Jason Albert at u37jfa@mun.ca or call 1800-267-6303, ext. 5487.

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research (such as the way you have been treated or your rights as a participant), you may contact the Chairperson of the ICEHR at icehr@mun.ca or at (709) 864-2861 or my research supervisor, Ross Klein at rklein@mun.ca or at (709) 864-8147.
APPENDIX B

Letter of Initial Contact

My name is Jason Albert. I am originally from Sweetgrass First Nation, but I am now from Muskeg Lake Cree Nation in Treaty Six Territory. I am an Assistant Professor in the School of Indian Social Work at First Nations University of Canada. I am currently working on my PhD at Memorial University of Newfoundland. I am conducting research under the supervision of Dr. Ross Klein, Faculty of Social Work, Memorial University of Newfoundland.

As part of my PhD studies, I am conducting a qualitative study exploring Indigenous Social Work Administration. The general purpose of this study is to identify, analyze and synthesize through a qualitative inquiry the praxis (theory and method) that underpins an Indigenous approach to social work administration. Indigenous people need an approach to administration in social work that is relevant to their ontological and epistemological frameworks because they include ethics, values, and principles that are consistent with Indigenous culture.

As a participant, you will be asked to share your knowledge and perspective about what constitutes the content and method of an Indigenous Social Work Administration. You will also be asked to share your views on the praxis of an Indigenous approach to social work administration.

Your participation would involve two interviews. The first interview will take place either face-to-face, Skype or telephone in August or September 2013 and will be approximately 1.5 hrs. in length. A follow up interview, either face-to-face, Skype or telephone, will happen in November or December, 2013, which will be approximately 1 hr. in length.

To qualify for participation in this study, participants must:

- be of Indigenous decent (First Nations, Métis or Inuit)
- currently or have been a manager in an Indigenous Social Work organization in Canada
- currently or have been in a leadership position within an Indigenous Social Work organization in Canada
- currently or have been in a leadership position within an Indigenous community in Canada
- currently or have been employed within a School of Social Work in Canada and have experience in Indigenous Social Work Education

Participation in this research is entirely voluntary, anonymous and confidential. Any information that is shared will be strictly confidential and in the event that a participant decides to withdraw from the study, all the information that was gathered would be destroyed.

I plan to use information from the interviews as the basis for my PhD dissertation, as well as in publications and presentations. In order to maintain anonymity, participants will be
categorized in non-identifying classifications; for example, Person A, Person B, Person C and so on. There will no identifying characteristics attributed to any of the participants.

If you are interested in participating in this study, you can contact me at 1800-267-6303, ext. 5487 or u37jfa@mun.ca. I look forward to hearing from you.

Jason Albert, PhD Student
School of Social Work
Memorial University of Newfoundland

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research (such as the way you have been treated or your rights as a participant), you may contact the Chairperson of the ICEHR at icehr@mun.ca or at (709) 864-2861 or my research supervisor, Ross Klein at rklein@mun.ca or at (709) 864-8147.
APPENDIX C

Interview Guide

Project Title: Indigenous Social Work Administration

Researcher: Jason Albert
PhD Student
Faculty of Social Work
Memorial University of Newfoundland

1. Please tell me about yourself
   a. Where are you from? (First Nations, community etc.).
   b. Tell me about your academic and professional background
   c. What is your current occupation? (Manager, Leader, Academic)
   d. What is your experience in Indigenous Social Work Education?

2. What is your experience in social work or other administration?

3. Is it important for Indigenous people to be educated in the area of Social Work Administration? Elaborate

4. Drawing upon your experience as a manager, leader or academic, what specific areas of social work administration should be included in an Indigenous administration pedagogy and curriculum?

5. What would administration in social work consist of in content and method (pedagogy) from an Indigenous perspective?

6. What would the teaching of Indigenous Social Work Administration look like?
   i. Would that pedagogy be different than a generalist administration pedagogy

7. How would Indigenizing a social work administration curriculum take place?

8. What role does culture play in Indigenous Social Work Administration?

9. Is there anything you would like to add?

Thank you very much for your time and your thoughts!
Focus Group Guide

Project Title: Indigenous Social Work Administration

Researcher: Jason Albert
PhD Student
Faculty of Social Work
Memorial University of Newfoundland

Welcome
Prayer
Time frame suggestions
Explain the project

1. Please introduce yourselves and briefly share (Maximum 5 minutes each):
   a. Where are you from? (First Nations, community etc).
   b. Your academic and professional background
   c. Your current occupation? (Manager, Leader, Academic)
   d. What is your experience in Indigenous Social Work Education?

2. What content should be included in an Indigenous Administration pedagogy and curriculum?

3. What would administration in social work consist of in content and method (pedagogy) from an Indigenous perspective?

4. How would Indigenizing an existing social work administration curriculum take place?

5. What role does culture play in Indigenous Social Work Administration?

6. Does anyone have anything to add?

Thank you very much for your time and your thoughts!
APPENDIX E

Focus Group Information Letter

This letter is to request your participation in a doctoral research study entitled “Indigenous Social Work Administration”. I am looking for six – eight Indigenous Social Work educators involved in Indigenous Social Work Education to participate in a focus group to be held in Winnipeg, MB on July 19, 2013 at the Fort Garry Hotel, Spa and Conference Centre, 222 Broadway Street.

The general purpose of this study is to identify, analyze and synthesize through a qualitative inquiry the praxis (theory and method) that underpins an Indigenous approach to social work administration. I plan to gather this information in order create a curriculum on Indigenous Social Work Administration, as well as to inform a new area of Indigenous Social Work Education. I want to explore the experience and knowledge of Indigenous academics involved in Indigenous Social Work Education. I plan to use the information gathered to create a pedagogical approach to Indigenous Social Work Administration. I also plan on using this information as the basis for my doctoral dissertation and as the basis for a future scholarly article on ISWA.

The focus group will take approximately two hours of your time. I will be the facilitator of the focus group. The questions that I will be using for the focus group guide are attached. The consent form is also attached. I will bring copies of all these documents to the focus group. Participation in this research is entirely voluntary, anonymous and confidential. Any information that is shared will be strictly confidential and in the event that a participant decides to withdraw from the study, all the information that was gathered would be destroyed.

If you are interested in participating in this study, you can contact me at (306) 931-1800, ext. 5487 or u37jfa@mun.ca I look forward to hearing from you.

Jason Albert, PhD Student
School of Social Work
Memorial University of Newfoundland

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research (such as the way you have been treated or your rights as a participant), you may contact the Chairperson of the ICEHR at icehr@mun.ca or at (709) 864-2861 or my research supervisor, Ross Klein at rklein@mun.ca or at (709) 864-8147.
INFORMED CONSENT FORM
(Interviews)

TITLE: Indigenous Social Work Administration

RESEARCHER: Jason Albert, PhD Student: School of Social Work, Memorial University of Newfoundland,

You are invited to take part in a research project entitled “Indigenous Social Work Administration”

This form is 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. It also describes your right to withdraw from the study at any time. In order to decide whether you wish to participate in this research study, you should understand enough about its risks and benefits to be able to make an informed decision. This is the informed consent process. Take time to read this carefully and to understand the information given to you. Please contact the researcher, Jason Albert, if you have any questions about the study or for more information not included here before you consent.

It is entirely up to you to decide whether to take part in this research. If you choose not to take part in this research or if you decide to withdraw from the research once it has started, there will be no negative consequences for you, now or in the future.

Introduction:

My name is Jason Albert. I am originally from Sweetgrass First Nation, but I am now from Muskeg Lake Cree Nation in Treaty Six Territory. I am an Assistant Professor in the School of Indian Social Work at First Nations University of Canada. I am currently working on my PhD at Memorial University of Newfoundland. As part of my PhD Dissertation, I am conducting research under the supervision of Dr. Ross Klein, Faculty of Social Work, Memorial University of Newfoundland.

Purpose of the study

The general purpose of this study is to identify, analyze and synthesize through a qualitative inquiry the praxis (theory and method) that underpins an Indigenous approach to social work administration.

What you will do in this study?

You are being asked to participate in an in-depth semi-structured interview on Indigenous Social Work Administration. You will be asked a series of questions that relate to the research
topic. The interview, depending on the geographical location of the participant, will take place either face-to-face or through Skype.

**Length of time:**

The initial interview will be approximately 1.5hrs in length, with the follow interview being 1hr.

**Withdrawal from the study:**

You may withdraw from the interview for any reason, at any time without explanation or penalty of any sort. Should you wish to withdraw, all the information that was gathered would be destroyed. Your right to withdraw data from the study will apply until February 2014. After this date, it is possible that some form of research dissemination will have already occurred and it may not be possible to withdraw your data.

**Possible benefits:**

Participants are likely to benefit from the participation in this study as they will have an opportunity to share their knowledge on the subject area. Indigenous Social Work Administration is a new area of Indigenous Social Work Education (ISWE), so the participants will be informing a new area of social work practice.

The Indigenous community will be provided an opportunity to share their opinions and have a voice about an issue that is new and exciting. The assumption is that issues within ISWE affect everyone within the academic community; hence, everyone has thoughts on what should be included with teaching from this perspective. Having a voice may provide an opportunity to unite the Indigenous community because they are working for the betterment of Indigenous people and those involved in ISWE. The research could be used as a tool to direct further research, depending on what the findings reveal.

**Possible risks:**

There will be minimal risks involved with participation in the study. The goal of the interview is to gather the knowledge necessary in order to construct the curriculum of administrative social work. There is no intended judgment or coercion at any time throughout the interview. There will be a list of questions to guide the interview and the participant may refuse to answer any question they deem uncomfortable. Clarification is warranted on any or all questions that are presented.

**Confidentiality and Anonymity:**

The identity of the participants will be protected throughout the study. The information that is collected will not be attributed to one individual; rather it will be presented collectively as an anonymous group. All references to the participants will be deleted.
For the transcription of the interviews, participants will be categorized in non-identifying classifications. Pseudonyms will be used in place of names. There will no identifying characteristics attributed to any of the participants.

Only the researcher and supervisor, Dr. Ross Klein will have access to the information during the study. All material, including written and electronic data, will be kept in a safe and secure environment. Electronic data will be stored in a secure, password protected email account and written data stored in a locked file cabinet at First Nations University of Canada – Saskatoon. The researcher will have the only set of keys to the cabinet in which the information is stored. Data will be retained for a minimum of five years as required by Memorial University of Newfoundland policy on Integrity in Scholarly Research. After five years, all data related to the study will be destroyed, with written data being shredded and electronic data being deleted.

Every reasonable effort will be made to assure anonymity and participants will not be identified in any reports and/or publications without prior permission.

**Reporting of Results:**

Any and all data that is collected will be used in the Dissertation. The data will be reported using direct and in-direct quotations. When using direct quotations, the data will be attributed to pseudonyms names. There will be no direct connection to the participant. Your name will never be revealed to anyone or anywhere at any time.

**Sharing of Results with Participants:**

Participants will be given an email address of the researcher, where information will be shared, if requested, after the project is complete. Prior to the completion of the report, an email will be sent out to the participants, requesting any feedback or information of their participation in the study. Participants will also be provided a copy of the report, prior to completion, for clarity and/or if there are any discrepancies of their participation. Participants can request a copy of the final report.

**Questions:**

You are welcome to ask questions at any time during your participation in this research. If you would like more information about this study, please feel free to contact me: Jason Albert, my email address is u37jfa@mun.ca. My phone number is 1800-267-6303, ext 5487. My supervisor is Dr. Ross Klein and he can be reached at either rklein@mun.ca or (709) 864-8147.

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research (such as the way you have been treated or your rights as a participant), you may contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at (709) 864-2861 or my research supervisor, Ross Klein at rklein@mun.ca or at (709) 864-8147.
Jason Albert, PhD Student
School of Social Work
Memorial University of Newfoundland
Your signature on this form means that:

- You have read the information about the research
- You have been able to ask questions about this study
- You are satisfied with the answers to all your questions
- You understand what the study is about and what you will be doing
- You understand that you are free to withdraw from the study, without having to give a reason and that doing so will not affect you now or in the future
- You understand that any data collected from you up to the point of your withdrawal will be destroyed

If you sign this form, you do not give up your legal rights and do not release the researchers from their professional responsibilities.

Checklist:

____ I agree to participate in the research project understanding the risks and contributions of my participation, that my participation is voluntary and that I may end my participation at any time

____ I agree to be audio-recorded during the focus group

____ I agree to be video-recorded during the interviews

____ I agree to the use of quotations and that my name to be identified in any publications resulting from the study

____ I agree to the use of quotations but do not want my name to be identified in any publication resulting from this study

____ A copy of this Informed Consent Form has been given to me for my records

________________________________________  ______________________________________
Signature of Participant                  Date

I have explained this study to the best of my ability. I invited questions and gave answers. I believe that the participants fully understand what is involved in being in this study, any potential risks of the study and that he or she has freely chosen to be in the study.

________________________________________  ______________________________________
Signature of Researcher                  Date
APPENDIX G

INFORMED CONSENT FORM
(Focus Group)

TITLE: Indigenous Social Work Administration

RESEARCHER: Jason Albert, PhD Student: School of Social Work, Memorial University of Newfoundland

You are invited to take part in a research project entitled “Indigenous Social Work Administration”.

This form is 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. It also describes your right to withdraw from the study at any time. In order to decide whether you wish to participate in this research study, you should understand enough about its risks and benefits to be able to make an informed decision. This is the informed consent process. Take time to read this carefully and to understand the information given to you. Please contact the researcher, Jason Albert, if you have any questions about the study or for more information not included here before you consent.

It is entirely up to you to decide whether to take part in this research. If you choose not to take part in this research or if you decide to withdraw from the research once it has started, there will be no negative consequences for you, now or in the future.

Introduction:

My name is Jason Albert. I am originally from Sweetgrass First Nation, but I am now from Muskeg Lake Cree Nation in Treaty Six Territory. I am an Assistant Professor in the School of Indian Social Work at First Nations University of Canada. I am currently working on my PhD at Memorial University of Newfoundland. As part of my PhD Dissertation, I am conducting research under the supervision of Dr. Ross Klein, Faculty of Social Work, Memorial University of Newfoundland.

Purpose of the study

The general purpose of this study is to identify, analyze and synthesize through a qualitative inquiry the praxis (theory and method) that underpins an Indigenous approach to social work administration.

What you will do in this study?

You are being asked to participate in a focus group on Indigenous Social Work Administration. You will be asked a series of questions that relate to the research topic. This focus group is taking place at the 2nd International Indigenous Voices in Social Work Conference in Winnipeg, MB.

Length of time:
The focus group will take approximately two hours.

**Withdrawal from the study:**

You may withdraw from the focus group for any reason, at any time without explanation or penalty of any sort. Should you wish to withdraw; individual data that was collected in the focus group will be destroyed. Your right to withdraw data from the study will apply until February 2014. After this date, it is possible that some form of research dissemination will have already occurred and it may not be possible to withdraw your data.

**Possible benefits:**

Participants are likely to benefit from the participation in this study as they will have an opportunity to share their knowledge on the subject area. Indigenous Social Work Administration is a new area of Indigenous Social Work Education (ISWE), so the participants will be informing a new area of social work practice.

Indigenous educators will be provided an opportunity to share their opinions and have a voice about an issue that is new and exciting. The assumption is that issues within ISWE affect everyone within the academic community; hence, everyone has thoughts on what should be included with teaching from this perspective. Having a voice may provide an opportunity to unite the Indigenous academic community because they are working for the betterment of Indigenous people and those involved in ISWE. The research could be used as a tool to direct further research, depending on what the findings reveal.

**Possible risks:**

There will be minimal risks involved with participation in the study. The goal of the focus group is to gather the knowledge necessary in order to construct the curriculum of administrative social work. There is no intended judgment or coercion at any time during the focus group. There will be a list of questions to guide the focus group and the participant may refuse to answer any question they deem uncomfortable. Clarification is warranted on any or all questions that are presented.

**Confidentiality and Anonymity:**

The identity of the participants will be protected throughout the study. The information that is collected will not be attributed to one individual; rather it will be presented collectively as an anonymous group. All references to the participants will be deleted.

For the transcription of the focus group, participants will be categorized in non-identifying classifications. Pseudonyms will be used in place of names. There will no identifying characteristics attributed to any of the participants.
Only the researcher and supervisor, Dr. Ross Klein will have access to the information during the study. All material, including written and electronic data, will be kept in a safe and secure environment. Electronic data will be stored in a secure, password protected email account and written data stored in a locked file cabinet at First Nations University of Canada – Saskatoon. The researcher will have the only set of keys to the cabinet in which the information is stored. Data will be retained for a minimum of five years as required by Memorial University of Newfoundland policy on Integrity in Scholarly Research. After five years, all data related to the study will be destroyed, with written data being shredded and electronic data being deleted.

The researcher will undertake to safeguard the confidentiality of the discussion, but cannot guarantee that other members of the group will do so. Please respect the confidentiality of the other members of the group by not disclosing the contents of this discussion outside the group and be aware that others may not respect your confidentiality.

**Reporting of Results:**

Any and all data that is collected will be used in the Dissertation. The data will be reported using direct and in-direct quotations. When using direct quotations, the data will be attributed to pseudonyms names. There will be no direct connection to the participant. Your name will never be revealed to anyone or anywhere at any time.

**Sharing of Results with Participants:**

Participants will be given an email address of the researcher, where information will be shared, if requested, after the project is complete. Prior to the completion of the report, an email will be sent out to the participants, requesting any feedback or information of their participation in the study. Participants will also be provided a copy of the report, prior to completion, for clarity and/or if there are any discrepancies of their participation. Participants can request a copy of the final report.

**Questions:**

You are welcome to ask questions at any time during your participation in this research. If you would like more information about this study, please feel free to contact me: Jason Albert, my email address is u37jfa@mun.ca. My phone number is 1800-267-6303, ext. 5487. My supervisor is Dr. Ross Klein and he can be reached at either rklein@mun.ca or (709) 864-8147.

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research (such as the way you have been treated or your rights as a participant), you may contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at (709) 864-2861 or my research supervisor, Ross Klein at rklein@mun.ca or at (709) 864-8147.
Your signature on this form means that:

- You have read the information about the research
- You have been able to ask questions about this study
- You are satisfied with the answers to all your questions
- You understand what the study is about and what you will be doing
- You understand that you are free to withdraw from the study, without having to give a reason and that doing so will not affect you now or in the future
- You understand that any data collected from you up to the point of your withdrawal will be destroyed

If you sign this form, you do not give up your legal rights and do not release the researchers from their professional responsibilities.

Checklist:

____ I agree to participate in the research project understanding the risks and contributions of my participation, that my participation is voluntary and that I may end my participation at any time

____ I agree to be audio-recorded during the focus group

____ I agree to be video-recorded during the focus group

____ I agree to the use of quotations and that my name to be identified in any publications resulting from the study

____ I agree to the use of quotations but do not want my name to be identified in any publication resulting from this study

____ A copy of this Informed Consent Form has been given to me for my records

____________________  ________________________
Signature of Participant  Date

I have explained this study to the best of my ability. I invited questions and gave answers. I believe that the participants fully understand what is involved in being in this study, any potential risks of the study and that he or she has freely chosen to be in the study.

____________________  ________________________
Signature of Researcher  Date
APPENDIX H

Confidentiality Agreement

Project title – Indigenous Social Work Administration

I, the, TRANSCRIBER have been hired to TRANSCRIBE THE DATA.

I agree to -

1. keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the Researcher(s).

2. keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession.

3. return all research information in any form or format (e.g., disks, tapes, transcripts) to the Researcher(s) when I have completed the research tasks.

4. after consulting with the Researcher(s), erase or destroy all research information in any form or format regarding this research project that is not returnable to the Researcher(s) (e.g., information stored on computer hard drive).

__________________________________________  ______________________  ____________________
(Print Name)  (Signature)  (Date)
Researcher

__________________________________________  ______________________  ____________________
(Print Name)  (Signature)  (Date)

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University’s ethics policy. If you have ethical concerns about the research (such as the way you have been treated or your rights as a participant), you may contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at (709) 864-2861 or my research supervisor, Ross Klein at rklein@mun.ca or at (709) 864-8147.
APPENDIX I

ICEHR Number: 20140047-SW
Funding Source:
Responsible Faculty: Dr. Ross Klein
Title of Project: Indigenous Social Work Administration

May 17, 2013

Mr. Jason Albert
School of Social Work
Memorial University of Newfoundland

Dear Mr. Albert:

Thank you for your email correspondence of May 15, 2013 addressing the issues raised by the Interdisciplinary Committee on Ethics in Human Research (ICEHR) concerning the above-named research project.

The ICEHR has re-examined the proposal with the clarification and revisions submitted and is satisfied that the concerns raised by the Committee have been adequately addressed. In accordance with the Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS2), the project has been granted full ethics clearance to May 31, 2014.

If you intend to make changes during the course of the project which may give rise to ethical concerns, please forward an amendment request with a description of these changes to Theresa Heath at icehr@mun.ca for the Committee’s consideration.

The TCPS2 requires that you submit an annual status report on your project to the ICEHR before May 31, 2014. If you plan to continue the project, you need to request renewal of your ethics clearance, including a brief summary on the progress of your research. When the project no longer requires contact with human participants, is completed and/or terminated, you need to provide the final report with a brief summary, and your file will be closed. The annual update form is on the ICEHR website at http://www.mun.ca/research/ethics/humans/icehr/applications/.

We wish you success with your research.

Yours sincerely,

Gail Wideman
Vice-Chair, Interdisciplinary Committee on Ethics in Human Research

GW/th

copy: Supervisor – Dr. Ross Klein, School of Social Work
ICEHR Clearance 20140047-SW- EXTENDED

1 message

Fri, May 16, 2014 at 6:54 AM

smmmercer@mun.ca <smmmercer@mun.ca>
To: "Mr. Jason Albert (Principal Investigator)" <u37jfa@mun.ca>
Cc: "Dr. Ross Klein (Supervisor)" <rklein@mun.ca>, smmmercer@mun.ca

Interdisciplinary Committee on Ethics in Human Research (ICEHR)

Dear Mr. Albert,

Thank you for your response to our request for an annual status report advising that your project will continue without any changes that would affect ethical relations with human participants.

On behalf of the Chair of ICEHR, I wish to advise that the ethics clearance for this project has been extended to May 31, 2015. The Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCP2) requires that you submit an annual update to ICEHR on your project, should the research carry on beyond May 31, 2015. Also, to comply with the TCP2, please notify us upon completion of your project.

<table>
<thead>
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<th>20140047-SW</th>
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<tr>
<td>PI:</td>
<td>Mr. Jason Albert</td>
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<tr>
<td>Supervisor:</td>
<td>School of Social Work</td>
</tr>
<tr>
<td>Clearance expiry date:</td>
<td>May 31, 2015</td>
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</table>

We wish you well with the continuation of your research.

Sincerely,

Susan Mercer
Secretary, ICEHR

ORS reference only - 20140047
APPENDIX K

ICEHR Clearance 20140047-SW- EXTENDED

1 message

Tue, May 5, 2015 at 6:15 AM

s53kdc@mun.ca <s53kdc@mun.ca>

To: "Mr. Jason Albert (Principal Investigator)" <u37ja@mun.ca>, "Dr. Ross Klein (Supervisor)" <klein@mun.ca>

Cc: s53kdc@mun.ca

Interdisciplinary Committee on Ethics in Human Research (ICEHR)

Dear Mr. Albert,

Thank you for your response to our request for an annual status report advising that your project will continue without any changes that would affect ethical relations with human participants.

On behalf of the Chair of ICEHR, I wish to advise that the ethics clearance for this project has been extended to May 31, 2016. The Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS2) requires that you submit an annual update to ICEHR on your project, should the research carry on beyond May 31, 2016. Also, to comply with the TCPS2, please notify us upon completion of your project.

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<td>May 31, 2016</td>
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We wish you well with the continuation of your research.

Sincerely,
Kim Russell
Secretary, ICEHR

RGCS reference only - 20140047
APPENDIX L

ICEHR Clearance # 20140047-SW – EXTENDED
1 message

Thu, May 26, 2016 at 5:19 AM

dgulliver@mun.ca <dgulliver@mun.ca>
To: "Mr. Jason Albert (Principal Investigator)" <u37jfa@mun.ca>
Cc: "Dr. Ross Klein (Supervisor)" <rklein@mun.ca>, dgulliver@mun.ca

Interdisciplinary Committee on
Ethics in Human Research (ICEHR)

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</table>
| Principal Investigator: | Mr. Jason Albert  
School of Social Work |
| Supervisor: (if applicable) | Dr. Ross Klein |
| Clearance expiry date: | May 31, 2017 |

Dear Mr. Albert:

Thank you for your response to our request for an annual update advising that your project will continue without any changes that would affect ethical relations with human participants.

On behalf of the Chair of ICEHR, I wish to advise that the ethics clearance for this project has been extended to May 31, 2017. The Tri-Council Policy Statement on Ethical Conduct for Research Involving Humans (TCPS2) requires that you submit another annual update to ICEHR on your project prior to this date.

We wish you well with the continuation of your research.

Sincerely,

Debby Gulliver
Secretary, ICEHR

https://mail.google.com/mail/u/1?ui=2&ik=413d3d4d13&view=p&search=inbox&th=154eccaf294def8d&simil=154eccaf294def8d