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Tori McMillan

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TORI MCMILLAN
CALGARY, ALBERTA, CANADA

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Abstract

This case study explores the connections between the Mishomis Teachings (also known as the Seven Grandfather Teachings within the Anishinaabe culture) and the principles of Servant Leadership. Through a systematic literature review and the theoretical frameworks of Two-Eyed Seeing and Ethical Space, the Mishomis Teachings and their connections to Servant Leadership are researched to address the inquiry: How is a Two-Eyed Seeing approach to Servant Leadership informed by Anishinaabe Values? The literature reveals significant connections between the Mishomis Teachings and Servant Leadership that provide an Indigenized perspective on values-based leadership practices. The implications of this study highlight a growing need within academia for Indigenous Knowledge to support and enhance Decolonization, Indigenization and Reconciliation efforts.

**Appendices A & B are provided to offer a glossary of terms and a summary of sources.*

Position Statement

I am a member of Berens River First Nation, located in Treaty 5 in what is now known as Manitoba. For most of my life, I have lived and worked within Treaty 7 and am honored to have received the Blackfoot name “*Ayo ii yika 'kimaat*” which translates to “One who does their best”. This name is both a privilege and a responsibility to maintain my relationships with integrity. My perspective is informed by my background, experiences, and current role serving an Indigenous transition program at Mount Royal University.

Introduction

Institutions of Higher Education (HE) are rooted in three functions that are fundamental to their identity: education, research, and access (Fallis, 2004). Collectively, these functions articulate the needs of society and will change as society evolves in its understanding of these concepts.

The truth and reconciliation movement has fostered an increased desire within academia to recognize and understand how Indigenous Knowledge (IK) can enhance our

understanding of established fields of study, such as leadership and systems thinking. Specifically, this case study proposes to articulate the connections between the *Mishomis* (Grandfather) Teachings and Servant Leadership theory, through the complementary theoretical frameworks known as Two-Eyed Seeing (TES) and Ethical Space (ES).

By bringing together Servant Leadership (one eye) and the Mishomis Teachings (one eye), this study will present a conceptual understanding of values-based leadership and how these different systems complement one another. Historically, TES is associated with the field of integrative science (Hatcher, Bartlett, Marshall, & Marshall, 2009), but no identifiable research currently exists on how TES extends to leadership and systems thinking.

This gap is an opportunity to extend the notion of TES as a metaphor for indigenization, which is defined by Antoine, Mason, Mason, Palahicky, & Rodriguez de France (2018) as “A process of naturalizing Indigenous knowledge systems...together with Western knowledge systems” (p. 3). Ultimately, this process of weaving together distinct knowledge systems has implications for all three missions of higher education, as institutions seek to indigenize and create space for a community that has historically been marginalized within academia.

Research Questions

The main question to be investigated is *How is a Two-Eyed Seeing approach to Servant Leadership informed by Anishinaabe values?* Sub-questions include:

- *How do the Mishomis Teachings correlate with Servant Leadership?* This is explored by looking at shared values to identify commonalities.
- *How does a Two-Eyed Seeing framework allow leaders to expand their knowledge and understanding of Servant Leadership?* This speaks to the opportunities that TES provides for indigenizing an established field of knowledge.

Significance of this Study

For the peoples of the plains, the buffalo provided food, tools, clothing, and shelter as sacred gifts. In today’s knowledge economy, education is seen as “the new buffalo” the means by which Indigenous peoples will thrive and prosper (Stonechild, 2006). As greater numbers of Indigenous students attend post secondary, they recognize that they are not only contributing to their individual well-being, but to a collective desire for self-determination.

While previous laws and policies excluded Indigenous peoples from meaningful participation within the Academy, these injustices are now addressed through the processes of indigenization, reconciliation and decolonization. Moreover, research that promotes IK not only enhances its credibility as an academic discipline, but it also provides educators, researchers and students with a perspective that calls into question “the assumptions inherent in Eurocentric curricula” (Battiste, 2013, p. 104) which justify the need for these three processes of change.

The residential school apology in 2008, along with the establishment of a settlement fund and the Truth and Reconciliation Commission (TRC), signaled a new era in Canada in which Indigenous issues have become a greater part of the national consciousness. This process culminated with the release of the 94 Calls to Action (TRC, 2015) as a guiding document for healing Canada’s relationship with its original citizens.

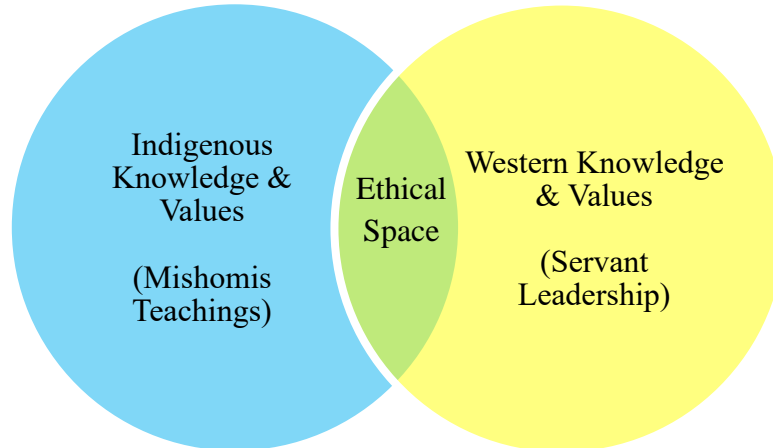
Friere (2000) states that the goal of indigenization is not to “integrate” Indigenous peoples into the education system but to “transform the structure” to provide space for a culturally affirming experience (p. 74). This notion circles back to the concept of access as a critical tenet of an institution’s relationship towards all constituents. This relationship has been referred to by Fallis (2004) as “a social contract” that must be “adapted and renegotiated” in each generation (p. 5). Currently, the contract is looking at indigenization, decolonization, and reconciliation as the measures by which future generations will define this era of opportunity.

Theoretical Frameworks

As described by Grant and Osanloo (2014), “The selection of a theoretical framework requires a deep and thoughtful understanding of your problem, purpose, significance, and research questions” (p. 17). Similarly, Collins and Stockton (2018) advise researchers to take the necessary time to complete “the difficult and essential work to unearth their deepest operating principles and preconceptions about their study” (p. 2) when considering a theoretical framework.

The theoretical frameworks guiding this inquiry are Two-Eyed Seeing (TES) and Ethical Space (ES). Essentially, TES is the dominant framework because it creates the conditions for ES to be observed, and is regarded by Michie, Hogue and Rioux (2018) as “the gift of multiple perspectives” (p. 1207). An illustration of TES and ES as they apply to Servant Leadership and the Mishomis Teachings is represented below as *Figure 1*.

Figure 1: Two-Eyed Seeing and Ethical Space



A distinguishing feature of the TES framework is the focus on positive attributes; this is why TES has been referred to as “seeing from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and using both eyes together for a holistic and truly informed (depth) perspective” (Michie et al., 2018, p. 1207).

TES, also known in Mi’ kmaq as *Etuaptmumk*, is a tool for addressing Indigenous Knowledge (IK) systems within higher education. Babbie (2013) concedes that “We often call orally transmitted beliefs about the distant past ‘creation myth’ whereas we speak of our own beliefs as ‘history’” (p. 42). This disconnect comes from having a singular view of knowledge

and is countered by Stroh (2015), who asserts that “It is important to be accepting of everyone’s views since they can contribute to our own understanding, and to be compassionate toward them since all of us have our own limited perspectives” (p. 207). Ultimately, acceptance of other views leads to what Michie et al. (2018) would describe as moving from “monocular vision” to “binocular vision” in order to experience *depth perception* (p. 1209).

In terms of a research paradigm, Wilson (2008) speaks about four “entities”: ontology, epistemology, axiology, and methodology (p. 70). These are viewed as interconnected pieces that form a complete framework for describing and understanding an Indigenous perspective on research. Wilson refers to ontology and epistemology as being “based on a process of relationships that form a mutual reality” while “axiology and methodology are based on maintaining accountability to these relationships” (2008, pp. 70-71). Axiology can be represented as research ethics or cultural protocols which speak to the need for researchers to engage the research process with respect. The hard lessons that have been learned about the harms of unethical research have led to organizations like the First Nations Information Governance Centre (2020) establishing the principles of OCAP®: Ownership, Control, Access, and Possession to guide and assist researchers with how to ethically engage with Indigenous communities and peoples.

Two-Eyed Seeing. The concept of Two-Eyed Seeing (TES) is a valuable framework for understanding multiple perspectives and can be regarded as a metaphor for indigenization itself. TES has been attributed in Canada to Mi’kmaq Elders Albert and Murdeen Marshall (Hatcher et al., 2009; Michie et al., 2018) while in Australia it has been similarly described as “Both-Ways” education (Ober & Bat, 2007).

TES was originally conceived by the Marshalls to indigenize the science program at Cape Breton University. Michie et al. (2018) describe these efforts as the response to a pedagogical approach that did not consider Mi’kmaq perspectives. My colleague John Fischer advocates for institutions to reflect critically on their relationships with local Indigenous communities when he asserts that “Curriculum is not only a window; it’s also a mirror” (MRU, 2016). In other words, learners must see themselves *reflected* in what is being taught for it to be meaningful.

The concept of TES is articulated by Hatcher et al. (2009) as expanding the definition of knowledge from a *noun* to a *verb* in order to make a personal connection to the material and appreciate it from a spiritual perspective. By doing so, they assert that “Western science sees objects, but Indigenous languages teach us to see subjects...that everything alive is both physical and spiritual” (p. 146). These ideas correlate with the field of Systems Thinking, which also challenges leaders to consider multiple dimensions in order to best understand and solve problems. The importance of holism is conveyed by Stroh (2015) when he states that “Becoming a more effective systems thinker means developing your emotional, behavioral, and spiritual-as well as cognitive-capacities” (p. 213). The implications are that TES can offer what Michie et al. (2018) term “epistemic insights” into a virtually unlimited range of topics that are relevant to HE.

Ethical Space. When Indigenous and Western epistemologies are viewed through a Venn diagram, then the overlapping portion would be considered the neutral ground, also referred to as *Ethical Space* (Battiste, 2013; Ermine, 2007) where commonalities can be discovered.

It should be further noted that Ermine’s notion of ethical space stems from his study of Roger Poole’s 1972 book *Towards Deep Subjectivity* (Battiste, 2013, p. 105) which demonstrated that Indigenous and non-Indigenous scholars can reveal profound insights into human nature.

Earlier, Grant and Osanloo (2014) described four components of a theoretical framework. After introducing TES and ES as these frameworks, the case study can be articulated as:

- *Problem* – Is it possible to expand an understanding of Servant Leadership through an exploration of the Mishomis Teachings? How can TES and ES support this connection?
- *Purpose* – The purpose is to demonstrate that Indigenous values such as the Mishomis Teachings can further inform the principles of Servant Leadership.
- *Significance* – In the post-TRC era, educational institutions have been challenged to promote and embed Indigenous values and knowledge into their spaces.
- *Research Questions* – The questions will explore the Mishomis Teachings and Servant Leadership values to uncover how these systems can contribute to the field of values-based leadership.

Mishomis Teachings

As described by Verbos and Humphries (2014) “The Seven Grandfather Teachings come from a traditional Potawatomi and Ojibwe story that is a part of their oral education tradition...and are not attributable to any particular author” (p. 2). These teachings speak to the paradox of oral histories; they provide purpose and meaning to Indigenous peoples but lack a definitive author who can defend their work through Western academic mechanisms like peer review.

Bouchard and Martin (2009) provide a detailed description of the Mishomis Teachings; their representation and significance are summarized in *Table 1*.

Table 1: The Mishomis Teachings

Teaching	Representation	Significance
Humility	Wolf	The starting point for any journey; accept how small one is in comparison to the natural world.
Honesty	Sabe (Sasquatch)	Recognize and accept yourself for who you are; be honest with yourself and others.
Respect	Buffalo	Take only what you need and share with others your abundance. What is given is also received.
Courage	Bear	Do what is right; overcome your fears and find the strength within to persevere.
Wisdom	Beaver	Know yourself and understand that everyone has a unique gift to share with the world.
Truth	Turtle	Know the teachings and give thanks for the gifts of life and creation; appreciate the journey.
Love	Eagle	You cannot know love until you know the other teachings; love is the strongest medicine.

Note: Adapted from “Seven Sacred Teachings” by David Bouchard and Joseph Martin (2009).

For Indigenous peoples, these teachings represent a code of conduct to guide one’s beliefs and actions. In order to convey the universality of these concepts, the teachings are described as “essential human responsibilities” that are relevant and applicable to all (Verbos & Humphries, 2014, p. 5).

Servant Leadership

In 1970, Robert Greenleaf introduced the term *servant-leader* to describe an approach to leadership that was altruistic, humble, and inclusive – notions that challenged the rigid, hierarchical, and male-centered notions of leadership that prevailed at the time (Frick, 2004).

What makes Servant Leadership unique is the focus not just on leadership qualities, but on the effects these qualities have on others. Wheeler (2012) describes a servant-leader as someone who is “observant, connected and open to others” (p. 14) which is comparative to other facets of values-based leadership such as holism and emotional intelligence.

Wheeler (2012) provides a summary of Greenleaf’s Servant Leadership principles which offer many salient points for HE leaders to consider; particularly, how these principles relate to the Mishomis Teachings. They are represented in *Table 2*.

Table 2: Servant Leadership Principles

Service to Others is the Highest Priority	Keep One Eye on the Present and One on the Future
Facilitate Meeting the Needs of Others	Embrace Paradoxes and Dilemmas
Foster Problem Solving and Taking Responsibility at All Levels	Leave a Legacy to Society
Promote Emotional Healing in People and the Organization	Model Servant Leadership
Means are as Important as Ends	Develop More Servant Leaders

Note: Adapted from “Servant Leadership for Higher Education” by Daniel Wheeler (2012), pp. 28-32.

Insights and Applications

Recently, TES has expanded to fields as diverse as medical education research (McKivett, Hudson, McDermott & Paul, 2019) and Indigenous-led research (Colbourne, Moroz, Hall, Lendsay, & Anderson, 2019), but no research has been located that links TES with studies on leadership. This gap in the literature is central to this case study, in order to identify the connections between Servant Leadership and the Mishomis Teachings through the theoretical frameworks of TES and ES “in order to locate key themes, concepts, or theories that provide novel or more powerful explanations” (Siddaway, Wood, & Hedges, 2019, pp. 9-10).

Methodology and Methods

Methodology

The methodology for this case study was a Systematic Literature Review (SLR), also known as a *meta-synthesis*. Walsh and Downe (2005) note that a “Meta-synthesis attempts to integrate results from a number of different but inter-related qualitative studies” (p. 204). A qualitative approach to research “operates on the assumption that our understanding of a given setting is impoverished or incomplete” (Shank & Brown, 2007, p. 61). There are always new relationships to explore, even within established fields like Servant Leadership and certainly when integrating IK.

There are several reasons why a meta-synthesis has appeal. The first is that by harnessing the results and conclusions of several related studies, a larger picture will emerge. Chalmers, Hedges, and Cooper (2002) speak to the “growing appetite for research evidence

among policy-makers, practitioners and the public more generally” (p. 26). Additionally, having a large pool of studies to draw from increases the reliability and confidence in the findings. Walsh and Downe (2005) refer to individual studies as “non-reconcilable islands of knowledge” if they are not situated within a larger context (p. 205). Therefore, a meta-synthesis allows researchers to connect these islands to reveal a larger landscape.

Methods

A meta-synthesis methodically collects, examines, and synthesizes the data located within qualitative studies that explore a similar topic. In this sense, an SLR is configurative because the data is screened “against the needs of the review” and implies a certain level of subjectivity (Gough, Oliver, & Thomas, 2013, p. 23).

The characteristics of an SLR are furthered by Saldaña (2014) who reports that “Induction is what we experientially explore and infer to be transferable from the particular to the general, based on an examination of the evidence and an accumulation of knowledge” (p. 588).

Given these definitions, my case study for examining the similarities between Servant Leadership and the Mishomis Teachings was both configurative and inductive in nature. There were no assumptions about what would be discovered, only curiosity in applying new lenses (TES and ES) to the underexplored connections between Servant Leadership and the Mishomis Teachings.

Search Terms

This case study included two unique search terms. The first search used the key words “Mishomis” and “Values”- designed to be as broad as possible for locating relevant materials, although terms like “Grandfather Teachings” or “Seven Sacred Teachings” were also considered. In addition, there were multiple representations to consider. Words such as “Indian” “Anishinaabe” “Aboriginal” “First Nations” and “Indigenous” were encountered because the terminology varies.

The second search term involved the key words “Servant Leadership” and “Values” to find sources that spoke to these connections. As there was more research available on Servant Leadership, the inclusion criteria were stricter to ensure that a feasible amount of data was obtained. This meant that the date of publication was limited to the past five years (2016-2021).

Siddaway et al. (2019) describe the importance of clear search terms when they state, “There is a balance between sensitivity...and specificity. We recommend that, at this stage, your search terms err on the side of sensitivity so that you do not miss anything” (p. 757).

Ultimately, this SLR accessed four databases: RRU Discovery, ERIC (Education Resources Information Centre), JSTOR (Journal Storage), and Google Scholar.

Data Collection

Guiding questions considered aspects such as: How are the Mishomis Teachings applied within the literature? How do they relate to the values of Servant Leadership? What purposes do the Mishomis Teachings serve when discussing Servant Leadership? It is important to be clear about what was being collected and for what purpose. The intention was to move from what Saldaña refers to as “low-level inferences (what is happening) to

high-level inferences (what does it mean)” (2014, p. 600) in order to convey the unique perspectives that Servant Leadership and the Mishomis Teachings each provide to the field of ethical leadership.

Inclusion Criteria

An important consideration when determining inclusion criteria is that parameters were “coherent and consistent” (Gough et al., 2013, p. 13). Based on these concepts, inclusion criteria considered the following:

- *Language* – English (English being the preferred language of academic literature).
- *Location* – Canada and the United States (based on where Anishinaabeg reside).
- *Date of Publication* – No limits for the Mishomis Teachings, whereas sources for Servant Leadership were limited to studies within the past five years (2016-2021).
- *Type of Studies* – Qualitative (this was necessary for conducting the SLR/meta-synthesis because they are predicated on accessing and interpreting qualitative research).
- *Types of Literature* – Relevant sources (including academic papers, textbooks and books).
- *Access* – Openly-accessible sources (not requiring a subscription or fee).
- *Published* – The sources came from published authors and were not school assignments.
- *Proximity* – The studies were directly from the authors and were not second-hand sources such as book reviews.

While these factors influenced the *quantity* of literature encountered, it did not address the *quality* of these sources. This is where the acronym RADAR (Mandalios, 2013) was applied. Aspects included the following:

1. *Rationale* – Why did the author publish this information? Is there evidence of bias such as a sponsor?
2. *Authority* – What type of expertise does the author have? What makes them a credible source of knowledge?
3. *Date* – When was the information published, and have there been updates or advances since publication?
4. *Accuracy* – Is the data peer-reviewed? Have the research methods been stated, and are they appropriate for the study? Are the references and citations free from errors that might indicate larger concerns?
5. *Relevance* – Does the data answer your research question? Does it add something new to your understanding of the topic?

These factors were considered when determining what sources to include in the study.

Exclusion Criteria

Essentially, the exclusion criteria described what fell outside of the inclusion criteria. These included:

- Studies not in English (somewhat ironic given that the Mishomis Teachings originate within *Anishinaabemowin*, the Anishinaabe language).
- Studies from outside of Canada or the United States (not inclusive of Anishinaabeg).

- For searches related to “Servant Leadership” anything prior to 2016 produced too many results to include within the scope of this study.
- Studies that employed quantitative or mixed-methods methodologies, as they did not apply to a meta-synthesis.
- Studies that were irrelevant to the topic or guiding questions (not related to the core concepts of TES, ES, Servant Leadership or the Mishomis Teachings).
- Sources that required subscriptions or fees in order to access the material.
- Sources such as theses or dissertations which are lengthy and challenge the limitation of time.

Data Analysis and Coding

When considering the results that were obtained within the SLR, it was imperative that a system be created to manage the data. Auerbach and Silverstein (2003) stipulated that “The coding method is a procedure for organizing the text...and discovering patterns” (p. 36). Since qualitative data uses more subjective language than quantitative data does, having codes allows researchers to group together similar terms that will highlight relationships amongst the findings.

The first set of codes identified the located sources and numbered them to organize the literature for further dissemination. This was expressed in a table which included information such as the author(s), year of publication, and whether the source was peer-reviewed. A summary of the included sources is listed in *Appendix B*.

Anticipated Problems and Limitations

It must be acknowledged that the impetus for this meta-synthesis was also a limitation. The desire to bring forward the Mishomis Teachings into the field of Servant Leadership appears to have merit, particularly in this age of reconciliation and the collective desire within Higher Education (HE) to incorporate IK, values, and worldviews from the boardroom to the classroom.

Furthermore, time was also a limitation because the SLR had a timeline of four months; this was adhered to in order to ensure the timely completion of the project.

Findings

A Systematic Literature Review (SLR) was conducted between January and February 2021 to locate sources that met the inclusion and exclusion criteria for the study.

The search term that produced the most results was “Mishomis” with Google Scholar offering the most sources at 740. There were no limits on year range in order to extract the most results. Other inclusion criteria were that sources be in English and be openly accessible (no subscriptions or fees required for access). A further inclusion criterion was added once it was determined that many sources referred to “Mishomis” literally – several authors acknowledged their grandfathers in their studies – so any sources referring to the term “Mishomis” needed to specifically refer to the Seven Grandfather Teachings. This highlighted the fact that refining the inclusion and exclusion criteria was an iterative process.

In all, 36 sources were located within four databases using four unique search terms. The initial findings are summarized in *Appendix C*; what is consistent among all 36 selected sources is that they were in English and openly accessible through the internet.

Additionally, 30 of the 36 sources (83.3%) were peer-reviewed. However, “Peer Review” was neither specifically included nor excluded from the search parameters as it would have limited the results; it was simply noted as an identifying characteristic of the source.

The 36 sources ranged in publication dates from 1996 to 2020, with the median year being 2013. However, the most frequent year of publication was 2016, with six sources accounting for 17% of the literature.

For each source, an initial reading was conducted to identify themes with the results being tracked via a spreadsheet. From these readings, a total of 148 individual themes were recorded.

The next step was to look for patterns so that themes could be grouped together and organized – a critical step when considering that a systematic literature review is intended to compare and synthesize findings from numerous studies. Thematic analysis required the ability to coalesce similar content (i.e., findings, methodologies, implications) without overgeneralizing the literature – each source must stand on its own, while also contributing to the overall review.

One instance of grouping themes was “*mino-bimaadiziwin*” or “the good life” – most articles referenced *bimaadiziwin*, while others mentioned variants such as “*bimaadsiwin*” “*pimadaziwin*” or “*bmadzowin*.” These variations reflect the fact that Anishinaabemowin is spoken within hundreds of communities across Turtle Island (North America).

Upon further analysis, the 148 individual themes identified within the 36 sources were grouped into 30 main themes. These main themes were composed from keywords that are directly contained within the literature. *Appendix D* lists the top eight emergent themes from the literature which appeared in 33% or more of the sources (Range: 33% to 81%). *Appendix E* lists the remaining 22 themes to show the full scope of the systematic literature review findings (Range: 6% to 31%).

The one source that appeared most within the literature was Edward Benton-Banai’s *The Mishomis Book: The voice of the Ojibway* (1988), appearing in 23 sources (64%). Mr. Benton-Banai was an educator who wished to preserve and promote Anishinaabe culture. This knowledge has also informed the research mission, such as the use of Indigenous Research Methodologies that are relational, accountable, and rigorous (McGuire-Adams, 2020).

Emergent Themes

While it is beyond the scope of this study to analyze all 30 main themes, it is noteworthy to identify the top eight themes because they appear in at least 33% of the sources included in the Systematic Literature Review (SLR).

Values

Given that the four search terms referenced the term “Values” either directly (e.g., Anishinaabe Values) or indirectly (e.g., Mishomis; Seven Sacred Teachings), it was expected to be a key theme. The results reflect this, as evidenced by the fact that 29 sources (81%)

included or referenced values, making it the most broadly reaching theme across the literature. Many authors spoke generally about “Indigenous” or “Anishinaabe” values (e.g., Borrows, 2008; Gross, 2003; Iseke-Barnes & Danard, 2007; Jules, 1999; Lindsay, 2018; Redpath & Nielsen, 1997; Reo & Whyte, 2012; Stewart, Verbos, Birmingham, Black, & Gladstone, 2017), while others mentioned specific values such as “Service to Community” (e.g., Cajete, 2016; Grover & Keenan, 2006; Julien, Wright, & Zinni, 2010) or “Gifting” (Pflüg, 1996). The importance of gifting is expressed by Pflüg (1996) when she states that “Odawa traditionalists stress ritual acts, especially of gift exchange, as the primary medium to create relationships, establish social solidarity and carve a collectively determined identity” (p. 492).

Mishomis Teachings

The Mishomis Teachings were referenced in 24 sources (67%), making it the second-most common theme. The literature mostly presented them as the “Seven Grandfather Teachings” (e.g., Anderson, 2002; Borrows, 2008; Moeke-Pickering & Partridge, 2014; Morcom & Freeman, 2018; Nabigon & Wenger-Nabigon, 2012; Peterson, Horton & Restoule, 2016; Rush, 2018), but they were also referred to as the “Seven Sacred Teachings” (Absolon, 2016), the “Seven Sacred Gifts” (McGuire-Adams, 2020), or the “Seven Teachings” (Lindsay, 2018). It should be further noted that the teachings can be inclusive of both genders by also referring to them as the “Seven Grandfather/Grandmother Teachings” (Borrows, 2016), although they are primarily described within the literature in the masculine form.

Holism

Holism was the third-most common theme within the literature, appearing in 17 sources (47%). Most sources referred directly to “holism” (e.g., Anderson, 2002; Evan, Robin, Sendjaya, vanDierendonck, & Liden, 2019; Gehl, 2012; Hoffman, 2013; Nabigon & Wenger-Nabigon, 2012; Peltier, 2018; Struthers, Lauderdale, Nichols, Tom-Orme, & Strickland, 2005), while others discussed similar concepts such as “systems thinking” (Jules, 1999; Styres, 2011) and “interconnectedness” (Julien et al., 2010) to convey the importance of holism as foundational to one’s sense of wellness.

The concept of holism was often symbolized through images such as the medicine wheel (Julien et al., 2010; Moeke-Pickering & Partridge, 2014; Morcom & Freeman, 2018; Nabigon & Wenger-Nabigon, 2012) to reflect circular thinking and the importance of inclusiveness, equality, and perpetuation within the Anishinaabe worldview. The sacredness of the medicine wheel is conveyed by Morcom and Freeman (2018) who state that “The Medicine Wheel is a visual representation of many concepts, all of which focus on interrelatedness and connectedness between various aspects of the person, of time, and of creation” (p. 816). The Medicine Wheel is one example of how Indigenous Knowledge (IK) can also contribute to our understanding of processes, such as strategic planning (Redpath & Nielsen, 1997), that depend on ethical relationships to create and sustain change.

Storytelling

As a means of cultural expression and the transmission of knowledge, storytelling figures prominently within Indigenous cultures. Therefore, it was not surprising that storytelling was the fourth-most common theme (e.g., Borrows, 2016; Cajete, 2016; Gross, 2003; Ross, 2016; Ruml, 2011; Verbos & Humphries, 2013) as located in 16 sources (44%).

The Mishomis Teachings are presented by Benton-Banai (1988) as a narrative about the need for humans to have spiritual and ethical guidance in order to avoid suffering and failure. Parents, educators, and elders have relied on the oral tradition (Grover & Keenan; Hoffman, 2013; Struthers et al., 2015; Styres, 2011) to teach youth about concepts such as the “trickster” (Lindsay, 2018; Styres, 2011) and lessons on how even heroes can be fallible.

The use of storytelling also involves prophecies which provide insights into the past, recognition of the present, and guidance for the future. The growing desire within governments, organizations, and institutions for reconciliation is expressed within Anishinaabe culture as part of the “fire” prophecies. Currently, the world is in the 7th Fire and is “awakening” to the truths of our shared past, while the goal is the 8th Fire – a time when humans reunite to live sustainably and peacefully (Kruse, Tanchuk, & Hamilton, 2019).

Ethics

The notion of ethics is considered distinct enough from values to warrant its inclusion as a separate theme, and it was found in 15 sources (42%) making it the fifth-most identified theme to emerge from the literature. While the most common iteration was “ethics” (e.g., Absolon, 2016; Borrows, 2016; Hoffman, 2013; Kruse et al., 2019; Moeke-Pickering & Partridge, 2014; Peltier, 2018; Pflüg, 1996), similar terms included “moral code” (Reo & Whyte, 2012), “moral virtues” (Kotalik & Martin, 2016), and “cultural safety” (Greenwood, Lindsay, King, & Loewen, 2017). One context for the application of ethics is advocated by Absolon (2016) who states that “Social inclusion of Indigenous peoples ought to be wholistic in perspective, approach and application...balance is achieved by being mindful of all directions together to create a wholistic and ethical approach” (p. 48).

Furthermore, the concept of ethical research was included in this theme, as a study by Struthers et al. (2005) warned of the harms of extractive processes such as “helicopter research” (p. 199). This narrative is countered by Peterson et al. (2016) who argue that “Meaningful benefits to research participants should be built into every research design...It is important that Indigenous teachers and community members are co-constructors of knowledge in educational research” (pp. 28-29).

Mino-bimaadiziwin

The term “mino-bimaadiziwin” (and its variants) appeared in 13 sources (36%), making it the sixth-highest theme to emerge from the literature (e.g., Borrows, 2016; Debassige, 2013; Julien et al., 2010; Kotalik & Martin, 2016; Kruse et al., 2019; Morcom & Freeman, 2018; Pflüg, 1996). While most studies referenced mino-bimaadiziwin as “the good life” two authors provided further information. Gross (2002) describes it as “a religious blessing, moral teaching, value system and life goal” (p. 19) to convey the numerous contexts which it can apply. This was complemented by Ruml (2011) who interprets mino-bimaadiziwin as the product of living faithfully by the Seven Sacred Laws, also described as “*Gagige Inaakonige*” or the “Eternal Natural Law” (p. 163).

Reconciliation

The next emergent theme was reconciliation, tied with mino-bimaadiziwin for sixth place after also being identified in 13 sources (36%). While reconciliation was directly mentioned

in three sources (Borrows, 2008; Greenwood et al. 2017; Morcom & Freeman, 2018), similar concepts such as “indigenization” (Julien et al., 2010; Peltier, 2018) and “decolonization” (Absolon, 2016; Cameron, Courchene, Ijaz & Mauro, 2019; Kruse et al. 2019; McGuire-Adams, 2020; Morcom & Freeman, 2018; Verbos & Humphries, 2013) were also included as they are often considered parallel change-making processes within academia and other environments committed to social change with Indigenous peoples.

Morcom and Freeman (2018) challenge readers to think about these possibilities when they state that “True reconciliation requires us to engage Indigenous philosophies on ethical cultural interactions, and strive to create meaningful, deep societal change where Indigenous and Western perspectives are treated with the same consideration” (p. 810). This belief is congruent with the theoretical frameworks of Two-Eyed Seeing (TES) and Ethical Space (ES).

Relationships

The final emergent theme to be included was relationships, which was found in 12 sources (33%). This made it the eighth-most common theme within the literature (e.g., Borrows, 2016; Cajete, 2016; Cameron et al., 2019; Gross, 2002; Hoffman, 2013; Kruse et al., 2019; Struthers et al. 2005; Verbos & Humphries, 2013).

A unique relationship that emerged from the literature was the notion of the “Seventh Generation” (Anderson, 2002; Borrows, 2008; Julien et al., 2010) which places Indigenous peoples within a continuum that acknowledges both seven generations of ancestors as well as seven generations of descendants.

One example of the importance of relationships as the foundation for change was provided by Morcom and Freeman (2018) who spoke about ally-building through a process of shifting from *niinwi* (“we but not you”) and *kiinwa* (“you all but not us”) to *kiinwi* (“you and us together”). This idea of collective action reinforces the belief that social inclusion is not solely a burden for the marginalized, but the responsibility of everyone who seeks a just society.

Analysis

This section will revisit the research questions and theoretical frameworks to report what the literature has revealed after conducting a systematic review.

Main Question

The main question asked: *How is a Two-Eyed Seeing approach to Servant Leadership informed by Anishinaabe values?* The results from the SLR revealed that there is indeed a relationship between the Mishomis Teachings and the values of Servant Leadership. The theme of “Leadership” was found within nine sources (25%), while the theme of “Leadership Theory” appeared in seven sources (19%).

The article by Julien et al. (2010) acknowledged that “American Indian leaders were humble servants to the community” (p. 116) and, in their interviews with fifteen Canadian Indigenous leaders, they recorded a variety of perspectives on leadership. One finding is their view that “Aboriginal leadership is more than servant leadership...leadership and leaders are not narrowly defined in terms of position or power, but rather, by the requirements of the community” (Julien et al., 2010, p. 119). Although this statement aligns with the first two principles of Servant Leadership (service to others is the highest

priority/facilitate meeting the needs of others), their intention was to demonstrate that Indigenous leaders often consider a more holistic approach to leadership.

Julien et al. (2010) summarized their research by stating that “many of these leaders found their ability to work effectively, in both Aboriginal and non-Aboriginal organizations, a real asset; an ability they described as “walking with a foot in both worlds” (p. 123). This is reminiscent of the TES theoretical framework and touches on the importance of leaders developing “cultural fluency” that allow them to recognize the value systems and protocols that inform the organizations they interact with.

As the main research question was open-ended by referring to “Anishinaabe values” this created space to introduce other values that are also of critical importance to the Anishinaabe. An article by Redpath and Nielsen (1997) compared the values of Canadian Aboriginal peoples and their non-Aboriginal counterparts through a theoretical framework known as Hofstede’s Cultural Dimensions. While they found this framework to be useful for identifying Aboriginal values that were “collectivist, egalitarian, adaptive, and tolerant” (p. 337), they also noted that the framework had limitations. Specifically, they mentioned that “Holism, an important feature of Native culture, is not addressed by any of the five dimensions” (Redpath & Nielsen, 1997, p. 336) which implies that a more comprehensive theoretical framework is needed when situating Indigenous and non-Indigenous value systems together.

Sub-Question One. The first sub-question asked *How does the Mishomis Teachings correlate with Servant Leadership?* The SLR provided numerous examples that spoke to the importance of values within the field of leadership and was the most common theme within the literature (81%). By ethically situating the Mishomis Teachings and the values of Servant Leadership together, a clearer picture has emerged to support a positive correlation. This is summarized in *Table 3*.

Table 3: Servant Leadership Values and Associated Mishomis Teachings

The Values of Servant Leadership	The Mishomis Teachings
Service to Others is the Highest Priority	Humility, Respect, Love
Facilitate Meeting the Needs of Others	Humility, Respect, Courage
Foster Problem Solving and Taking Responsibility at All Levels	Humility, Honesty, Wisdom
Promote Emotional Healing in People and the Organization	Respect, Wisdom, Love
Means are as Important as Ends	Honesty, Wisdom, Truth
Keep One Eye on the Present and One on the Future	Humility, Wisdom, Truth
Embrace Paradoxes and Dilemmas	Courage, Wisdom, Truth
Leave a Legacy to Society	Humility, Courage, Wisdom
Model Servant Leadership	Humility, Honesty, Courage
Develop More Servant Leaders	Courage, Wisdom, Love

Note. Adapted from “Servant Leadership for Higher Education” by Daniel Wheeler, 2012, pp. 28-32, and from “Seven Sacred Teachings” by David Bouchard and Joseph Martin, 2009.

This positive correlation is reinforced by Jules (1999) who interviewed three Native Indian leaders and found that they all supported the notion that “A leader serves rather than bosses” (p. 54). She complements this finding by also recognizing the importance of values such as “wisdom, humility, and honesty” that surfaced during these interviews (Jules, 1999, p. 54). Overall, the literature consistently portrays the values of Indigenous leaders as being other-oriented and less concerned with prestige.

Sub-Question Two. The second sub-question asked is *How does a Two-Eyed Seeing framework allow leaders to expand their knowledge and understanding of Servant Leadership?*

The theme of TES was in eight sources (22%) which indicates that it does have significance within the literature, and it was mentioned explicitly within four studies (McGuire-Adams, 2020; Julien et al., 2010; Peltier, 2018; Greenwood et al., 2017). Other variants of TES included terms such as “Partnership” within the context of pairing traditional Indian healing with Western medicine (Struthers et al. 2005); a “Two-worlds perspective” when describing a pedagogical approach to complementing classroom lessons with land-based learning activities (Styres, 2011); the “Worlds combined” approach to identifying similar values within Chinese and Indigenous-Canadian cultures (Lindsay, 2018); and a “balanced” approach to understanding and applying Western and traditional styles of leadership (Cajete, 2016). Overall, the literature supports the idea that TES can be effectively utilized within any context that brings together Indigenous and non-Indigenous perspectives.

Conclusion

The literature establishes a connection between the principles of Servant Leadership and the Mishomis Teachings. For example, an Indigenous perspective towards leadership aligns strongly with the Servant Leadership value of “service to others is the highest priority” (Wheeler, 2012). This value aligns with any community that demonstrates service through acts such as volunteerism and mentorship, and it correlates with the university’s mission of service. While the values of Servant Leadership and the Mishomis Teachings are distinct, they symbolize how together they can inform a holistic perspective towards ethical leadership.

Recommendations

It is recommended that HE leaders commit to building relationships with local Indigenous communities and to embed these relationships within their institutions’ missions of research, teaching, and service. Academic development centres, libraries, and research institutes are spaces that can acknowledge and honor diverse knowledge systems.

Future research could expand this case study by applying the Seventh Generation Philosophy and how this could inform Servant Leadership values such as “keep one eye on the present and one on the future” and “leave a legacy to society” (Wheeler, 2012).

This case study seeks to advance the teachings of the Anishinaabe within academia. Ottmann (2017) reminds us that “We have to believe that what is good for Indigenous students is good for all students, and what is good for Indigenous people is good for all society” (p. 98). This statement illustrates the importance of unity when describing the vision for a co-created future – a vision that is being increasingly embraced by higher education institutions in pursuit of reconciliation, indigenization, and decolonization.

Declaration: The author has no conflicts of interest to declare.

Appendix A: Glossary of Terms

Anishinaabeg – The original peoples of Turtle Island (North America). They are also known as the Odawa, Saulteaux, Potawatomi, Ojibwe and Algonquin. The singular form is *Anishinaabe*.

Axiology – The branch of philosophy dealing with values, such as ethics or religion.

Decolonization – Questioning the assumptions and values that are embedded in knowledge systems to ensure that multiple truths are accounted for.

Eighth Fire – The Anishinaabe prophecy that speaks to a time when Indigenous and non-Indigenous peoples will look beyond their differences and accept one another as equals.

Epistemology – A branch of philosophy concerned with the nature and origin of knowledge.

Ethical Space – A conceptual and practical space that upholds diverse perspectives and acknowledges the strengths that each perspective offers.

Indigenization – Bringing together Indigenous and non-Indigenous values and knowledge systems to create a more complete understanding of one's relation to the world.

Meta-Synthesis – Also known as a *Systematic Literature Review*, it is a research methodology that seeks to systematically locate, organize and interpret information related to a topic of study.

Methodology – The branch of philosophy concerned with the science and methods of procedure.

Mino-bimaadiziwin – “The Good Life” which is attained when one is faithful to their values.

Mishomis – The Anishinaabe word for ‘Grandfather’; this refers to the seven values that inform the Anishinaabe worldview: Humility, Honesty, Respect, Courage, Wisdom, Truth, and Love.

Ontology – The branch of metaphysics that deals with the nature of being, of existence.

Reconciliation – The mutual desire for Indigenous and non-Indigenous peoples to fully understand their shared history and the impacts of colonization and to embrace a shared responsibility to co-create a new reality based on mutual respect.

Royal Commission on Aboriginal Peoples – Created by the Canadian Federal Government in 1991 to investigate the conditions impacting the quality of life for Aboriginal Peoples. The final report was released in 1996, consisting of five volumes calling for greater recognition of Aboriginal rights, sovereignty, and justice.

Truth and Reconciliation Commission – Created by the Canadian Federal Government in 2008 to gather evidence and testimony from residential school attendees and their families to promote healing and justice. Their final report in 2015 contained 94 Calls to Action.

Two-Eyed Seeing – Known in Mi' kmaq as *Etuaptmuk*, it is a framework that honours the strengths of Indigenous and non-Indigenous worldviews.

UNDRIP – The United Nations Declaration on the Rights of Indigenous Peoples; passed by the General Assembly in 2007 but not formally endorsed by Canada until 2016.

Appendix B

Summary of Sources for Systematic Literature Review

Article	APA Citation	Peer-Reviewed
1	Struthers, Lauderdale, Nichols, Tom-Orme, & Strickland (2005)	Yes
2	Grover & Keenan (2006)	Yes
3	Styres (2011)	Yes
4	Iseke-Barnes & Danard (2007)	Yes
5	Pflüg (1996)	Yes
6	Gross (2003)	Yes
7	Reo & Whyte (2012)	Yes
8	Debassige (2013)	Yes
9	Ross (2016)	Yes
10	Morcom & Freeman (2018)	Yes
11	Moeke-Pickering & Partridge (2014)	No
12	Borrows (2008)	No
13	Anderson (2002)	Yes
14	Peterson, Horton & Restoule (2016)	Yes
15	Gehl (2012)	Yes
16	Hoffman (2013)	Yes
17	Rush (2018)	No
18	Absolon (2016)	Yes
19	Nabigon & Wenger-Nabigon (2012)	Yes
20	McGuire-Adams (2020)	No
21	Gross (2002)	Yes
22	Kruse, Tanchuk & Hamilton (2019)	Yes
23	Borrows (2016)	Yes
24	Ruml (2011)	Yes
25	Kotalik & Martin (2016)	Yes
26	Stewart, Verbos, Birmingham, Black & Gladstone (2017)	No
27	Lindsay (2018)	Yes
28	Julien, Wright & Zinni (2010)	Yes
29	Redpath & Nielsen (1997)	Yes
30	Jules (1999)	Yes
31	Peltier (2018)	Yes
32	Verbos & Humphries (2013)	Yes
33	Eva, Robin, Sendjaya, vanDierendonck & Liden (2019)	Yes
34	Cajete (2016)	No
35	Cameron, Courchene, Ijaz & Mauro (2019)	Yes
36	Greenwood, Lindsay, King & Loewen (2017)	Yes

Appendix C

Search Terms, Criteria and Included Sources

Search Term(s)	Inclusion Criteria	Exclusion Criteria	Number of Sources	Database(s)
“Mishomis”	English; Open Access; “Mishomis” refers to Seven Sacred Teachings.	Book Reviews; Dissertations; Theses; Subscriptions or Fees Required.	25	Google Scholar – 15 JSTOR – 6 RRU Discovery – 4
“Servant Leadership AND Anishinaabe Values”	English; Open Access.	Book Reviews; Dissertations; Theses; Subscriptions or Fees Required.	6	Google Scholar – 5 SAGE – 1
“Seven Sacred Teachings AND Servant Leadership”	English; Open Access; Research Article Format; 2016-2021 Range.	Book Reviews; Dissertations; Theses; Subscriptions or Fees Required.	4	SAGE – 4
“Seven Sacred Teachings AND Leadership”	English; Open Access.	Book Reviews; Dissertations; Theses; Subscriptions or Fees Required.	1	RRU Discovery – 1

Appendix D

Emergent Themes Included in Systematic Literature Review (36 Sources)

Emergent Theme	Key Word(s)	Sources
Values	Anishinaabe Values, Collectivism, Gifting, Indigenous Values, Reciprocity, Responsibility, Service to Community.	29
Mishomis Teachings	<i>Debwewin</i> (Truth), Humility, Respect, Seven Grandfather Teachings, Seven Sacred Teachings, Value of Life.	24
Holism	Holism, Interconnectedness, Spirit Knowledge, Spirituality, Systems Thinking.	17
Storytelling	Contemporary Narratives, Oral Tradition, Prophecy, Seventh Fire, Storytelling, Trickster.	16
Ethics	Cultural Safety, Ethical Space, Ethics, Ethical Research, Moral Code, Moral Virtues.	15
The Good Life	<i>Bimadzowin</i> , <i>Mino-bimaadiziwin</i> , <i>Pimadiziwin</i> .	13
Reconciliation	Decolonization, Indigenization, Reconciliation, Truth and Reconciliation Commission (TRC), United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).	13
Relationships	Acceptance, Ally-building, Relationality, Relationships.	12

Appendix E

Emergent Themes Not Included in Systematic Literature Review (36 Sources)

Emergent Theme	Key Word(s)	Sources
Ceremony	Ceremony, <i>Medewiwin Society</i> , Medicines, Smudging.	11
Self-determination	Activism, Cultural Preservation, Power, Self-determination, Sovereignty.	10
Research	Epistemology, Indigenous Research Methodologies, Ownership, Control, Access, Possession (OCAP), Ontology, Research Paradigms, Research Protocols.	10
Leadership	Indigenous Leadership, Leadership, Leadership Qualities, Role of Leader, Traditional Governance.	9
Identity	Anishinaabe, Clan System, Identity, Self-identification.	9
Two-Eyed Seeing	Balanced View, Partnership, Two-Eyed Seeing, Two-worlds Perspective, Walking in Both Worlds, Worlds Combined.	8
Knowledge	<i>Anishinaabe-gikendaasowin</i> (Knowledge), Heart Knowledge, Indigenous Knowledge, Mind Knowledge.	7
Leadership Theory	Leadership Models, Leadership Theory, Management Theory, Servant Leadership.	7
Language	Anishinaabe Literacy, <i>Anishinaabemowin</i> , Language, Literacy, Verb-centered Languages.	6
Time	Long-term Focus, Seventh Generation, Time Orientation.	6
Medicine Wheel	Circularity, Medicine Wheel, Medicine Wheel Teachings, Talking Circles.	6
Colonization	Colonization, Impacts of Federal Policies, Indian Act, Postapocalypse Stress Syndrome (PASS).	6
Indigenous Education	Developmental Learning, Experiential Learning, Inclusive Education and Assessment, Place-based Education.	6
Stewardship	Conservation, Land Philosophy, Traditional Ecological Knowledge (TEK).	5
Worldview	<i>Gagige Innakonige</i> (Eternal Natural Laws), Indigenous Worldview, Ojibwe Worldview, Worldview.	5
Business	Business Culture, Economics, Human Resources Policies and Practices, Organizational Culture, Strategic Planning.	5
Dysfunction	Appropriation, Dysfunction, Lateral Violence, Marginalization, Systemic Racism.	5
Curriculum	Anishinaabe Curriculum and Pedagogy, Cultural Competence, Life Path Teaching, Pedagogy.	5
Elders	Elder Consultation, Elders, Elders as Teachers.	4
Mental Health	Determinants of Health, Healing, Health and Healing, Mental Health.	4
Frameworks	Culturally Appropriate Frameworks, Hofstede's Cultural Dimensions, Wholistic Cultural Framework.	3
Theories	Cognitive Behavior Theory, General Systems Theory.	2

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About the Author

Tori McMillan is a member of Berens River First Nation (Ojibwe), Treaty 5. His traditional Blackfoot name is “Ayo ii yika ‘kimaat” which translates to “One who does their best.” He holds a Master of Arts in Higher Education Administration and Leadership from Royal Roads

University, and a Bachelor of Education from the University of Calgary. He has served the peoples of Treaty 7 as an educator and program administrator since 2000. Currently, he leads the Indigenous University Bridging Program at Mount Royal University.

Tori lives with his wife Linda and 7 children in Calgary, Alberta, Canada. He can be reached at tmcmillan@mtroyal.ca.