

Learning from Hereditary Similkameen Leadership: Cultural Leadership Knowledge, and Heritage for the Future

by

Marion Louie

Building Indigenous Theory Micro-Credential, Nicola Valley Institute of Technology, 2022
Administrative Assistant Certificate, Nicola Valley Institute of Technology, 2004

Catrina Terbasket

Building Indigenous Theory Micro-Credential, Nicola Valley Institute of Technology, 2022
Aboriginal Community Support Certificate, Okanagan College, 2019

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Declaration of Committee

Name: Marion Louie and Catrina Terbasket

Degree: Master of Education

Title: Learning from Hereditary Similkameen
Leadership: Cultural Leadership Knowledge, and
Heritage for the future

Committee: **Chair: John Chenoweth**
Adjunct Professor, Education

Michelle Pidgeon
Supervisor
Professor, Education

Verna Billy-Minnabarriet
Committee Member
Adjunct Professor, Education

Rebecca Cox
Examiner
Associate Professor, Education

Ethics Statement

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or

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Abstract

Indigenous leadership is strengthened by family and community connections, which help keep leaders grounded and self-aware. (Minthorn, 2015; Joseph, 2013; Kovach, 2009). Okanagan-Similkameen (*syilx/sməłqmix*) hereditary and elected leadership are also strengthened by land connections. Traditional leadership in the *syilx/sməłqmix* community have always been grounded in traditional knowledge (Dove 1980, p. 187). Colonial impacts on traditional leadership continue to challenge today's new leaders and our mentorship practices, yet value systems embedded in home, service, and family aid in cultural resurgence (TRC, 2015). The purpose of our study is to explore historical *sməłqmix* leadership values, and oral stories and historical stories (*ćaptikʷt ut sm'ím'áy*) to help build on leadership development of *sməłqmix* nation in the future. Our research question was: *What can we learn from the leadership of the past, to help the future leadership?* Analysis of Chief and Council meeting transcripts, interview transcripts, and photographs of two hereditary leaders from the Lower Similkameen Indian Band (LSIB) showed various aspects of *sməłqmix* leadership that can inform future *sməłqmix* leadership development for our community. Key themes from the literature and our traditional stories to identify *sməłqmix* leadership are Mentorship, Protocol, Inclusion, Humbleness, Resilience, Relationship, and Legacy.

Keywords: *sməłqmix* Leadership; Mentorship; Protocol; Inclusion; Humbleness; Resilience; Relationship; Legacy

Dedication

This work is dedicated to our *sməłqmix* ancestors that carried forward the Language, Traditions and the Cultural Knowledge of the people. It is further dedicated to the recent generations that have carried forward the vision of the *sməłqmix* to empower, enhance quality of life for the greatest community resource which is our children. The vision statement of the *sməłqmix* states:

“We the sovereign and respected *sməłqmix* of the *suknaqinx* are committed to preserve our Land, History, Culture and Traditions to enhance the quality of life for ourselves and future generations.”

We dedicate this work to upcoming *sməłqmix* of the future who will continue weaving the threads to incorporate history with contemporary and future knowledge, culture, traditions and practice.

A special thank you to our mother and friend, Theresa Sam for always encouraging us to continue our studies and for taking care of my babies when we needed to be in class or finish our homework. We also acknowledge Rosemarie Sam, for her inspiration and her passion for the land and her love and nurturing of Nephews and Niece (Jack, Jenna and Gabriel). Our brother and friend, Aaron for always being our hype-man no matter what and his words of encouragement have always been so important. Dustin Shore, thank you for all the support and all the days and nights you had to do both roles of a mother and father to our girls, we are grateful.

I would like to thank my mom Doreen Louie, Aunt Dorothy Louie, my partner Arthur Dick, my children Anthony, Christa, Charlie, and Sophia. My sister Jen Louie and her family, my brother John Louie and his family, these mentioned have patiently stood behind me and cheering me on to be the first to receive a master's degree in the family. I want to acknowledge my Uncle Mose for being there and helping me be the person I am today. I want to say thank you for letting me borrow him from my one and only cousin John Guy Allison Uncle Mose's son. I would like to honorably mention my aunty Jane Gottfriedson as well in this she was a huge part of the young me attending meetings, learning and growing from them. To get me out of the valley and see and hear how other indigenous peoples have lived outside our valley and that the struggle is real in Indian country. Advocating for women's rights in the BC Native Woman's Society.

We acknowledge that this program would not have been so amazing if it didn't have the amazing instructors, Michelle Pidgeon, John Chenoweth, Verna Billy-Minnabarriet, and Becky Cox. Thank you for all the support and teachings. A special acknowledgement for Amara and Kara Shore, my two greatest teachers.

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List of Acronyms

BCR	Band Council Resolution
CCP	Comprehensive Community Plan
IAHLA	Indigenous and Adult Higher Learning Association
LSIB	Lower Similkameen Indian Band
MCFD	Ministry of Children and Families Department
NVIT	Nicola Valley Institute of Technology
OC	Okanagan College
SFU	Simon Fraser University
UBCO	University of British Columbia Okanagan

Language Glossary

<i>sm'im'áy</i>	Historical Stories
<i>suknaqinx</i>	The Okanagan People
<i>inca</i>	Me or I am
<i>čaptikʷt</i>	Stories of the Animal People (before Humans)
<i>cupaq</i>	Chopaka
<i>sməlqmix</i>	Similkameen People
<i>qʷanqʷanʔátkʷ</i>	Marion Louie (Green Waters)
<i>lusulyoo</i>	Frog Clan (Carrier Language)
<i>Nak'azdli Whut'en</i>	People of Nak'azdli
<i>tmixʷ</i>	Animal People
<i>suxʷənc'xwiltm</i>	The Ones Who Discipline
<i>nsyilxcən</i>	Syilx Language
<i>twí</i>	Prefix (Someone Who Has Passed)
<i>snmaʔmayaʔtn</i>	A Place of Learning
<i>iskwist</i>	My Name Is
<i>intum</i>	My Mom
<i>inmistəm</i>	My Father
<i>nxʔmcin</i>	Where the Creek Meets the River
<i>ntamtqən</i>	Eight-Pointed Mat House
<i>syilx</i>	Okanagan-Speaking People

Introduction

Growing up in the Similkameen Valley was very tough. Growing up on the reserve you needed to be tough. It seemed like there were always chores, or tasks to be completed before we could run off into the woods or play in the creeks. Usually tasks were helping the aunties, or grandmas with whatever they needed to be done. That could be canning, cleaning up the sweat house, making gifts or ties for ceremony or lending a hand in the orchards, or fields. It also included riding horses up in the mountains, chasing cows, learning the old trails and backcountry, or going up and down the valley helping other ranchers, chase their cows in and brand, sort and get ready for going up the hills. Childhood memories were filled with busyness, no matter what. (Personal Reflection, Marion Louie, 2024)

Connection to land reflects Indigenous identity (Simpson, 2014)

As we began to think about growing up in our communities on our lands, we reflected on how it was always family helping family or community. What we didn't know then, which we understand now, is that all those times we were helping we were receiving lessons through connections made with Elders, leaders, and the land. We learned from these Elders' important leadership traits such as how to both laugh and remain focused (Joseph, 2013, p.17). We were raised to keep strong family ties, and community connections, and to give a helping hand when needed. Armstrong, Derickson, Maracle, and Young-Ing (1994) says "every person shared equally in the work and its benefits...no person went hungry while they were a part of a village" (pp.15-16). We learned in our interaction with Elders that when you start something, you finish it. This is ultimately teaching us about being responsible. This was ingrained into us while growing up, another way to look at it is if you fall off a horse you don't let that horse beat you, you get back on and keep riding! Being a leader is all in your training, empathy, listening, giving a helping hand, trustworthy, responsibility, and accountability.

A problem that we have noticed in our communities is that we have a lot of leaders being raised in the community, which is a good thing, however their understanding of cultural knowledge, practices, and language fluency are not the same as we grew up. We recognize, and respect, that not all leaders are the same, and the diversity in knowledge and experiences can be strengths. Hereditary leadership due to colonization's imposition of elected chief and council is starting to be phased out. Therefore, as we look to understand leadership, we must also consider the ongoing

impact of colonization on our communities as not all of the families grew up the same way with access to culture and language. As we see these impacts, we are trying to keep our knowledge and hereditary knowledge alive and well, being able to grow with the times and evolve into not only what the community needs, but ourselves and families as well. "It is a value that our Elders have wisdom and at their age we owe them respect with their life experiences" (Minthorn, 2015, p. 182). Cultural values are reflected through practices, such as identifying oneself in relation to everyone else. Kovach (2014) shares that the "protocol of introductions...shows respect to the ancestors and allows community to locate us" (p. 110).

Researcher Positionality

way' inca iskwist qwinquin'et t'kn mut ala til uhlp'ic, inca intum Doreen Louie, *inmistəm twi* Leslie Peters, *i?si'si twi klpaqcinxn*, Mose Louie was known to have two Indian names, while he had utilized and used *sinmulax^w* while he was Chief. Hello, my name is Marion Louie I live in Susap Creek, my mom's name is Doreen Louie, and my late dad's name was Leslie Peters, my late uncle Mose Louie had two Indian names and he used *klpaqcinxn* prior to being chief, and then while he was chief he used *sinmulax^w*, which was given to him by my great great grandfather Joseph Louie who was a hereditary Chief from 1924 to 1949, for 28 years.

My name is Catrina Terbasket, I am a part of the Lusilyoo (Frog) clan and I am from Lower Similkameen Indian Band. My mother is Theresa Sam from Nak'azdli Whut'en near Fort St. James BC, and her parents are Rosie Sam and the late Johnny Sam from Nak'azdli. My father is the late Lyle Terbasket from the Lower Similkameen Indian Band near Cawston BC, and his parents are the late Raymond Terbasket from Lower Similkameen Indian Band and Josephine Terbasket (Gabriel) from the Penticton Indian Band. I am the youngest of 3 siblings. My sister Rosemary went into Environmental Management and my brother, Aaron is a Natural Resource Technician. My father was an active community member on the council before he died of cancer in 2013. My mother is working for Upper Similkameen Indian Band and Lower Similkameen Indian Band as an Employment Coordinator. I remember my dad was earnest about his sobriety, culture and language. Those were my influences growing up and helped shape my values of the land, politics, community, culture, language, mental health, and

education. I grew up with my parents in Ashnola and my paternal grandparents in Chopaka.

As we think about our own life experiences and the current state of leadership in our community, we understand that through educational opportunities that we have within the community, our community thrives with confidence and knowledge to gain much needed employability or exceed employability standards. It is education and learning from our hereditary leaders, this research will support the future leadership development of our community.

Literature Review

Colonization Impact on Indigenous Leadership

The impacts of residential school to Indigenous communities are well documented, and our families were significantly impacted (Truth and Reconciliation Commission, 2015). As first-and second-generation survivors of residential schools and day schools, we have witnessed and experienced the impacts to our parents, aunts, and uncles, and our siblings, cousins, and our children. The impacts are intergenerational. At a time when things were a lot more simple and slower paced. The stories about residential schools shared by our families were horrific at best. They talked about the fight to survive and make it home; the struggle was real when they had to band together to protect one another. In turn we protected our siblings, and cousins and we were taught that food is an essential source and to not waste but to make the most of it. We were taught that hard work gets things done and that when you start something you finish it.

Though the community has been impacted by settlement and further impacted by colonization through governmental creation of and implementation of genocidal policy (Battiste, 2013; RCAP, 1996). Part of this policy saw the development of educational institutions by religious organizations where the intent was to “remove the Indian from the child” (Wilson, 2018, p. 55). This was an early initiative to accomplish assimilation. Identity was lost through prohibiting use of language, disconnection of family relationship of siblings and extended family within the schools. At home governmental policy forbade cultural gatherings, ceremonies, and traditional use of land (Wilson, 2018, p. 51). In the

process communities, and our leaders, were affected by intergenerational trauma and loss of Indigeneity. As we now move forward in our journey of Indigenous resurgence re-learning language and cultural practices – we see that Indigenous leadership has resisted against colonialism, in fact as Battiste (2013), Wildcat, McDonald, Irlbacher-Fox, and Coulthard (2014) and Tuck and MacKenzie (2015) suggest, we are decolonizing as we enact our ways of knowing and being as leaders within our traditional territory and lands.

Indigenous Leadership

We interweave the lessons from Indigenous scholars and other scholars who have researched Indigenous leadership to uplift and honour the connections between our Nation and Indigenous leadership (e.g., Brayboy, 2015; Minthorn, 2015; Secatero, 2015; K enny, 2012). The values of leadership are community and family oriented within Indigenous communities. “As tribal and Indigenous people it is important to acknowledge the values that lead and guide us on a daily basis in our leadership, our interaction with others, and what will ground us in good and bad times” (Minthorn, 2015, p. 180). These values are reflected in our relationships with our families and how we are of service to our community. Brayboy (2015) discusses legacy as a key element of leadership. He identifies the legacies of writing, relationship, skills, knowledge, mindset and even worldview. He states, “leadership is what people do, embedded within a way of living and engaging life” (p. 51).

Ways of leading matter. As Minthorn (2015) shares, some leaders “...were put in place to take care of certain duties, but in essence these individuals were facilitators and delegators to encourage others to assist them with their roles” (p. 184). Historic leaders as discussed in this paper have paved the way. They have shown through example important elements of leadership. We must also acknowledge that our leaders must also have knowledge and work within today's technological age with technology advancing so fast and quickly. Yet, we must also remember our knowledges are deep and vast as are also evolving with us as we work to empower our communities and families through revitalization of our languages and cultural practices. There is connection with our traditional knowledge and technology to support Indigenous leadership. Tuck and McKenzie (2015) pose that globalization and the “increased mobility and technological connectivity of the world's populations mean that place does not matter anymore” (p.

49). This means that we need to consider our traditional forms of leadership within relationship to today's society – we are still here, and, in our resurgence, we are continuing to uphold our ancestor's wisdom and teachings.

***sməlqmix* Teachings of Leadership**

The key elements of leadership we have identified are based on principles identified in the *sm'im'áy* Prophecy at Lytton (Robinson, 2006, pp.168-197). In this story a young man and his grandmother were abandoned by their community because the boy was not taught to work or contribute to his community. They were left to die, but the creator took pity on them. The story shows several key elements of Leadership. These include Mentorship, Protocol, Inclusion, Humility, Resilience, Relationship, Legacy, and Discipline.

Mentorship

A story that speaks to the importance of mentorship and how traits of leadership are passed down throughout the generations is a story called "Prophecy at Lytton" by Harry Robinson:

They didn't know that was god yet...he told the boy, "When your grandmother finish that bow and arrow for you, when she finish'em, then you can take that bow and arrow, big on, and you go out this way and you go out a little ways, not too far, then you can see a deer just standing. You shoot it with the bow and arrow, and you hit it, and you kill it... (pp. 180-181)

In this story the creator mentored the boy and his grandmother. Providing them with the skill needed for their well-being and survival. This teaches us how mentorship is demonstrated in our daily lives. We must prioritize a work/life balance, it's easy to say that we leave work at work, some days it's never that simple. On other days sometimes eating humble pie involves learning from the mistakes we make. Being an Indigenous leader in today's world is an evolving kaleidoscope of emotions as a woman, and that we are looked upon as the fixers and doers of the community. With this mentality in mind, it's easy to fall into the trap of questioning ourselves daily from the simplest to the most complicated leadership decisions we make. What brings us back to being the confident strong *sməlqmix* woman we were raised to be is having our teachings there reminding us of the tools we must use and utilize and hand down to our own children (Minthorn,

2015). Mentorship is also a responsibility for both teacher and learners, they must be willing to exchange roles at times and be okay with it, that relationship is very important. The teacher must be aware of the limitations of the learner and keep those in mind but also test the learner's limitations (Chaco, 2020; Minthorn, 2015).

Protocol

In leadership protocols, boundaries are set for leadership and community and remembering that we need to stay grounded in our knowledge of our teachings and if we don't know ask. Harry Robison's (2006) *sm'im'áy* story speaks to the circumstances of the grandma and grandson being left behind. Why they got left behind was because the young boy was lazy and didn't do any of the work that his grandma enabled him to do, just that nothing. The community wanted to leave them to their own defenses and struggles because they were not helping with the gathering of the food, learning how to hunt the big game, learning where to pick the berries, process the meat, learn how to fish, process the fish, learn how to tan the hides of the hunted animals for winter (Robinson, 2006, pp. 169-171). Everything happens for a reason and these protocols are handed down from the elders, parents, to the children and grandchildren. I see how in this *sm'im'áy* how the grandmother is soft on her grandson (Robinson, 2006, p. 170). Even in today's world of grandparents, we get soft on our grandkids. We take them on as a blessing and that they should be taken care of and that they deserve to be spoiled. However, we still need to teach our children boundaries to keep them safe and the skill to be hard workers. This goes back to our ancestors' struggle with residential school, the disruption to learning how to parent (TRC, 2015; RCAP 1996), and now our communities work in cultural resurgence culture, language and heritage. Protocols guide us in our culture, there are a lot of thoughts and reasons why we have our protocol. Protocols are set in place for safety reasons, but also for the health of our *tmix^w*.

Inclusion

Inclusion in Indigenous leadership involves thinking outside of yourself and including everyone in whatever you do as a leader. Life, work, food, knowledge, language, and everything is part of inclusive leadership. Indigenous leaders are inclusive when they think share the people look to when there are things, decisions, work, or even crisis when it happens. A strong leadership will also include a collective of advice from

all people. Inclusion of the land, water, animals, plants and people is important for leadership to keep in mind while making decisions but also calling on the people to help make those decisions. “Indigenous leadership is fundamentally about who we are within a context of those we serve” (Minthorn & Chavez, 2015, p. 10).

Humbleness

...it is important to show respect whether that means listening, giving time, or helping when others need it. (Minthorn, 2015, p. 182)

As a leader being humble in their service to community; a humble leader is seen as a person who is responsible, loyal, and trustworthy. A humble leader sets aside differences and does what is right for the community. Being the person people can look to not only for advice, food, or a helping hand but also look up to for living their life with humbleness. Being able to come back from bad decisions with grace and diligently working with the community to regain and maintain the humbleness of a leader.

Resilience

Resilience is something our people know well – we are intergenerational survivors (TRC, 2015; RCAP, 2015). Resilience in leadership is being able to work with what you have in that moment and time; it also involves remembering all your teachers taught you to help you make the daily decisions you need to make. Letting people know you are human from time to time is a good thing, but in the right ways, there are many challenges one faces as a leader and resiliency of leadership means they learn from each lesson – whether positive or negative. Within the story, we see the resiliency of the grandmother and grandson as they survived starvation to come full circle to be ultimately end up feeding and helping their community (Robinson, 2006).

Relationship

Reliability, friendliness, compassion, understanding, and empathy are good qualities to being a leader. In Indigenous leadership, relationships are the foundational value that must be upheld (Kenny, 2012), community is the centre of the work – our children, youth, adults, and Elders.

Legacy

It is being the leader, you know, is inside you for not only community, family but also for yourself (Minthorn, 2015). Leaving behind a footprint of who you are and how you are raised into making the best decisions you can make (Kenny, 2012). Legacy is the connection between past, present and future. A legacy can be the evidence of your leadership whether a building or policy development; it can also be the projects or programs that are successful. Legacy is also the stories and memories that others have of you – how they remember you as a leader and what they learned from you.

Discipline

Disciplinarians in the nsyilxcən language *sux^wənc^xwiltm*. Within Indigenous leadership, discipline is similar to working hard for one's community – it requires dedication and selflessness (Robinson, 2006).

Methodology

Our research methodology is guided by Indigenous research methodologies (Archibald, 2008; Kovach, 2009, 2021; Smith, 2021), in that we are centering Indigenous ways of knowing and being through the *sm'im'áy* to guide our exploration of hereditary Principles identified in the *sm'im'áy* Prophecy at Lytton (Robinson, 2006, pp 168-197). The eight Key Principles identified in that *sm'im'áy* included: Mentorship, Protocol, Inclusion, Humility, Resilience, Relationship, Legacy, and Discipline. These teachings are the theoretical framing of our research, they guided our document analysis of hereditary leaders of our community (which we explain in a later section).

Research Purpose & Questions

The purpose of our study is to explore historical documentation and our personal accounts of sməlqmix leaders of the past to support the leadership development of sməlqmix nation in the future. In doing this document analysis of various types of documents (e.g., meeting transcripts, interview transcripts, or photographs) of hereditary leaders from LSIB, we are looking to identify different aspects of sməlqmix leadership that can inform future sməlqmix leadership development for our community.

- 1) What are the elements of *sməłqmix* leadership as evidenced in the practices of hereditary *sməłqmix* leaders?
- 2) What lessons can be learned from their leadership practices to inform the leadership development of future *sməłqmix* leaders?

Research Site

This project occurs on the traditional unceded territory of the Lower Similkameen Indian Band. The cultural protocol of responsibility requires that we could not tell the stories of leaders that were not ours to tell – we decided to focus on the leaders within our own families and Community. We researched from the Lower Similkameen Indian Band Archives. With letters of support of LSIB Chief and Council and the LSIB Archivist, we received ethics approval from the SFU Office of Research Ethics for our project, as we were conducting secondary analysis on archive material.

Data Collection

We collected *data* from written accounts of Councilor Lyle Terbasket, and Chief Mose Louie, who served as leaders of the Lower Similkameen Indian Band. We chose these men due to their impact on our own leadership skills and qualities. We learn from the people who are closest to us. They showed leadership in their everyday life and through their conduct and relationships and we identified with them and are working to follow in their footsteps as leaders. We are their legacy, and they are the legacy for our children and future generations. For our work, we had permission from the LSIB Archivist to review a variety of documents that pertained to the periods our two leaders were on Band Council. The archive documents we reviewed included BCR's (Band Council Resolutions) created by Chief and Council during the time they served in community. We also looked at Band Council Meeting Minutes also during their terms of appointment.

Data Analysis

We analyzed our data through the Key Principles identified in the *sm'im'áy* The Prophecy of Lytton (Robinson, 2006) (See Appendix). As we sat with the archival materials, we reflected on the Key Principles of the *sm'im'áy* to see what we learned and

remembered from our two leaders. We created a structured visual that reflected the key themes of leadership and guiding principles supported our data analysis (see Appendix). As Walker-Sweeny (2021) reminded us of the importance of reflection, we also used reflective questions during our analysis such as: What important overall events conspired while in chair? What was required of them as council? How did they exhibit Indigenous leadership? What is their footprint they left behind? and What are the future recommendations for present, and future council?

Trustworthiness

The ethical responsibility of re-telling stories within Indigenous methodologies, and within our own protocols, is vitally important (Archibald, 2008; Kovach, 2021; Robinson, 2006; Sherwood & Anthony, 2020; Smith, 2021). Our analysis was iterative and included debriefing discussions with each other and other MEd students within our LSIB cohort doing similar work. These conversations helped navigate emotional processing that was brought out by reading relatives' words and our memories of them.

Limitations and Delimitations

A limitation of our research is that our stories come from limited archival data and our memories of each of their teachings. These stories are ours to share in that we are sharing what we have learned from them. Another limitation of our work is that we focused on two hereditary leaders, and we acknowledge that within the LSIB community there are multiple leaders whose stories are yet to be told and who may have additional knowledge and experience in Leadership. Our accounts cannot be generalized to the broader LSIB community, but we hope that through our stories other families may be inspired to tell their own stories of leaders.

A limitation of archival documents is the text themselves. For example, BCRs and Meeting Minutes are generally written in summarized format and do not show the details of lengthy discussions that may have occurred. There was also limited availability of Chief and Council minutes in archives from past. We may have addressed this limitation by including short interviews or discussions with leaders who have served with both leaders to include additional insights and information. However, interviews were beyond the time scope we had to complete this project. In addition, we have attended

some of these meetings so have a clear understanding of the depth of conversation that occurs before the final BCR's or motions are passed or minutes approved. We interweave our own stories and reflections as we experienced these two leaders' throughout our lives.

Findings

Our findings are presented as an interweaving of stories from the archive data, our memories of our family members, and our own reflections of how we learned the key principles of leadership. This story-telling approach honours our research process and our cultural ways of sharing and passing on knowledge.

Being humble, open, honest, and a hard worker are simple, yet important traits of being a leader and having the community at heart. As a leader, anything you had also belonged to the community. For example, we had an amazing ranch back in the day. At our peak we had 250 head of cow calves, we had 15 bulls, 15 ranch horses, 100 steers, 100 heifers, and a 15-acre apple orchard, surrounded by alfalfa fields, and a meadow. I, Marion, remember my uncle giving away apples to anyone who wanted to come and get them during the dark winters when food was scarce. We were able to help families out with beef, all before he was chief and during the time he was chief. Even after he passed away, we still were able to do what he did and gave away what we had to the families in need. A year after his passing, that fall, was our last time we had an orchard, we had to let it go because of the cost of irrigation, labour, and the apple prices were at an all-time low. The toughest time of my life was letting it go and see all my childhood labour go up in smoke to this day we have no more orchard. Nonetheless, sharing and community support is an important principle that my uncle passed down to us. (Marion, personal reflection, 2024)

The eight principles of Mentorship, Protocol, Inclusion, Humility, Resilience, Relationship, Legacy, and Discipline were evident throughout our reflections of our family members. We first introduce each person to honour their life experiences that informed who they were as leaders. Then we share stories of their leadership to highlight where/how they enacted these principles. Finally, we present some of our own reflections and stories of what we learned from Lyle and Mose.

Lyle Terbasket

Lyle was born in Penticton on September 14, 1959. His parents were Raymond Terbasket and Josephine Terbasket and his great grandfather was a great hereditary

village chief *nx?mcin*. Lyle was third oldest of 7 kids. Lyle displayed key leadership principles throughout his lifetime. His life was not easy and growing up he was always a protector for the younger kids and when he was on council Lyle always lobbied for the children to stay within the families and in community. Lyle was sober for 21 years and in his early days of addiction recovery, he used the sweat house almost every day, when he felt unstable, he went to the sweat house this practice was an example of cultural protocol and self-discipline. Lyle knew the struggles of addiction recovery all too well and often said "if living a sober lifestyle was an easy, then everyone would be doing it". This simple phrase showed his empathy and understanding.

During Lyles's time in council, he wanted to include Penticton Indian Band in a meeting to find out what they were doing regarding the health and social of their reserve, Lyle wanted to see what was working and possibly pull in people who can help our community, this displays a good sense of inclusion from nation communities. Lyle had a sense calmness and humbleness, and he displayed this during his time as a council man, his presence had a calming effect. Even as a parent he would use his life experience as lessons to teach his children, but he did it in a way that it related to the issues. As his daughter, I know our family will make sure his words and teachings are passed down to his grandchildren. Lyle began to feel sick in the fall of 2012 and in the early winter he slipped and fell on the ice in the front of his house and went to the doctor and which they did testing, and he was diagnosed with cancer in January 2013.

Lyle was the foundation to the family; everyone went to him for advice or guidance. When we got the news of his illness we gathered as family to take care of him. He never asked for help from the band or Chief and Council. While serving his term, Chief and Council were only paid honorarium for the meetings they attend and no health plan was offered to them, so when he was too sick to attend meetings, he never expected anything from the Band. Lower Similkameen Indian band administration, Chief and Council changed this process in case a situation like this happens again, then at least the Chief and Council would be taken care of financially and have the option of having a health benefits plan. Lyle passed away surrounded by his family in the early morning of April 24, 2013.

Uncle Mose Louie

Mose Louie was born May 29, 1943, passed away January 28, 2005. Uncle Mose had four brothers, and five sisters, only three sisters of whom are still alive. Mose went to residential at the age of eight years old to Cranbrook Residential School; he was hauled on truck and trailers to the train station from Rock Creek to Cranbrook, British Columbia. At that time, he only knew the *nsyilxcən* language. He left Residential School at the age of twelve, from excessive fighting, and almost beating a priest up for stealing food for the younger children, especially protecting the younger kids on the school grounds fighting for certain play toys. As a young boy, when he came home, he helped his dad on the small ranch, neighbouring families with cutting wood and outside chores.

At 13, He started working in orchards with his older brothers in the Tonasket, Ellisford, and Oroville areas. When he was a little older, they continued the orchard work from spring to late winter and come home by Christmas. They started going down into the Wenatchee valley through the Chelan Washington, to Wenatchee, over to Cashmere and Leavenworth working in the variety of orchards from cherries, peaches, apricots, thinning, pruning and picking. He and his brothers came home to stay when their mom Harriet and his sisters couldn't take care of the livestock on their own.

Uncle Mose his life was a family life, he was able to think of the community and help fellow ranchers out, He was a man's man easy to get along with, talk to, joke around with. While he was in as chief my uncle bore the old ways and teachings on his sleeve. Trying to get the council and community to understand the old ways and bring them back into our leadership roles. His leadership was humble, patient, and understanding, go and visit the community at their homes and have coffee.

While in council he was encouraging the community to go forward and continue working towards self-sufficiency. He helped start the wood lots for the band and create them as making money as a logging company. In today's life it's known as squalqualt business venture, under the arm of smelqmix investments, which is arm's length away from the band office, both controlled with boards. He also encouraged community to work together in a good way, and that we are strongest with our weakest members.

Living the Values of sməlqmix Leadership

The following short stories reflect how we saw leadership enacted in their lives, and work when both Mose and Lyle served as LSIB band leaders. Since these values are inter-connected, we grouped them together to reflect the key values we saw in their enactment of leadership.

Humbleness and Protocol

Uncle Mose always shared the fruits of his labor on the land with community members who asked, and even brought fruit to the band office, for people to take. This give-away was part of our protocol. At community-events, my Uncle would wait until everyone one else was served and he always deferred to others having food before he did. This demonstrated his humbleness and honouring of protocol. My uncle was also active in a mens group that practiced culture together (e.g., sweats).

Lyle displayed his humbleness when he was diagnosed with cancer, he never brought it to Chief and Council table that he was sick. Lyle didn't ask for assistance or special treatment from the Chief and Council, but they knew Lyle was not well and noticed his absence from meetings and events. The Chief and Council decided to pay Lyle their own portions of the honorariums they got from meetings.

Inclusion, Legacy, and Mentorship

Building good relationships in community is key, this shows you can be trusted, relied upon, compassionate and understanding. Lyle knew that having a good relationship with the community would open the door to community engagement. Lyle was sober for many years, and he often talked about his relationships with the men and women who supported his sobriety, those connections helped keep Lyle on the sober road. One thing that Lyle was known for was his work ethic, the responsibility to provide for his family was top priority. Lyle passed down his work ethic to his children he would always tell us "You need to work hard, always be early, make yourself irreplaceable and always out work the guy next to you" this also speaks to his legacy and mentorship of his children to become future leaders in the community,

Our children are our legacy. Lyle was a hard worker; his work ethic was his legacy to us. Lyle was a supporter of healthy homes and family within community and set up a men's support group with community members who were struggling with addictions, these meetings were always hosted in our home. "Do we have procedure on dealing with the MCFD and I would like to look at that" (Chief and council meeting on July 12, 2021).

Uncle Mose when he was Chief established the forest wood lots as I described earlier– which remains his legacy today. From the logging to the restoration of the forests – all set up steady revenue generation for the Nation – which everyone benefits from. Uncle Mose, as shared earlier was a residential school survivor – so he mentored in ways that were more subtle. He was very supportive of our youth – he showed up for their events and always provided encouragement.

Resilience and Discipline

The work done by the Chief and Council is very difficult, and some very difficult decisions are to be made. Lyle spoke about the work done when he was elected as a council man, he never thought the work would be so hard and there was never a black and white decision made, there was so many decisions made in the gray. This work is hard mentally, emotionally, spiritually and physically on the Chief and Council. In the 1990s, during the Oka Crisis in Quebec, our Nation stood in solidarity and put a blockade up – our whole family – my mom, my dad, my siblings and I were there for the whole time. Lyle lead our family and community with resilience and determination.

Uncle Mose discipline was evident in his dedication to the Band Office and staff – he was there Monday to Friday and always supported staff in their own development. He encouraged staff to take care of themselves (e.g., days off). He was resilient in how he ensured he had good relationships with LSIB community members – going door-to-door to hear what they needed, showing up at community events, and being present. He role-modeled resiliency and discipline leadership that focused on the well-being of community.

Reflecting on Intergenerational Learning of Leadership

Marion's Learning from Uncle Mose

My uncle played a role in my life from the start. My mom was with child with me. I, Marion, was born January 17, 1974, with my uncle as the driver to the hospital in Penticton BC. By then he dabbled in rodeo in team roping and calf roping, was able to travel on weekends to rodeos all over the province. When I was six, he and his partner won the Keremeos Rodeo that May long weekend. By the time I turned ten years old, I and my brother and sister were out helping rock picking, turning the bales to get picked up easier, helping change the irrigation pipes daily sometimes twice a day with the heat back then. Values learned were hard work, work ethic, and accountability to get the job done. He was really big on the starting something and finishing it before moving onto the next thing, he wanted to make sure it was a good job.

My uncle had the idea of creating an orchard, when he put something in his own mind to do he would get his sisters out there helping to make it happen, even though we were still young I remember being out there, helping dig holes, piling rocks, planting trees, digging the irrigation system, digging holes and putting up fence to help keep the bears, and deer out of the new orchard. With my uncle and his teaching, us children, he would go through my aunt Dorothy and put her in charge of teaching us and showing us what to do. In working on the land with my uncle, I learned a strong work-ethic and discipline, and resiliency to understand I can do hard things and make it through.

In my teenage years were out on the land in the different ranges, in the spring it would be branding, sorting, tagging and getting ready for the ranges May long weekend going up Ashnola to first range. Dropping off at the Ashnola subdivision and then chasing up too little red bridge. Pushing the cows up through the shale rock was where the cows would stay for a couple of weeks and then get pushed over to Wilbur creek up to starvation flats, over towards Clarence Schneider's cabin, they would then stay there for about another two or three weeks. Then we would push them up towards Observation flats, just this side of Joe Lake, we would take salt up to them at various points of the trail. By end of August, we would then make sure they were over Joe Lake, pushed down to Harry Lake, for another month. By the end of September, they would start coming back from Harry Lake to Observation and we would have to start pushing

them back down the hill. I was thankful for the old girl who knew the trails and times to start coming back, it's like they knew! This story speaks to the learning on our traditional territory – understanding the landmarks and trails were critical to our survival , our relationship to our lands, and also introduced me to the protocols of our land. These trail rides also taught me humbleness – I was not in control – the horses led the way. I also learned discipline and value of inclusion (e.g., lands, water, animals).

I remember growing up in my household and was taught that girls had different roles and were taught differently than my brother. We were brought up in a strict way and we couldn't go anywhere with the men. We had to stay home and work with the aunts and my grandma. My brother had the freedom to do more and go to different places, such as visit and see what everyone else was doing throughout the valley. The strictness was brought upon us when we got into our puberty stages of life and that pretty much was the end of being my uncles favorite. The teachings of discipline, protocol, and inter-generational learning from my aunties and grandmother instilled in me are close to my heart and I have taught them to my daughters and sons as well. As my uncles and aunties got older, their way of teaching has become gentler and are not as strict or restrictive with their knowledge.

I was taught by my Uncle Mose to be the person I am today, I am my own leader at work, I remember who I work for and why, being the education team lead is not only for the community but for our babies, children all the way up to grade 12, over to post-secondary, right to having our adult education and creating training programs to get our community educated to get into jobs. With my family I have become the disciplinarian; I am the strict parent and aunty. My children, nieces, and nephews know who they can go to for knowledge and help. I truly appreciate the teachings and hard work bestowed upon me, that I will not forget anytime soon.

Catrina's Learning from Dad Lyle

My dad was always talking about how wanted to do better for his kids. Dad grew up in house where food wasn't always available, parent supervision was almost non-existent and there was a lot of drinking and partying going on, this was a very dark time for our community. Dad would tell me "I did the best I could with what I had" referring to us kids growing up in a clean sober home with lots of food in the cupboards, we never

had to worry about the lights going out or someone bothering us. once I asked him what his definition of success was and he told me “I want my kids to do better than me and go farther than I did, and to not have to worry about my kids.” He was a cycle breaker and he really never took enough credit for it.

I was working up north and I was sent to a camp that I didn't really get a good vibe from and I was ready to quit and come home. I called my dad up and gave him an update on what was happening in camp and he told me to speak with my supervisor and wait it out, give it 2 weeks then decide to come home or if it changes then stay in camp. Know I bring that forward with me and I don't make hasty decisions, this also taught me to be resilient and disciplined as a leader.

When I came of age and got my first moon time, I was living with just my Dad – my parents were separated at the time. He told me I could stay home from school that day and he called one of his best female friends – Jerry Fraser, who explained all the things I needed to know as a women. My Dad sat outside on the porch while we talked, Afterwards I went to him – and he was just sitting there grinning “You're a women now and that's awesome.” This story shows how my Dad helped me understand protocol differences for men and women. This story shows how he was so proud and he also to be humble. He also showed mentorship in this story as he brought in someone that I needed to talk to.

In summary, we watched these men work, build relationships, overcome hardships, and this really taught us how to carry ourselves. Their guidance led us to where we are today, doing the work for our community and mirroring their efforts. The lived experiences that were gained by working and living beside these men and the wealth of cultural knowledge that was transferred by intergenerational learning. Their ability to continuously welcome learning with open arms has really install in us that learning is a lifelong journey. The ability to keep an open mind and flexible to solution-based approach to any obstacle that presented had a major impact on our train of thought and our problem-solving abilities, these men demonstrated and passed down these traits to us.

Discussion

The eight key principles of *sməłqmix* leadership were evident in how both Lyle and Uncle Mose lived their leadership (See Appendix). As Minthorn (2015), Harris and Wasilewski (2004), and Brayboy (2015) and others have reminded us – Indigenous leadership is about relationships. Our analysis of Uncle Mose and Lyle’s leadership also showed that relationships were important to who they were as *sməłqmix* leaders. Indigenous leadership is also intergenerational (Kenny, 2012), the value of legacy and mentorship was certainly intergenerational in terms of our own families, but we also recognize that Uncle Mose and Lyle also impacted many other families through their leadership.

The findings in our research confirms our need to add the key *sməłqmix* principles to our everyday practices – being connected to our land is an act of decolonization and empowering leadership (Wildcat, McDonald, Irlbacher-Fox, and Coulthard, 2014). Our findings show us that having those key eight elements (mentorship, protocol, inclusion, humbleness, resilience, relationships, legacy, and discipline) will help us produce leaders so much more powerful for the betterment of our Nation. These teachings, like our *čaptikwł* and language (Armstrong, 2009; Robinson, 2006), will prepare our future leaders to be grounded in the culture and maintaining that connection with the people, for the people (Robinson, 2006).

Future research that emerges from our project include understanding how the key principles of *sməłqmix* leadership are being maintained and passed onto the next generation, thinking of the grandchildren, great-grandchildren, and great-great grandchildren. Practical implications of our research will support curriculum development for leadership training and development for members of LSIB.

Conclusion

The future of leadership of the *sməłqmix* people is the responsibility of all of us. Our work, as researchers, is to pass on the knowledge we have and make it possible for everyone to assess the teachings. We not only have to use the eight teachings but also

imprint these teachings onto our babies so they can continue to carry forward the intergenerational leadership teachings.

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Appendix. *sməlqmix* Leadership Framework

8 Elements of Smelqmix Leadership

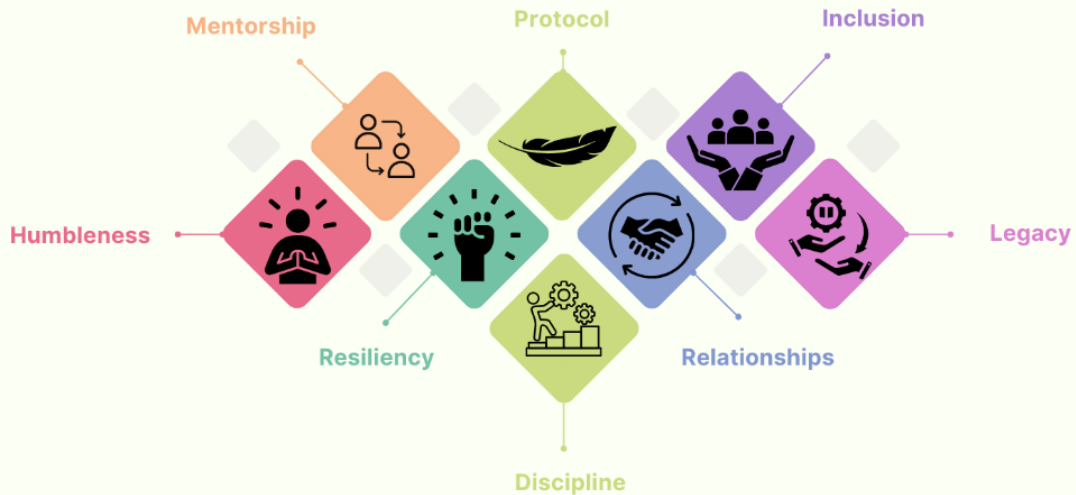


Figure A.1. Eight Principles of *sməlqmix* Leadership