Chapter 25

Graduate Student-Led Indigenous Podcast Series: Leadership Reflections

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Abstract

This paper identifies the collaboration, development, and implementation of a graduate student-led project titled "Indigenous Podcast Series (IPS) Privileging Indigenous Oral Traditions Past, Present, and Future," from the perspectives of two authors. One is a female second-generation Filipina Canadian and doctoral student in education, and the other is a female Indigenous professor in a faculty of education. The inception of the IPS was created at a Western Canadian University in 2021 during the global covid-19 pandemic and following the announcement of 215 unmarked graves at the site of the former Kamloops Indian Residential School on Tk'emlúps te Secwépemc. The idea of the IPS arose among international, Indigenous, and Canadian students at the conclusion of an online master's level course titled,"Indigenous Oral Traditions and Storywork in International Indigenous Research" (PIOTS). This chapter demonstrates how and why one critical question enhanced student agency to initiate the IPS, which aims to influence local and global university and community-based learning and teaching. Thanks to the successful conclusion of the first IPS series, graduate student leaders have emerged in several areas. Together they are using podcasting as a tool to privilege and share Indigenous perspectives while they pursue doctoral studies, health care work, elementary teacher work, and also as a support

leader in undergraduate research. The IPS project led to the strengthening of intercultural and cross-cultural understanding between the students, professor, and guest speakers involved in the project.

Résumé

Cet article décrit la collaboration, le développement et la mise en œuvre d'un projet dirigé par une étudiante diplômée et intitulé « Indigenous Podcast Series (IPS) Privileging Indigenous Oral Traditions Past, Present, and Future » du point de vue de deux autrices. L'une est doctorante en éducation et issue d'une deuxième génération philippine-canadienne, alors que l'autre est professeure autochtone dans une faculté d'éducation. L'IPS a été créé dans une université de l'Ouest canadien en 2021, pendant la pandémie mondiale de Covid-19, et à la suite de l'annonce de 215 tombes anonymes sur le site de l'ancien pensionnat indien de Kamloops sur Tk'emlúps te Secwépemc. L'idée de l'EPI est née chez des étudiantes et étudiants internationaux, autochtones et canadiens à l'issue d'un cours de maîtrise en ligne intitulé « Privilégier les traditions orales autochtones et le travail sur le récit dans la recherche autochtone internationale (PIOTS) ». Ce chapitre discute comment et pourquoi une réflexion critique a permis aux étudiants de lancer l'IPS, lequel vise à influer sur l'apprentissage et l'enseignement universitaires et communautaires au niveau local et mondial. Grâce au succès de la première série d'EPI, des étudiantes/ts leaders de troisième cycle ont réussi à émerger dans plusieurs domaines. Ces dernières/rs utilisent la baladodiffusion dans le but de privilégier et de partager les perspectives autochtones dans le cadre de leurs études doctorales, de leur travail dans le domaine des soins de la santé, de l'enseignement au primaire et du soutien des étudiantes/ts de premier cycle engagées/és dans la recherche. Le projet IPS a permis de consolider la compréhension

interculturelle et transculturelle entre les étudiantes/ts, la professeure et les conférencières/rs qui ont participé au projet.

Graduate Student-Led Indigenous Podcast Series:

Leadership Reflections

Setting the Context

Two significant events shaped the graduate student's decision to create an Indigenous Podcast Series (IPS), which can be found on https://indigenouspodcast.trubox.ca. First, on May 27th, 2021, Tk̓emlúps te Secwépemc First Nation shocked the world when it announced that 215 unmarked graves were found on the former site of the Kamloops Indian Residential School. Through the use of a ground penetrating radar, these were found under an orchard. This news occurred at the same time as a master of education course titled "Privileging Indigenous Oral Traditions and Storywork in International Indigenous Research" was offered to graduate students who were enrolled in Thompson Rivers University's Education program, in the same city located approximately seven kilometers from the unmarked graves. This new course, conceived and developed on the ancestral and unceded territory of the Tk̓emlúps te Secwépemc First Nation, was taught online by Dr. Mukwa Musayett Shelly Johnson, Canada Research Chair in Indigenizing Higher Education, in the context of the Covid-19 pandemic restrictions. Canadian, Indigenous, and international students, the latter from numerous countries around the world, joined online.

The Question that Ignited Action

At the course completion, Professor Mukwa Musayett asked "Does anyone want to do anything with the education you just received?" This question soon became the indicator of who was committed to acting to further Indigenization, decolonization, and reconciliation, both in university and in community-based contexts. The question propelled one Filipina student to suggest a graduate student-led IPS to highlight Indigenous voices and stories, personal narratives

and perspectives. The unusual component of the team who shaped the IPS was the diversity represented by the female students and the professor. The podcast team consisted of graduate students presenting the perspectives of a second-generation Filipina Canadian Catholic Christian and two international students, a South Asian Sikh student and a mainland Chinese student, in addition to the Saulteaux Indigenous professor whose diverse positionality broadened the university-based group's reconciliation and decolonization practices.

Recognizing our Positionality as a Starting Point

The inception of this chapter comes from the collective lens of ethnically diverse female graduate students and their Indigenous professor. The master's class began when we were invited to introduce ourselves individually in our first languages, then English, and to situate ourselves in the context of who we are in terms of family and community. In our efforts to decolonize this chapter, we situate ourselves in the same manner.

Frances Macapagal Maddalozzo's Positionality

Through my experience as an enrolled graduate student in Professor Mukwa Musayett's course in May 2021, I realized the importance of acknowledging where our ancestors were originally located, and the land and territories upon which they were raised. A deeper awareness of this emerged from the assignments of the PIOTS Indigenous research course. Decolonizing methodologies were immediately introduced and embraced as we commenced with non-English languages to introduce our family lineage. This introductory assignment was challenging because I am not fluent in either of my parent's original languages. However, this helped me to understand the importance of relationality to our ancestors and the land on which they were raised. Filipinos recognize these relationships as the first two questions we typically ask when meeting people for the first time are: "Ano ang apelyido mo at taga saan ka?" ("What is your last

name and where are you from?"). I learned that this type of self-identification and location is a common protocol among many Indigenous peoples.

On the second day of class, with trepidation, I explored how to introduce myself in the Tagalog language, a Filipino dialect. My efforts were willing, but my skills were lacking as I was taught English at home. My ancestral introduction followed a combination of both English and Tagalog, also known as Taglish, which became my first academic attempt to revitalize my parent's native language. Later I realized the importance of this decolonizing step as I timidly shared in "broken" Tagalog:

> Ang pangalan ko ay Frances Macapagal Maddalozzo, a second-generation Filipino Canadian. Ang pangalan ng late paternal Lola ko ay Adoration Macapagal, taga Rizal and Leyte, Philippines. Ang pangalan ng late paternal Lolo ko ay Francisco Macapagal Sr. taga Pampanga, Philippines. Macapagal ang apelyido namin we are descendants of the Macapagal clan from Pampanga, distant cousins of two former presidents of the Philippines. Ang pangalan ng late maternal Lola ko ay Maria Ormita, taga Bangar, La Union, Philippines, who was a matriarch and highly respected entrepreneur in her region. Ang aking late Lolo si Miguel Ormita ay taga Bangar, La Union din. Ang magulang ko ay Francisco Macapagal Jr. atchaka Myrna Macapagal. Ang aking asawa, si Matthew Maddalozzo, mayroon kaming walong anak.
>
> In the English Tagalog language, I said:
>
> My name is Frances Macapagal Maddalozzo, I am a second-generation Filipino Canadian. My late paternal grandmother was Adoracion Macapagal from Rizal and Leyte, Philippines. My late paternal grandfather was Francisco Macapagal, Sr., from Pampanga, Philippines. Our last name is Macapagal and we are descendants of the

Macapagal clan from Pampanga, distant cousins of two former presidents of the Philippines. My late maternal grandmother was Maria Ormita from Bangar, La Union, Philippines, who was a matriarch and highly respected entrepreneur in her region. My late maternal grandfather was Miguel Ormita who was also from Bangar, La Union. My parents are Francisco Macapagal Jr. and Myrna Macapagal. My husband is Matthew Maddalozzo and we have eight children.

It was only through my first experience to decolonize and recognize my ancestral lineage in an academic setting that I saw the significance of acknowledging this relational ancestral lineage. The Macapagal clan was always acknowledged by my father, but I never openly nor broadly shared this fact. Filipinos recognize that this lineage tie means that we might be somehow connected with two former presidents of the Philippines, the late Diosdado Macapagal (ninth president) and Gloria Macapagal Arroyo (14th president). My father and the latter have met and acknowledged that they are cousins. I was always reluctant to acknowledge this as being a second-generation Filipino Canadian (statistics Canada defines second-generation as having immigrant parents and being born in Canada). Although my mom never liked this form of discrimination, as she always insisted that "You *are* Canadian, and *you were* born in Canada," now I see how my mother was right as she was ensuring my identity was first being Canadian to avoid being discriminated against. This is a form of micro-aggression (Pierce et al., 1978) and why language matters (Harrison & Tanner, 2018) for it still categorizes ethnic diversity. Oddly, I have only been to the Philippines once, and it was my father who made the efforts to maintain respectful connections as distant cousins from abroad.

I was born in Winnipeg, Manitoba, within Treaty No. 1 Territory, the traditional lands of the Anishinabe (Ojibway) and Ininew (Cree), Oji-Cree, Dene and Dakota, and birthplace of the

Métis Nation and the Heart of the Métis Nation Homeland. I moved to Vancouver, British Columbia on Sḵwx̱wú7mesh Úxwumixw, Squamish Nation territory during my high school years. I currently live in the Lower Fraser River Valley of British Columbia, on the traditional and ancestral territory of the q̓ic̓əy̓, Katzie First Nation. As a second-generation Filipina Canadian, I am still learning how to decolonize myself, and I have learned to listen to Indigenous perspectives that disrupt the familiar narratives. The nuances of my identity as a second-generation Filipina Canadian, Catholic, educator, mother, researcher, and student were made transparent as I recognized both intentional and unintentional points of resistance. In this course, I was invited to be an active participant to decolonize myself first, an exercise that continued throughout the 13 weeks.

Dr. Mukwa Musayett Shelly Johnson Positionality

Aniin sikwa. Kichi miigwetch, gichzay Manitou Mukwa Musayett nidishinikas. Saulteaux, Ojibway kwe en Mukwa dodem. Ne mama Anne, ne papa Orville Johnson. Ne nookomis Laura Stevenson, ne nookomis Margrett Teras, ne mishoomis Lars Johnson, ne mishoomis Peter Quechuck. Currently I live and work on the unceded territory of Tk'emlups te Secwepemc and I am from Treaty 4 The term "unceded" is a polite term for "stolen lands," since, where I live, there is no treaty between the Secwepemc people and the Canadian government. This injustice is ongoing. I am an associate professor in the Faculty of Education and Social Work at Thompson Rivers University. For the past 16 years, I have worked as a professor at the University of Victoria, the University of British Columbia, and Thompson Rivers University. For 25 years prior to my academic career, I worked in the field of Indigenous child welfare as a chief executive officer, social worker, policy analyst, executive director, manager, and director. In my academic positions, I have taught to more than 1500 students in

undergraduate and graduate courses, created and managed many research projects, and authored articles. I am the first Canada Research Chair in Indigenizing Higher Education, and the first in my family to hold graduate and doctoral degrees.

My contributions to this chapter are focused on a support role, and to ensure that the graduate student voice of Frances Maddalozzo is central to the IPS work of her and her sister graduate students. Initially the plan was for all three graduate research students to write jointly this chapter. However, a wedding, new job duties, and a myriad of other issues explain why only Frances and I wrote these contributionson behalf of the collective. My other contribution to this work was my agreement to be interviewed for one of the podcast series by a South Asian student, Harsimran Grewal.

The Indigenous curriculum development process, from which the IPOTS course was developed, led to the invitation of all interested Indigenous scholars at Thompson Rivers University to contribute to its development. This resulted in three meetings where I asked these scholars the following questions: “Please tell me about Indigenous research courses that you’ve taught or taken,” “What worked well, what did not, and what would you do differently?” and “What might be important to do in this territory?” In addition, I travelled to three First Nations communities surrounding Thompson Rivers University and visited their Indigenous community-based people as well as former students to ask: “What kind of research have you been invited to participate in?” “What worked well for you or your community?” “What did not?” and “What do you think is important for me to do or include in this newly developing research course that will be positive for your community?” Next, I listened to their input and suggestions, recorded them, and reviewed their words with them to ensure I had heard correctly. Next, I simply did what all six groups told me to do. I secured funding from the former dean of the Faculty of Education and

Social Work to implement the curriculum plan, explaining that to do the work in meaningful ways required additional funds.

Frances Maddalozzo and her IPS colleagues were part of the fourth student cohort of the newly developed master's level Indigenous research course. During our closing online circle, using a prompt from an Elder involved in the course development, I asked the students what they might do with their newly acquired knowledge. I was surprised when a few of the students said they did not want the course to end. Maddalozzo boldly suggested an IPS to privilege Indigenous voices on topics of importance to them. This is the first response of its kind in 15 years of my academic teaching career. Once I polled the students, four committed to the IPS despite the fact that none had ever produced a podcast, only a few had significant interview skills, one had English as an Additional Language (EAL), the other was an English language learner (ELL), and none had completed a research ethics application process. In addition, none had written a conference abstract, nor had they written their master's thesis or projects, or a scholarly article. These were various aspects of the IPS project that we discussed. As this was their own idea and commitment, my role remained as a mentor and funder of the IPS project. Their enthusiasm was undaunted, and in fact one student asked, "How hard could this be?" My first thought is that the tremendous and meaningful learning they were to embark upon would be important for the people their IPS would reach: online, in community, during conference presentations, in subsequent courses, and in scholarly work. At that time, it was not obvious to me that Frances Maddalozzo would further create a doctoral pathway for Indigenous-led podcasts as a form of social scholarship to inform teacher candidates with Indigenous perspectives; yet this is what is currently happening.

Collective Leadership Strengths and Podcasting Platforms (Frances Macapagal Maddalozzo)

At the conclusion of the course, I still remember when Professor Mukwa Musayett asked "Does anyone want to do anything with the education you just received?" The words the professor used pierced my heart. I thought about the opportunity to make a difference when it really mattered. Immediately I declared "Yes, I would like to do a podcast privileging Indigenous voices and stories." It was after the shock of my impulsivity that I realized that I did not have the technical skills or expertise to record, edit, or distribute a podcast. I did not have experience in applying for post-secondary ethics approval or any other scholarly activities. One thing was certain though: I was given an opportunity to be part of a solution, and it was up to me to take it or reject it. I chose to seize it.

Encounter Foreshadowing Reconciliation Pathways (Frances Macapagal Maddalozzo)

Four months prior to this course, I had the privilege of listening to a video recording of Kevin Lamoureux, from the University of Winnipeg, on the topic of Truth and Reconciliation. Their words were like foreshadowing notes of hope when they said "You might not have been part of the problem, but you can be part of the solution" (Lamoureux & Katz, 2020). I have shared these words with numerous educators who still try to find pathways to create meaningful change, but I do not know where or how to begin. Through the IPS, I have come to know the importance of approaching opportunities with humility in knowing that we are not the experts. Rather we are tools for change. We can amplify that diversity does not mean expanding binary stances of positionality, but instead we can acknowledge one's identity as points of entry into deeper listening, understanding, and respect for one another. What is important is that we come as learners to better understand Indigenous perspectives.

Perfectionism Stifles Reconciliation and Decolonization (Frances Macapagal Maddalozzo)

From my experience working as a non-Indigenous graduate research assistant on the IPS, I witnessed how "perfectionism" could stifle efforts toward reconciliation and decolonizing, if I got too caught up with the technical acquisition of podcasting. I needed to have a growth mindset (Dweck, 2006) to overcome barriers, so that I could help the other graduate students learn how to podcast, and also write research ethic proposals to ensure that our team was abiding by cultural protocols in the Tri-council Policy Statement 2, chapter 9, which pertains to particular care and relational accountability (Government of Canada, 2022; Wilson, 2008, 2020) with Indigenous Peoples.

Reconciliation and decolonization involve a process as well as progress. However, this must never negate doing things in a good way through relational accountability. This takes more time than we first envisioned. I remember learning that our group must proceed through the university's research ethics board (REB) to receive approval for the IPS. I was aware of the power of stories and the potential harm that could be caused if we were not respectful with them. It took our team 8 months to get our research ethics provisos (which are revisions to the suggested recommendations) to the REB. It included our introductory letter and consent forms explaining that the student-led IPS under the guidance of Professor Mukwa Musayett. I was aware that this project needed to be done in a good way guided by Indigenous cultural protocols of respect, responsibility, and reciprocity. Professor Mukwa Musayett shared with us that a researcher should never enter into an Indigenous community, or any community, and tell the community what they need. Rather they should start with relationship building and listening. When those respectful relationships are in place, the researcher may ask, "What does your community need? Can I help?" It is from their response that the beginning point of a respectful

collaboration can emerge. “Nothing about us without us” was a phrase that reminds us that Indigenous peoples have the right for self-determination in research. This includes, among many other issues, directing how and when they will choose to share their own oral traditions, personal lived experiences, and ancestral knowledge — or not. We learned that researchers working with Indigenous peoples, communities, or Indigenous stories have an ethical responsibility to be guided by Indigenous peoples involved in the IPS.

Each graduate student brainstormed and proposed Indigenous peoples that they wanted to invite as potential participants. These were all people with whom we had existing relationships. I suggested two people who worked to further reconciliation and education. These individuals have spoken publicly on the topic of the Truth and Reconciliation of Canada’s (TRC) and Calls to Action (2015). I believed their prior work would minimize the risk of exposing them to harm. My first initial plan was to have both on the same podcast episode: Kevin Lamoureux, of Ojibwe and Ukrainian ancestry, from the University of Winnipeg, as well as Truth and Reconciliation educational scholar, the Honourable Graydon Nicholas, a Maliseet from Tobique First Nation in New Brunswick and first Indigenous lawyer from the Atlantic Provinces. The Honourable Graydon Nicholas was instrumental in the development of the United Nations Declarations of the Rights of Indigenous Peoples (UNDRIP). Nicholas and Palmater’s discussions on two different podcasts (Palmater [host] & Nicholas [interviewee], 2021a, 2021b) about their own nuanced identities led me to believe that they could help me understand how to approach reconciliation, given the nuances and complexities of my own identity. To my excitement, after my initial invitation, they both agreed to speak on the podcast; however, timing of ethics approval, scheduling, and technical challenges emerged.

Our Mantra "We Come as Learners" and the TRC Call to Action #63

One approach to this graduate student-led IPS was the ongoing mantra, "We come as learners." Chuying Jiao, a Chinese international student, first shared this concept during an informal brainstorming meeting with me (Frances Maddalozzo). We agreed that the IPS must privilege Indigenous narratives, experiences, cultural and ancestral stories, and perspectives. We come as learners became our mantra, which mean we were not the experts and this would ensure our work was done in "a good way" that would be respectful to Indigenous cultural protocols of respect, responsibility, reverence, humility, and reciprocity. The TRC Call to Action #63 addresses best practices to train teachers to further "intercultural understanding, empathy and mutual respect" (TRC, 2015) and also acts as a guiding principle in our work.

Theoretical Framework

The theoretical framework guiding this work was based on the underpinning of the importance of Indigenous oral traditions (Archibald, 2008), narratives, stories for reclamation, resurgence, self-determination, and revitalization (Smith, 2021). The IPS project students implemented their learning by prioritizing the importance of decolonizing research methodologies through Indigenous storywork (Smith, 2019). The digital medium of podcasting is used to privilege Indigenous stories from the past and present, and to share hopes for generations in the future. The guiding tenets of this project are based on Jo-Ann Archibald's (2008) seven storywork principles: respect, responsibility, reverence, reciprocity, interrelatedness, holism, and synergy. However, a heavier emphasis went into addressing respect, responsibility, and reciprocity as key principles guiding this work. As non-Indigenous graduate students, a "Two-Eyed Seeing" (Bartlett & Marshall, 2012) approach acknowledges that non-Indigenous and international students alike have a role in decolonizing higher learning spaces.

We recognized that western ways of knowing and Indigenous ways of knowing can coexist (Ermine, 2007). We felt aligned with Lamoureux's assertion for a peace leadership approach using the language of reconciliation (Lamoureux, 2017), as well as a reconciliatory educational praxis (Pratt & Bodnaresko, 2023; Pratt & Danyluk, 2019) and decolonization praxis within higher education institutions (Louie et al., 2017).

Methodology

The IPS is a graduate student-led project with Indigenous faculty mentorship. The students proposed qualitative interview questions that are developed with participants and their specific Indigenous "community of interest" groups. Indigenous participants were approached based on relational experiences and invited to share knowledge connected to their lived professional, cultural, and ancestral knowledge. Once the final participants were identified, and they had agreed to participate, each student invited the participants to collaborate on three questions. These final semi-structured and co-created questions resulted in intercultural, interreligious, and cross-cultural understandings. The overall goal was to assist teachers and others with their educational roles and responsibilities, language and cultural revitalization, and reconciliation through education.

Reflections in my Research Journal

> "If not me, then who, if not now, then when? This will take time, energy, and commitment but do this for the next generation (my own children) so that they have an example to be part of solutions even if in very small ways" (Maddalozzo's research journal, 15 June 2021).

It is important to recognize that all student learners own their own personal decolonizing journey and that not everyone is or should be at the same place of learning. However, a principle that is

non-negotiable when Indigenizing academia, is that Indigenous Peoples must always lead especially when Indigenizing curriculum development (Wilson, 2018). Given this truth, my student role has become one that is committed to doing things in a "good way" that entails listening to Indigenous mentors, interview participants, and community members. A final reflection is that Professor Mukwa Musayett's personal and authentic mentorship and leadership style allowed us to approach her with our concerns regarding the research pace and personal struggles throughout the process.

Challenges: Process Was Not Linear

We experienced a number of setbacks and challenges on this IPS journey and learned from them. The IPS project was student-driven during many other scholarly and personal challenges. Researcher fatigue occurred despite our commitment and perseverance to circumvent technical and ethical considerations that are a part of the REB requirements. In addition, we each had to learn about technical podcasting processes from beginning to end, and this took time.

For example, we underestimated the amount of time needed to learn how to use the Zencastr and Audacity platforms, and how to edit recordings. This could be learned through simple YouTube videos, but the application required time and energy. I took a self-directed course and learned from my correspondence with experienced podcasters and educational technologists about the best platforms, techniques, and equipment. It was important to approach everything as a learner and "learning involves patience and time" (FNESC, 2006). Addressing the technical podcast, learning challenges was one of the obstacles that took the most time and energy. In addition, there was more learning involved in the research ethics application process. We understood that an ethics approval was beneficial to all, but underestimated the required amount of time.

Our graduate team learned how to write informational letters, consent forms, and checklists, and to co-create interview questions with our selected participants. Once we had a draft, we would meet with Professor Mukwa Musayett and make the necessary revisions. It took our team 8 months to finish this process (September 2021 to April 2022). This process was painstaking, but we knew that we needed to learn how to do this independently. It took time to check in with Professor Mukwa Musayett once we completed a section. Allyship is critical and needed in academia, as the fewer numbers of Indigenous academics means that Indigenous people have capacity issues that are different from those of non-Indigenous academics. Non-Indigenous people do their share of work towards reconciliation and decolonization when they are connected to Indigenous mentors, professors, and communities to ensure that the leadership is driven by what the community needs. Carolyn Kenny and Tina Fraser (2012), the co-editors of *Living Indigenous Leadership: Native Narratives on Building Strong Communities*, emphasize that collective leadership decentralizes the western notion of leadership from a top-down approach. One aspect that we appreciated in our team meetings was our chance to share how we were doing, not only in terms of progress towards the podcast process, but also how we were doing in our studies, families, and communities. Numerous Indigenous women have written about this style of "native leadership" (McLeod, 2012) that shares the responsibilities and "results in decentralizing the authority of the group" (Kenny & Fraser, 2012, p. 6), while asserting that our work must be "grounded in a sense of caring and sharing" (McLeod, 2012, p. 43). This leads to "approaching leadership through culture, story, and relationships" (Archuleta, 2012, p. 162) as a "lifelong commitment" (Jacob, 2012, p. 179), that looks to the next generations to pass the torch and carry on in a "good way."

Maddalozzo's Challenges in Arranging Speakers

The Native style and approach to leadership extended past our IPS group to become collaborative with Indigenous community members. Professor Mukwa Musayett reminded us that the direction of research should never commence with telling Indigenous communities what they need, but respectfully asking and listening to what Indigenous community members need and going at their pace.

One example of what it means to adhere to our speaker's pace occurred during the development of my first podcast episode. I planned to host both Honourable Graydon Nicholas and Kevin Lamoureux on one episode. I had heard Honourable Nicholas speak on a few political and Indigenous podcasts (Genuis [host], 22 June 2021; Palmater [host], 24 March 2021). From this, I knew that he could help me better understand the tensions, intersections, and perspectives of some Indigenous Catholics. Since the Catholic faith is important to me, I was intrigued to discover that he is one of the co-founders of the Indigenous Catholic Research Fellowship. His correspondence was promising. He agreed to participate in the IPS if the timing did not conflict with other projects. Unfortunately, due to the time it took our team to get the REB approval, there was a conflict with his schedule. I learned that despite planning for specific dates, unforeseeable issues will arise with participants, and we must remain flexible in our rescheduling attempts.

My second attempt looked promising as Kevin Lamoureux of Ukrainian and Ojibwe descent, and educational lead on Reconciliation agreed to speak on the podcast. However, despite scheduling dates and getting information and consent forms read and signed, technical difficulties arose on the actual day of the scheduled recording. Sadly, despite all our efforts, we

were unable to make another opportunity happen. This taught me that reconciliation is not about the product itself, but the process of working towards change.

In my third attempt to locate a participant, Maria Lucas, a Black Métis lawyer who first put me in connection with the Honourable Graydon Nicholas had offered to be interviewed. Her willingness to be a participant and availability made this interview happen immediately. I knew that Lucas had experience and familiarity with podcasts, interviews, and community-speaking engagements. She proved to be an excellent "fit" as she had been co-interviewed before with Honourable Graydon Nicholas. She was willing to co-collaborate on questions regarding intercultural and interreligious understanding, to better equip Catholic teacher educators on matters of importance to Indigenous peoples.

Understanding the Principle of Relevance and Responsibility

Maria Lucas requested that our IPS episode air before Pope Francis' Papal visit to Canada on 24 July 2023, given the relevance of the 16 July 2022 episode (Maddalozzo [host] & Lucas [interviewee], https://indigenouspodcast.trubox.ca/podcast/equipping-educators-with-the-tools-in-their-role-within-reconciliation/). I returned to our podcast team to share this request. Initially, our team decided we would air the podcasts in the fall of 2022; however, in the spirit of respect, relevance, and responsibility, we wanted to honour Lucas' request to extend our launch date. I reflected on this concept that researchers need to do what is in the best interest of the participants.

My key takeaway from this experience was to ensure that my actions demonstrated and were rooted in responsibility, relevance, and respect. It was not just about producing an episode recording on an important topic, but it was about doing it in a manner that would represent the

interviewee in the light that they preferred, and carrying it with the utmost respect, even if this meant that more work needed to be done.

Ethical Considerations and Cultural Protocols

Initially, I searched for music that was free and readily available online for our IPS intro and outro song. Our learning continued when Professor Mukwa Musayett suggested that we request local Indigenous artists and musicians, Vernie Clement is Dakelh and belongs to the Lhoosk'uz Dené Nation and Lex Edwards from the St'at'imc community of Ts'kw'aylaxw First Nation. The cultural consideration was that this podcast should have a representation of local Indigenous artists. Therefore, it was out of respect that one of our group members asked the musicians to share a song titled "Knowledge Makers" that had been performed at several Thompson Rivers University functions. It was only appropriate that their music would be part of this IPS as an effort to celebrate, uplift, and reclaim this digital space. We learned that it was also appropriate to give an honorarium to co-collaborating Indigenous artists for sharing their music with us. This was a learning experience on appropriate cultural gestures that signify valuing one's time, talents, and treasures and not taking things for granted.

Reflections on International Students as Leaders

There were two pivotal international students and members of our IPS: Chuying Jiao and Harsimran Kaur Grewal who conducted interviews. The former set an interview with a well-known language knowledge keeper, Laura Grizzlypaws (Jiao [host] & Grizzlypaws [interviewee], 8 August 2022, https://indigenouspodcast.trubox.ca/podcast/episode-3-interview-with-laura-grizzlypaws-revitalizing-language-and-culture/). Grizzlypaws is also an international cultural performer and language revitalization instructor. Jiao was nervous before the podcast recording. As a Canadian, I understand that I have the responsibility to act. In this process I

witnessed two international students take up the same responsibility. I reassured her that any mistakes with the recordings could be fixed in the program and commented that she was doing this in her second language, in her adopted country because of her sense of responsibility to act.

Indigenous Mentorship Encourages Non-Indigenous Students

I would like to pay tribute to the mentorship role Professor Mukwa Musayett has played for me personally. My desire to write in this chapter was to provide insights on how the leadership of one mentor professor could inspire non-Indigenous students, such as myself and my colleagues, to be committed and ambitious participants for reconciliation efforts. This form of teacher leadership was new to me, as I experienced for the first time the beauty of how Indigenous women lead, with deep care, not only projects but also the people who work alongside them, and the people who will benefit from this approach for generations to come. Indigenous academics have the capacity to use inclusive language that does not divide diverse groups. Rather, the strength lies in collectively seeing the nuances of one's differences as points of building deeper understanding, empathy, and mutual respect. Inclusive language recognizes that everyone is on their own decolonizing journey, and we are all in different spaces. Some might still be resisting social and historical perspectives and narratives from lived experiences. However, guiding students through unfamiliar work requires time, effort, and patience, and the recognition that we need time to go through these learning opportunities.

In episode 4 (Kaur Grewal [host] & Johnson [interviewee],4 Jan 2023, https://indigenouspodcast.trubox.ca/podcast/episode-4-interview-with-dr-mukwa-musayett-shelly-johnson-on-achieving-reconciliation-through-education/) Professor Mukwa Musayett shares advice with faculty members on the recognition that diversity of positionalities can broaden the horizons of reconciliation.

I never considered myself a leader with the capacity to write about my own learning, but after attending the 2024 CATE Conference and being among diverse interdisciplinary leaders, I was affirmed, in the course of writing this chapter, that leadership comes in all forms and everyonemust be validated. It led me to reflect on what I learned after taking a Master of Education course titled “Principles and Processes of Educational Leadership,” and from my experiential learning of taking on leadership roles and responsibilities as the graduate research assistant for this ambitious graduate student-led Indigenous podcast series under the direction of Professor Mukwa Musayett. I have evolved into a teacher leader who thrives through the use of reconciliatory language that allows for student agency to be partakers in reconciliatory and decolonization efforts, since my deep desire is to impact and equip other pre-service teachers and educators with knowing their roles and responsibilities. I was honoured that Professor Mukwa Musayett recognized these strengths on the very first episode of our podcast (Johnson et al., 2022). Right from the beginning, I knew this would address Calls to Action #63 (TRC, 2015) which appeals for best practices in helping train educators with intercultural understanding, empathy, and mutual respect. Indigenous mentorship and relational accountability (Wilson, 2008) were fostered through mutual respect and trust, which broadens western theories of leadership.

Western Theories of Leadership vs. Principles of Indigenous Leadership

Trait leadership highlights a leader who is charismatic and who can inspire, transform, and be an agent of change (Northouse, 2021). Although Indigenous leaders may acknowledge all these attributes, it is the fundamental belief in relationality, community responsibility, and service as well as thinking of the collective needs of community that underpins the principles of Indigenous leadership (Kenny & Fraser, 2012). People who inspire students, teachers, and

faculty members are identified as trait leaders and teacher leaders. However, Indigenous scholar Carolyn Kenny and Māori scholar Tina Ngaroimata Fraser (2012) have broadened this individualist trait-based notion of leadership. They identify Indigenous principles and perspectives by coining this collective commitment "Living Indigenous Leadership." Indigenous professors and scholars are decolonizing Canadian universities to create new pathways to ensure Indigenous ways of knowing are embedded in teacher education courses (Louie et al., 2017). Situational leaders are defined as those who adjust, amend, and adapt to circumstances and individual levels of acquisition or motivation. By doing so, situational leaders are never static but accommodate their approach (Northouse, 2021). Each member of our research team is a situational leader as we were looking beyond our course work and willing to impact other educators, students, faculty members, and audiences that could benefit from the IPS. We will never fully know the extent of our leadership and its impacts. However, the definition of teacher leadership came in multiple forms, ranging from an Indigenous professor guiding non-Indigenous students, to two international students taking on leadership positions within their schools and amongst their colleagues, and a graduate student determined to help train future teachers with intercultural and interreligious understanding.

Despite all the attempts to ensure a smooth research process, our IPS team experienced unexpected challenges. Collectively our team demonstrated various forms of western leadership theories: trait leadership, a situational leadership approach, and team leadership (Northouse, 2021). While trait leadership recognizes Professor Mukwa Musayett's ability to engage students to address reconciliatory education, even after the master's course was finished, it also identifies Indigenous forms of leadership. This form of Indigenous leadership recognizes that learning and teaching do not end within the confines of specific courses and is a life-long endeavour. It also

demonstrates the power of language to ignite student agency. Their situational leadership approach addressed the various graduate student leaders who were committed to the project, despite the researchers' fatigue, several barriers, and technical challenges that the IPS team experienced. Various challenges occurred and the situational leadership approach theorized that we were successful, despite circumstantial challenges such as the COVID-19 pandemic, family matters, deaths in the community, required revisions of the REB, search for Indigenous interviewees, and technical difficulties.

Team leadership illustrates "a type of organizational group that is composed of members who are interdependent, who share common goals, and who must coordinate their activities to accomplish these goals" (Northouse, 2019, p. 532). The IPS team outcome demonstrates that we each worked collectively to ensure that the IPS was created and implemented in the spirit of respect, relevance, and responsibility.

Findings

Indigenous leadership is collaborative (Kenny & Fraser, 2012) as scholar Yvonne McLeod (2012) reflected that:

> Our family contributed support by listening, sharing ideas, suggesting options for decision and action plans, and mentoring by example and experiences. We can laugh about the hard times now because we learned a lot. We are stronger leaders because we walked through the challenges. (p. 31)

Our IPS team persevered through the unknowing of a graduate student-led Indigenous research process during a global pandemic. It occurred amidst the discovery of unmarked graves on the grounds of Canadian "residential schools" that shocked us all. We successfully completed a four-session IPS (Johnson et al. [hosts], 2022–2023), doing developmental research work that

we collectively had never done before. We became a “family and we held virtual talking circles to check in with one another on a consistent basis. We prioritized our relationships and mental well-being to support our work to further decolonization, Indigenization, and reconciliation within the field of education, academia, and society. At the beginning of the research course, three master’s students and one professor were strangers. Together we have learned how to complete successfully an ambitious research project through the power of mentorship and student-colleague relationships.

Indigenous mentorship is necessary for non-Indigenous students, especially when attempting to do Indigenous research that matters to Indigenous peoples. This is to ensure that relational accountability and cultural protocols are taught and implemented in respectful ways. An open invitation to use education to benefit ourselves and others was propelled into action through the question “Does anyone want to do anything with the education you just received?” The graduate student’s response was “Yes, we do, and we will come as learners.” Student agency only occurred with an invitation followed by supportive Indigenous mentorship and guidance. Researcher fatigue was real, but the Indigenous principles of leadership were evident in the notion of commitment to the betterment of the community.

Future Implications

We have learned that the ethnic, cultural, spiritual, and religious diversity of perspectives became a collective strength to better reach diverse audiences through local and international podcasting platforms. Three aspects of leadership emerged within this graduate student-led IPS. These include: (a) an Indigenous professor proposing a critical leadership question aimed to propel action; (b) Filipina, South Asian, and Chinese graduate students taking responsibility to address respect and reciprocity in response to the TRC Call to Action #63; and, (c) collaborations

between Indigenous knowledge keepers, scholars, and social justice advocates to engage in meaningful change using podcasts to privilege Indigenous stories.

This research project has proven to be an entry step into one Filipina doctoral student's dissertation and future Indigenous podcast research. It has encouraged one South Asian master's graduate student to build relationships and invite Indigenous leaders and knowledge holders into her South Asian school to interact with and educate students and teachers. It has ensured that one mainland Chinese master's graduate student completed her final Indigenous research project at the request of an elected Indigenous leader and worked in a leadership role with Indigenous students mentoring undergraduate researchers. The next step could be the development of a short video or podcast on these outcomes, from the perspectives of the IPS team, to be shared in various academic contexts, such as conferences and master's courses. It could encourage other professors and students to consider what they might do to further decolonization, Indigenization, and reconciliation in their coursework, research, studies, and beyond.

Specifically, this research, through its implications, could first encourage other students and faculty to privilege Indigenous voices in research and teaching. Second, this work could support national and international students to find ways to decolonize themselves and their learning. Third, it could encourage students to learn the technical skills of podcasting, the post-secondary ethics approval process, and participant interview skills. Fourth, it could assist students in learning about leadership styles and how that connects to Indigenous protocols and principles of respect, responsibility, and reciprocity. Finally, it could help students to underpin practically Indigenous perspectives and narratives by way of decolonizing research methodology (Smith, 2019) and decolonizing education (Battiste, 2017).

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Chapter 26

I Spy with My Feminist Eye: Collective Feminist Teacher Leadership to Confront and Disrupt Gender Based Sexual Violence in Schools

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Abstract

This chapter outlines the emergence of a research collective comprising teacher candidates, graduates students, and teacher educators focused on addressing Gender Based Sexual Violence (GBSV) through popular media in the K–12 context. This chapter prompts the question: What kind of teacher leadership is needed to engage in the personal, private, emotional, and disruptive nature of tackling GBSV? Turning to two feminist leadership models from the social impact sector, the authors establish the need for an intentionally feminist teacher leadership framework. The Fair Share Action Circle, and the Coalition of Feminists for Social Change (COFEM) models articulate and provide provocative principles and questions for feminist leadership. These models and questions become generative for deepening our conceptualization of feminist teacher leadership. Drawing upon examples from the research collective, the authors offer insights into how they increased common language, felt more empowered, became exposed to a variety of perspectives, and found bravery to disrupt the silences around the impact of GBSV, within and beyond K-12 schools, through the stance and practices of feminist teacher leadership.

Résumé