

5-2022

Authentic Leadership as Practiced by Wabanaki Leaders

Ashlyn Tomer MA

Follow this and additional works at: <https://digitalcommons.usm.maine.edu/leadershipstudies>

This Thesis is brought to you for free and open access by the Student Scholarship at USM Digital Commons. It has been accepted for inclusion in Leadership Studies by an authorized administrator of USM Digital Commons. For more information, please contact jessica.c.hovey@maine.edu.

AUTHENTIC LEADERSHIP AS PRACTICED BY WABANAKI LEADERS

A THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF ARTS IN LEADERSHIP STUDIES UNIVERSITY OF

SOUTHERN MAINE BY Ashlyn A. Tomer

2022

Acknowledgements

I want to thank the members of the Wabanaki confederacy who despite enduring generations of suffering and cultural erasure, have persevered and advocated for future generations. It is through their tireless efforts that I have been provided the opportunity to study at USM. If I have learned one thing from my heritage, it's that education is the most empowering force in the world. It creates knowledge, builds confidence, and breaks down barriers to greater opportunity.

Abstract

Native American leaders of the Wabanaki community can provide great insight on how to build positive close-knit relationships within a community. Previous research has focused on other tribal nations such as the Cherokee and servant leadership. But few studies have explored authentic leadership in the Wabanaki community. Authentic leadership occurs naturally in the Wabanaki Nation through their cultural upbringing and the leaders' authenticity projects back into the community. This phenomenology study explores authentic leadership within the Wabanaki Nation and how it contributes to the cultivation of positive relationships within the community. Ten leaders and advocates of the Wabanaki community participated. Each participant was interviewed with ten open-ended questions about how they function in certain leadership situations. The specific questions focused on (A) core values, (B) group pressure (C) conflict, and (D) open-mindedness. The research yielded four major themes: 1) importance of community-based values, 2) cultural values impacting individual career trajectories, 3) consultation with community members who have diverse viewpoints, and 4) responsibility to elders and future generations.

Keywords: Native Americans, Wabanaki, relationships, community, authentic leadership

Table of Contents

Acknowledgements.....	ii
Abstract.....	iii
List of Figures.....	vi
Introduction.....	1
Researcher’s Perspective.....	2
Definition of Terms	2
Statement of the Problem.....	2
Purpose of the Study.....	3
Significance of Study.....	3
Research Question	4
Literature Review.....	5
Authentic Leadership.....	5
Native Leadership.....	9
Community Impact.....	11
Summary.....	13
Methodology.....	14
Research Design.....	14
Sampling	14
Data Collection and Analysis Procedures.....	15
Assumptions.....	16
Findings.....	17
Participant Narratives, and Emerging Themes.....	18

Discussion.....	23
Strength of Study.....	24
Limitations.....	25
Suggestions for Future Research.....	25
Conclusion	26
References.....	27
Appendices	
Appendix A. Recruitment Script.....	32
Appendix B. IRB Approval Form.....	33
Appendix C. Interview Protocol and Questions.....	34
Appendix D. Consent for Participation in Research Form.....	36
Appendix E. Final Approval Form.....	42

List of Figures

Figure 1: Authentic Leadership Model, (p. 245).

Chapter 1: Introduction

The Wabanaki leaders in many ways are unique in how they practice leadership. According to Calloway (1991), Wabanaki leaders possess many skills and values that create a positive community (p. 6). These skills and values allow for deep-rooted relationships to be formed enabling them to create trust and respect from their followers. While there has been much inquiry of authentic leadership (e.g., Morrison et al., 2010), the emerging area of interest in leadership studies is to explore how Native Americans lead. Additionally, there are questions if authentic leadership is practiced by the Wabanaki people, and how authentic leadership could help to build relationships within their Wabanaki community.

The idea of authentic leadership has been around for a long time and Bill George's book *Authentic Leadership* popularized the term in 2003. The ideas and concepts have been around for centuries that leaders can help lead people by having a sense of self-awareness, identity, honesty, and passion. This study phenomenology aims to investigate the use of authentic leadership by Wabanaki leaders and whether it helps to build a close-knit community. Examining documented research, interviews, and direct observations of Wabanaki leaders and their followers helps to gain a better understanding of how Wabanaki leaders lead. Furthermore, the study is valuable because it looks to uplift the Wabanaki community and inspires Native students to explore the leadership qualities of their heritage and how they can implement them in their communities and future leadership positions.

Researcher's Perspective

The researcher is interested in this phenomenology study because they are a part of the Penobscot tribe under the Wabanaki Confederation. With opportunities to create a dynamic and educational graduate experience, the researcher decided to conduct a study that allows them to learn about their culture and enhance their knowledge in leadership. Being a member of the Wabanaki Confederation and the relationships that they have with the members of that community may lead to bias or become a limitation. The researcher makes a conscientious effort to “bracket” their personal views and experience and not allow those to impact their judgment about the research process or the meaning of the data during analysis.

Definition of Terms

Wabanaki Confederation: “Wabanaki, meaning ‘people of the land of the dawn,’ is used when a name is needed for Passamaquoddies, Penobscots, Maliseets, Micmacs, the Abenakis of Quebec and, until they were forced from there, the Abenakis of western Maine...allied at least since the first half of the 1700s, when they formed an alliance known as the Wabanaki Confederacy” (Calloway, 1991, p. 13).

Qualitative Data: “Researcher’s study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (Davies & Hughes, 2014, p. 9).

Statement of the Problem

Some forms of leadership allow for the growth of the community or organization but do not necessarily focus on the growth of the people. According to Henderson (2015), “many Indigenous scholars emphasize the importance of relationships, not just current

human relationships but the connection Indigenous peoples have to their ancestors, the future generations, nature, and to the land” (p. 213). The research is abysmally lacking regarding the practice of authentic leadership of the Wabanaki Nations within their community. Providing in-depth research on this topic in the current study may help to inspire Wabanaki leaders to use authentic leadership in their everyday practices. It may benefit academics and further researchers as well. Overall, this phenomenology research analysis may impact the way that Native Americans will lead their tribes in the future.

Purpose of the Study

The purpose of this phenomenology study is to expand upon existing authentic leadership frameworks and gain insights from study participants on how Wabanaki members use authentic leadership. This qualitative study utilized interview methodology to collect the data from study participants.

Significance of Study

This phenomenology study is embarking on three central tasks: 1) examining what "authentic" Wabanaki leadership looks like, 2) how this leadership is put into practice, and 3) its connection to positive Wabanaki social relations. By identifying the Wabanaki population as a subset of the larger indigenous people's population and by identifying distinct characteristics they have in leadership such as their authenticity, this phenomenology study aims to address how Natives using authentic leadership help to deepen relationships with the Wabanaki community. The researcher hopes to empower the members of this population by highlighting their unique leadership and to illustrate a need for further study in Wabanaki culture.

Research Question

How is authentic leadership practiced by Native Americans from the Wabanaki Confederation and how does it help to create positive relationships with their community? The researcher finds that when Wabanaki leaders implement authentic leadership, it instills trust between the followers and the leader. The phenomenology study intends to investigate authentic leadership within the Wabanaki nations and how it contributes to the cultivation of positive relationships within the community.

Wabanaki leaders in the community were interviewed via Zoom. The primary focus of the phenomenology study is to explore how the Wabanaki use authentic leadership in their community and how it helps deepens relationships among tribal members and helps to create new connections.

Chapter 2: Literature Review

Research on authentic leadership among Wabanaki leaders is scarce. This section examines a broad range of leadership scholarship, and specifically examines how Native leadership characteristics are intertwined with authentic leadership characteristics, to collectively contribute to building better relationships in the community. Following a discussion on authentic and Native leadership and community impact, this review will explore Luthen and Aviolo's (2003) *authentic leadership model* as a means of knowledge creation. It offers a discussion on the authentic leadership theory coupled with Natives in leadership naturally relates to how that impacts their community.

Authentic Leadership

The concept of authenticity has its roots in Greek philosophy. Reviews of the origins and history of authenticity within the fields of philosophy and psychology are provided by Harter (2002) and Erickson (1995). Particularly relevant to their focus are the writings of the humanistic psychologist's Carl Rogers (1959, 1963) and Maslow (1968, 1971). Rogers and Maslow focused attention on the development of fully functioning or self-actualized persons, i.e., individuals who are in tune with their basic nature and clearly and accurately see themselves and their lives. Because fully functioning persons are unencumbered by others' expectations for them, they can make more sound personal choices. Interestingly, Maslow (1971) conceives of self-actualizing people as having strong ethical convictions. As we will see, these ideas from humanistic psychology provide the intellectual heritage for thinking about authentic leadership development.

Although definitions of authenticity abound, many suffer from the common mistake of confusing authenticity with sincerity (Erickson, 1995). In *Sincerity and Authenticity* (1972), Lionel Trilling defines sincerity as “a congruence between avowal and actual feeling; that is, sincerity refers to the extent to which one’s outward expression of feelings and thoughts are aligned with the reality experienced by the self” (p. 4). This definition implies that one is interacting with someone besides oneself. One’s sincerity is therefore judged by the extent to which the self is represented accurately and honestly to others, rather than the extent to which one is true to the self (Erickson, 1995; Trilling, 1972). The latter construct falls under the domain of authenticity, or one’s relationship with oneself (Erickson, 1995, p. 124). The term authenticity is used in this research refers to owning one’s personal experiences, whether it be their thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to know oneself and further implies that one acts in accord with the true self, expressing oneself in ways that are consistent with inner thoughts and feelings (Harter, 2002, p. 382).

There are many different types of leadership styles that individuals use to be successful. Maximo (2019) describes authentic leadership as, “the behavior that stems from people’s values [whereby] such leaders are driven to display truthfulness and openness in relationships” (p. 4). Maximo (2019) discusses those leaders lead by example through the demonstration of transparent decision-making. According to Pinelli (2017), “an individual’s leadership style is a set of observable qualities derived from their core beliefs, values and decision-making over time. Authentic leaders have been shown to attract, motivate, and maintain followers more effectively than their inauthentic counterparts” (p. 639). Individuals follow authentic leaders for the long haul and look to

achieve audacious results. In brief, authentic leaders know themselves well and are clear about their values and passions; their words match up with their actions and body language. Authentic leaders are important because they help to generate followership. According to McCallum (2013), “followership is the ability to take direction well, to get in line behind a program, to be part of a team and to deliver on what is expected of you” (para. 5). Although followership is not always seen positively, how well followers follow is probably just as important to success as how well the leaders lead.

Some of the first applications of the construct of authenticity to leadership emerged within the fields of sociology and education (see Hannah & Chan, 2004 for a review). Rather than emphasizing authenticity per se, the sociologist Seeman (1960) focused his conceptual and empirical attention on inauthenticity, which he viewed as excessive plasticity on the part of a leader seeking to comply with perceived demands arising from the public roles. Although Seeman developed a scale for measuring inauthenticity, its construct validity was questioned (Brumbaugh, 1971), and the construct fell out of favor. Henderson and Hoy (1983) subsequently revived the construct within the field of educational leadership and revised the Seeman scale through the addition of new items. They define a leader as being inauthentic when he or she is overly compliant with stereotypes and demands related to the leader role.

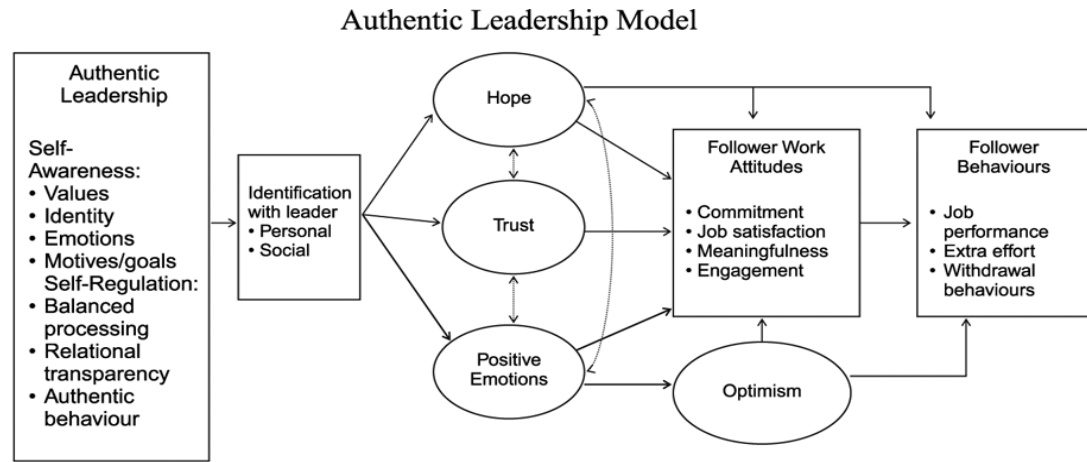
The theoretical framework focused on in this phenomenology study is authentic leadership. This leadership style comes from the word authenticity which can be defined as “of undisputed origin and not a copy, genuine, made or done traditionally or originally, or in a way that faithfully resembles an original; based on facts, accurate or reliable” (Jeanes, 2019). Authentic leadership shows how people use the definition of authenticity

in their leadership style. Luthans and Avolio (2003) defined authentic leadership as "a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development" (p. 243). Four main components make up their theory of authentic leadership which include self-awareness, internalized moral perspective, balanced processing, and relational transparency. DuBrin (2015) also states that "authentic leaders demonstrate a passion for their purpose, practice their values consistently, and lead with their hearts as well as their heads. They establish long-term meaningful relationships and have the discipline to get results. They know who they are..." (p. 42). Although authentic leadership has many different concepts and perceptions, the definitions given by Luthans and Avolio, and DuBrin will be used in this phenomenology study.

In *Authentic Leadership* in 2005, Avolio and partners found that authentic leaders serve as a positive model for followers by displaying through their words and actions, core values, positive emotions, motives, goals, and concern for followers' growth and development. In 2004, these same partners found that authentic leadership behaviors create increased levels of hope, positive emotions and as a result, increased levels of commitment, engagement, and job satisfaction in an organization (Avolio, 2005).

Luthen and Avolio (2003) also illustrate an authentic leadership model that will be referred to throughout this phenomenology study. Figure 1., shows what authentic leadership brings to its community. Based on this model it is shown how the characteristics that authentic leaders have to bring commitment, engagement, and extra

effort from their followers. Thus, this model and theory could be greatly tied to the relationships that are developed through the leader and the followers.



Source: Adapted with permission from Avolio *et al.* (2004)

Figure 1: Authentic Leadership Model, (p. 245).

Native Leadership

Native Americans with leadership positions in their tribal community have the potential to develop a unique leadership style. As cited in Kim (1969), they discuss the following quote from an essay by Alannah Young Leon, “Indigenous leadership is achieved through the empowerment of people vis-à-vis their discovery of “local, living genealogies, oral histories, and reflexive praxis” (p. 509). As has been noted, this highlights the importance that traditions have for Native Americans and how they translate it to their leadership practices. Native Americans are very deep-rooted in their culture and choose to be very open with their leadership styles. Carolyn (2010) refers to belonging as:

Relationship to family, community, tribes, and to the land itself. Tribal social structures are supportive and interdependent relationships around their members with family, community, nation, and spiritual connections. When the

interdependent relationships are intact, the relationships provide a sense of trust, commonality, and purpose. This relationship creates a sense of belonging. (p. 46)

The relational process is how the leaders gain trust from their followers. Through being genuine and building relations, the Wabanaki people have the potential to make connections with the community.

Authentic leadership is not only practiced by Natives in their tribal community but also in their schools. Henderson (2015) explains the dynamic of a leader's identity, integrity, and the degree to which others see them demonstrating authenticity in leadership. As leaders deepen their identity, they choose with integrity to lead from that identity. According to Henderson (2015), to be an authentic leader one must fully understand themselves. Thus, leadership is seen as more than just the value system. Native leadership is authentic because they believe in their soul, heart, and true self. Carolyn (2010) and Kim (1969) support the researcher's study to show how Natives use authentic leadership in their everyday lives.

When Native American schools teach their youth, they seek to instill the values of authentic leadership which in return can translate to business-oriented leadership.

According to Stewart (2017), "tribal business leaders have been influenced by their traditional culture... and their tribal heritage. These leaders bring their people together around common objectives and establish goals to be accomplished" (p. 6). In essence, authentic leadership impacts people every day including the community. This justifies the researchers' work because Natives work with building relationships in hopes to bring out a strong community.

When Wabanaki people possess the right skills and traits of authentic leadership they become effective leaders in their community. As described in a study of Native school leaders, Henderson et al. (2015) state, “these leaders’ identity informed their authenticity which allowed them to address difficult situations surrounding race and culture within their schools...described as ‘courageous conversations’” (p. 219). Arguably, Wabanaki tribal leaders with these characteristics are more transparent, consistent, and have a more internalized moral perspective. Stewart et al. (2017) talk to a Canadian Indigenous leader and shares that:

Leaders tend to be more holistic, spiritual, and less profit has driven; have a future-oriented, long-term perspective...work to serve the needs of the community...They see themselves as embedded in a community and the entire community matters, not just the entity where they are a leader. (p. 4)

The Wabanaki’s ability to remain themselves and build relationships with their followers creates a positive, tight-knit community proving the importance of their authentic leadership. The Wabanaki Confederation is a great source to study and see that type of leadership in action. Within their community is where Wabanaki leaders demonstrate their skills and values of authentic leadership the most. Certainly, individuals need to understand when they experience a Native American authentic leader outside of the tribal community.

Community Impact

One way to build a strong community through leadership is by collaborating. According to Daigle et al. (2019), “collaboration is the key...language, land, identity, culture, and spirit...Gardiner emphasizes that successful leadership in Indigenous

communities, specifically focused on language revitalization, is grassroots in origin” (p. 14). Naturally, Natives work with their community to maintain a strong healthy place to live. The research by Lacombe (2015)) provides an example of how authentic leadership can impact the community as well.

Natives all over the United States have close-knit communities within their tribes. In a recent study, Lacombe (2015) shares that Cheryl Savageau and Mihku Paul, members of the Wabanaki community in Maine, work closely with the community. He expresses how the language is what keeps the community alive in Wabanaki nations. Lacombe (2015) states:

Traditionally, in Abenaki and Maliseet communities, this web of family and community ties resides in the oral tradition associated with Indigenous languages; I propose that it also surfaces, on occasion, in contemporary Indigenous poetics.
(p. 3)

Undeniably, Native languages are unique to each tribe which makes members feel like they are a part of a close community.

Native Americans also engage their youth in their community by hosting leadership programs. For example, in a program installed in the Cherokee Nation for young leaders, participants discussed leadership as a skill they learned. Lewis (2019) discusses that motivating one another to meet the collective goals and taking care of one another when help or collaboration is needed is a role a tribal leader must take on.

Without a doubt, this leadership program for young leaders in the Cherokee Nation is important because it helps young Natives get involved and understand the type of leadership their tribal community conveys.

These teachings from the leadership program reinforce the responsibility to foster quality of life for the next seven generations of humans and all relations and are grounded in the environment. According to Kim (1969):

Through the eyes of Sagamore Polin, an early leader of the Wabanaki...describe the people's relationship to these no other than humankind and the duty to ensure they were not treated wastefully... to ensure the well-being of the people and non-human relations with whom their existence was intertwined. (p.10)

Natives can use these traditional values to influence decision-making. This article supports that Natives work diligently to make sure their decisions also consider the community.

Summary

It is important to understand the presence of authentic leadership in tribal nations and if it relates to the success of leadership. Tribal leaders have been influenced by their traditional culture (Stewart, 2017) and it has an important link to the practice of their leadership. Authentic leadership helps us to understand that leaders can be true to themselves, and for those who aspire to practice leadership, these perspectives are vital to understanding how authentic leadership is practiced in different cultures, Native Americans being one of many. The research aims to build a bridge between authentic leadership and Wabanaki leadership to see how it can make a difference in their community.

Chapter 3: Methods

This phenomenology study adopts a phenomenology approach to data collection and analysis including interviews and interactions. Phenomenology is an approach to qualitative research that focuses on the commonality of a lived experience within a particular group. The fundamental goal of the approach is to arrive at a description of the nature of the phenomenon (Creswell, 2013). The purpose of the study is to expand upon existing frameworks from Luthen and Aviolo (2003) on authentic leadership and gain leadership insights from study participants. The researcher chose this design method due to the demographics and location of the Wabanaki population for this proposed study. By identifying the Wabanaki population as a subset of the larger indigenous people's population and by identifying distinct characteristics they have in leadership such as their authenticity, this phenomenology study aims to address how authentic leadership helps to create new relationships and deepen existing ones within the Wabanaki community. The researcher hopes to empower the members of this population by highlighting their unique leadership and to illustrate a need for further study in Wabanaki culture.

Research Design

The qualitative study is a phenomenology approach which consists of semi-structured Zoom interviews, data transcription, data analysis, and theme identification. The primary focus is how the Wabanaki advocates from Maine use authentic leadership in their community and how it helps create relationships within the tribes and the broader society. All participants have given informed consent before the interviews and all written materials (researcher notes, interview notes, voice recordings, etc.) are coded to protect the identities of study participants and service providers.

Sampling

The population of interest in this phenomenology study was the Wabanaki people. The researcher looked for individuals with demographics of 25-70 years old, both male and female. The age range was important because participants that were over the age of 25, were mature enough to have had experience in activist work and to have had careers that they could reflect upon. Data obtained from 10 participants reveals how authentic leadership is practiced by Native Americans from the Wabanaki Confederation. The researcher recruited the participants through their connections in the community that they have made during their time as a student living in Maine. The leaders that are interviewed are members of the community who advocate for Natives in Maine's Education system, legislature, and tribal Presidents and Vice-Presidents of the Wabanaki community.

Data Collection

The participants were identified, and the consent forms were signed, the individual interviews were conducted via Zoom and audio recorded. All records of the interviews were de-identified to ensure the confidentiality of the participants. The interviews were transcribed, the participants were offered the opportunity to verify any of their transcripts, to make sure their thoughts were captured accurately. The de-identified audio recordings were saved on the researcher's phone and secured with a password. Transcripts were analyzed by the researcher for common themes, with the help of NVIVO software supported by USM. The findings of the research were written up cumulatively, and the manuscript was completed.

All data is coded to safeguard the personal identities of participants and any direct quotes and are reported using pseudonyms. Demographic data were not critical to point out in the sample.

Analysis Procedures

When the data was ready to be analyzed, the researcher listened and dissected the information. After being reviewed multiple times, the final report was vetted to make sure that no personally identifiable information had been included. Overall, the final report includes research observations and personal stories of the participant's personal life and their leadership roles. The final report was then looked at to see if there are any relationships.

Assumptions

The researcher expected that the participants would sincerely answer the interview questions. The inclusion criteria of the sample are appropriate and therefore, assure that the participants have all experienced the same or similar phenomenon of the study. Lastly, participants have a sincere interest in participating in the research and do not have any other motives. All participants have agreed to be in the study.

Chapter 4: Findings

This research is important because as marginalized people, there has been less documented about leadership within the Wabanaki confederacy. This research shows future generations that they find invaluable leadership skills within their heritage.

Seidman (2010) reminds us that the critical cornerstone to a phenomenological inquiry is that "researchers strive to understand their participants' lived experience and the subjective meaning they make of that experience. The context of those experiences is critical to making sense of it" (p.136). With that in mind, the researcher's analysis focused on reviewing the narrative experiences of participants and the implied context. The researcher then drew the resulting conclusions: 1) There was evidence that authentic leadership was present in some of the personal life and careers of the participants. 2) In instances where authentic leadership was present there was a potential impact on the community and those relationships. The following sections will explore these conclusions.

Participants were asked several questions intended to help the researcher understand if they used authentic leadership in their career and community and if their culture impacted their professional leadership development. The specific questions focused on (A) core values, (B) group pressure (C) conflict, and (D) open-mindedness (see Appendix C). The present themes listed for this phenomenology study represent the foundational underpinnings of authentic leadership theory for the Wabanaki Community.

Of the four areas, the following major themes emerged: 1) importance of community-based values, 2) cultural values impacting individual career trajectories, 3)

consultation with community members who have diverse viewpoints, and 4) responsibility to elders and future generations.

Importance of Community-Based Values

The value systems of Native American leaders are often reflective of their indigenous heritage and differ from the dominant culture. All the participants noted that many of their actions were from following their core values. They were also able to pull examples of times that their actions reflected their core values for the sake of their heritage and community. One participant for instance focused on how their core values impact their life daily:

Every day my actions reflect my core values. Every human being is of value. The organization that I work for... focuses on disaster and trauma relief working with veterans, prisoners, etc. in the community. This promotes people before projects which are always valuing the human being first.

Another participant discussed how even from a young age they felt proud of their cultural values from the Wabanaki community and felt like no matter what they could be themselves:

When I was in the 6th grade, I went to 3 different schools in one year. At one I got hassled and the school had a day celebrating a day in the spring. My sister had made a deerskin dress and I asked if I could wear it to school. I was proud but got in fights at school. This was my idea of pushback, and I didn't care what others think.

Lastly, one participant discussed how even during COVID-19 they were thinking about their community and how to get everyone fed during hard times:

I realized that because of covid I could not do a moose hunt and that's how my family relies on food. I knew there was going to be an issue with food, so I ended up mobilizing a food pantry. I started networking and fed a lot of people. I feel that I am a woman of community and I like to make sure people have the necessary things to survive.

Overall, the individuals interviewed all felt that they cared about community-based values in their decision-making, life choices, and career.

Cultural Values Impacting Individual Career Trajectories

Culture often shapes values and expectations as they relate to many parts of life, including jobs and careers. Participants noted that many of their careers align with their value to the community and their cultural upbringing. The following two participants framed it this way:

I got my degree in forestry from the University of Maine, so I was managing logging crews. I left because I like seeing trees and I didn't believe in the forest being cut down. I then became a tribal representative as the Historic Preservation Officer to help keep forests in my community alive.

From 2003 to 2009 I was faculty of Dartmouth college so the decision to come to UMaine was the fulfillment of values. It was closer to home so I could help to support the community. Coming back to Maine was not a good financial decision to leave an ivy league school and come to Maine but you must at certain times find your non-negotiables. I relied on the sense of if it does not honor the types of tribal relationships, I must kindly say no and how will the work I do contribute to tribes? To me, it is about educating non-natives and being explicit for others to hear why you make those decisions.

Another participant also discussed that participating in a leadership role within the Wabanaki community allowed them to find their voice and move into more of an activist role:

When I started to step into an activist role on the Penobscot river case, I had just finished a term on the Penobscot council...I value protecting and stewarding homelands and have an interest in environmental stewardship.

When career decisions do not correspond to personal values, it may lead to dissatisfaction in the career. The individuals in the study recognized the importance of their cultural values and used them to help guide them in the careers they have today.

Consultation with Community Members who have Diverse Viewpoints

Consulting with members of the community who have different viewpoints allows for individuals to have well-rounded views and helps promote open-mindedness. When members in the community are being listened to by leaders it may also make them feel they have a platform to advocate for their thoughts and feelings. Many of the participants felt as a leader it was necessary to listen to others who have different perspectives because it allows them to learn. One participant said:

I collect quotes. Perspectives are important. Awareness and inclusion of other perspectives are also important.

One participant also discussed how when making decisions it is important that every idea is expressed, and leaders have a willingness to listen:

I have empathy in a conversation and try to figure things out. The best way to problem solve is by trying to get an idea of biases I might have based on my past experiences. I must understand the emotional weight someone's argument has and hear out the concern. I let the person know I am open to being convinced otherwise. A lot of things in native government and structure are consensus-based but that only works if every idea is vetted.

Lastly, one participant had an experience where they did listen to others and acted upon it. They understood as a leader they have the power to make changes based on the wants and needs of the community:

Working at UMaine there were activities for Native American Heritage month. I had a student ask, "Why can't we have this more on campus?" Out of that discussion, I helped to bring the first flag raising on the UMaine campus. It's important to listen to others and drive meaning around it because it can help create a better community.

When leaders are held to a high standard in the community, they have the power to make a difference. One key characteristic a leader must have is being able to listen and work

with others. Ultimately, the decisions they make do not just affect themselves, but they have an impact on the entire community.

Responsibility to Elders and Future Generations

Many leaders also must take into account their responsibility to elders and future generations. One participant discussed the importance of taking responsibility and not waiting for it to be given to you:

If I just went by feelings, I would never do the things I have done. It's about remembering the people before me and thinking about the people that come after. Responsibility is not given it is taken.

Two other participants focused on this responsibility to elders by staying true to their identity but also standing up for themselves in honor of future generations:

In my new role, the first couple of days the role was off, so I spoke up to HR that the job was not right, and the leader told me that most people don't care and tried to put me in my place. I spoke and said if that's what it is about then I don't want to do this. I stood up morally and ethically because it's important to be true to your identity and not be muzzled and be told that my work or identity is not important. Standing up and calling it out is important and it's a responsibility. Active responsibly in stewardship to stand up for the future generations of Natives. Is important to me. It's always the hardest to be the person that stands up. Knowing the knowledge elders give is important to portray in the current generation.

You really must search and figure out whom you want to be in the moment and how you can be yourself while still honoring the people before you and standing up for the people that come after you. It's not just about you.

Lastly, one participant discussed the value that elders have and why it is important to consult with them on decision making:

I always defer to elders. People that are older than me have "earned those tiger stripes" and their wisdom is invaluable. If there is a situation, I am unsure about, I typically reach out to an elder.

The Wabanaki participants understand the importance of elders and future generations in their community and use that as the focal point to most of their decision-making.

Chapter 5: Discussion

The present study's findings revealed insight as to how authentic leadership is practiced by Wabanaki leaders and how it helps to create relationships within their community. These insights were gained by reviewing the secondary literature and interpreting participant responses to broad, open-ended questions. A review of the secondary research literature indicated what authentic leadership is and how it is implemented in the native communities. Participant responses to the broad, open-ended questions revealed values, experiences, and trajectories that appeared to be consistent with the literature reviews and research findings of Avolio (2005), Henderson (2015), Stewart et al. (2017), and Lacombe (2015).

Considering the emergence of themes derived from the literature review, I discovered the pattern of the importance of community-based values. For example, Henderson (2015) discusses that to be an authentic leader one must fully understand themselves. Thus, leadership is seen as more than just the value system. Native leadership is authentic because they believe in their soul, heart, and true self. That belief appears to support Luthen and Avolio's (2003) authentic leadership model. It shows that when a leader uses authentic leadership and has self-awareness of values the relationships they build on a social and personal level instill hope, trust, and positive emotions in the community. This can overall provide optimism and engagement in the society and help to drive more effort from the people of the Wabanaki Confederation in the community.

Many participants also discussed how important it is to consult with others in the community before making decisions. This is like the discussion from Stewart (2017) and Lewis (2019). They both stated how tribal leaders bring their people together around

common objectives and establish goals to be accomplished. In essence, participants understand the importance of finding collective goals and taking care of one another when help/collaboration is needed. This belief again appears to support Luthen and Aviolo's (2003) authentic leadership model. When leaders have self-regulation and relational transparency, they can develop strong trust and better relationships within their community.

Previous studies have also shown that native leaders value their people and show responsibility to elders and future generations. For example, Kim (1969) and Stewart (2017) emphasized that native leaders are more people-oriented and care about humankind. They must ensure individuals are not treated wastefully. This specifically applies to elders and future generations of their people. Similarly, that was discussed in many of the interviews where Wabanaki leaders did much of their activist work in honor of their elders while also fighting for the future generations of the Wabanaki Natives.

Strengths of the Current Study

The current study has several strengths. It has collected insights from Wabanaki leaders focusing on their leadership style and whether they embody authentic leadership. The academic community has noted the difficulties in measuring authentic leadership in native leadership, hence the need for more research on this topic. The present research highlights that Wabanaki leaders can help create close-knit relationships in their community through their practice of authentic leadership. Although this research contributes preliminary insight into how authentic leadership is present in the native culture, it is not without limitations.

Limitations

The present research was not designed to elicit or measure participant bias. The goal of the present study called for the researcher to avoid influencing participant responses to the questions. At the same time, an unknown factor existed as to how the participants may have responded to the researcher. This is due to having familiarity with who the researcher is because they have worked together within the community.

The scope of this phenomenology study is limited by its current graduate thesis timeline. A lot of members from this community are in Maine while the researcher lived in New York. For this study, the researcher planned to travel up to Northern Maine to meet the people who volunteered to be interviewed. Unfortunately, COVID-19 did not allow that to happen so all interviews were done via Zoom. This limited the researcher's ability to establish rapport with the interviewees.

Some ethical challenges may include their fear of lack of confidentiality and that their answers might be reported back to their community. This may lead to the participants not providing honest feedback. To avoid ethical challenges the researcher ensured ethical practices and provided every participant with an opportunity to learn about their rights and responsibilities should they decide to engage in this research, which is done through a consent form that participants need to read and sign.

Suggestions for Future Research

The application of authentic leadership theory and the Wabanaki leaders should be further examined using a larger sample size. The researcher suggests looking at multiple tribes to determine if there is variation across indigenous cultures. A more in-depth analysis of their responses may also reveal more themes that are relevant for native

leaders and highlight more critical components that should be taken into consideration when exploring if they use authentic leadership to create close-knit relationships in their community. However, there are also no limitations regarding age, gender, ethnicity, socioeconomic status, or degree, all of which could be taken into consideration for further research.

Overall, there is research on authentic leadership but not much on indigenous authentic leadership. Even more specifically, there is very little research on the Wabanaki community. The researcher's paper uncovers that authentic leadership in the Wabanaki community and finds that certain dimensions are more emphasized in authentic leadership from native leadership. The researcher discovered through interviews that many of the participants' career trajectories are rooted in their cultural upbringing and values. While there was no previous research found to back this up the researcher finds this gap in research an interesting avenue to explore.

Chapter 6: Conclusion

This phenomenology study aimed to take a qualitative approach to data collection and analysis and includes interviews with study participants. The purpose of this phenomenology study is to expand upon the existing authentic leadership model framework and gain insights from study participants on how Wabanaki members use authentic leadership. Through qualitative interviews with leaders in the Wabanaki Nation, the researcher was able to explore the relationship between Wabanaki Leaders and authentic leadership. The specific questions focused on (A) core values, (B) group pressure (C) conflict, and (D) open-mindedness (see Appendix C). The researcher found the emergence of four major themes: 1) importance of community-based values, 2) cultural values impacting individual career trajectories, 3) consultation with community members who have diverse viewpoints, and 4) responsibility to elders and future generations.

This research is important because as marginalized people, there has been less documented about leadership within the Wabanaki confederacy. This research may enlighten future generations with the invaluable leadership skills within their heritage. With this knowledge future generations will be able to incorporate the themes discussed in this research into their own leadership styles. By doing so, future leaders will ensure that Wabanaki leadership principles and traditions are preserved and passed on to future generations.

References

- Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, *16*(3), 315–338. <https://doi.org/10.1016/j.leaqua.2005.03.001>
- Avolio, B. J., Luthans, F., & Walumba, F. O. (2004). Authentic leadership: Theory building for veritable sustained performance. Working paper: Gallup Leadership Institute, University of Nebraska-Lincoln.
- Brumbaugh, R. B. (1971). Authenticity and theories of administrative behavior. *Administrative Science Quarterly*, *16*(1), 108 – 113.
- Calloway, C. G. (1991). The Wabanakis of Maine and the Maritimes: A resource book about Penobscot, Passamaquoddy, Maliseet, Micmac and Abenaki Indians. *American Indian quarterly*, *15*(1), 115. doi: 10.2307/1185223
- Carolyn Morrison, C., Fox, K., Cross, T., & Paul, R. (2010, January 1). Permanency through Wabanaki eyes: a narrative perspective from “the people who live where the sun rises”. Retrieved February 28, 2020
- Creswell, J.W. (2013). *Qualitative Inquiry & Research Design: Choosing Among the Five Approaches*. Thousand Oaks, CA: SAGE Publications, Inc. (pp. 77-83)
- Daigle, J. J., Michelle, N., Ranco, D. J., & Emery, M. R. (2019). Traditional lifeways and storytelling: Tools for adaptation and resilience to ecosystem change. *human ecology*, *47*(5), 777–784. doi: 10.1007/s10745-019-00113-8
- Davies, M., & Hughes, N. (2014). *Doing a successful research project using qualitative or quantitative methods* (second ed.). N.p.: Palgrave Macmillan.
- DuBrin, A. J. (2015). *Leadership: Research findings, practice, and skills*. Cengage.

- Erickson, R. J. (1995). The importance of authenticity for self and society. *Symbolic Interaction, 18*(2), 121 – 144.
- George, B. (2003). *Authentic leadership rediscovering the secrets to creating lasting value*. Recorded Books.
- Hannah, S. T., Chan, A. (2004). Veritable authentic leadership: Emergence, functioning, and impacts. Paper presented at the Gallup Leadership Institute Summit, Omaha, Nebraska
- Harter, S. (2002). Authenticity. In C. R. Snyder, & S. Lopez (Eds.), *Handbook of positive psychology* (pp. 382 – 394). Oxford, UK7 Oxford University Press
- Henderson, J. E., & Hoy, W. K. (1983). Leader authenticity: The development and test of an operational measure. *Educational and Psychological Research, 3*(2), 63 – 75.
- Henderson, D., Carjuzaa, J., & Ruff, W. G. (2015). Reconciling leadership paradigms: Authenticity as practiced by American Indian school leaders. *international journal of multicultural education, 17*(1), 211. doi: 10.18251/ijme.v17i1.940
- Jeanes. (2019). *A dictionary of organizational behaviour*. Oxford University Press.
- Kim, R. N. (1969). Carolyn Kenny and Tina Ngaroimata Fraser, The living indigenous leadership. *AmeriQuests, 14*(1), 67. doi: 10.15695/amqst.v14i1.4446
- Lacombe, M. (2015). More than where the heart is: Meeting places in wabanaki poetry by Cheryl Savageau and Mihku Paul. *journal of canadian studies, 49*(2), 133–149. doi: 10.3138/jcs.49.2.133
- Lewis, M., Myhra, L., Vieaux, L., Sly, G., Anderson, A., Marshall, K., & Marshall, E. (2019). Evaluation of a native youth leadership program grounded in cherokee

culture: The remember the removal program. *american indian and alaska native mental health research*, 26(1), 1–32. doi: 10.5820/aian.2601.2019.1

Luthans, F. & Avolio, B.J. (2003). Authentic leadership: A positive developmental approach. In K. S. Cameron, J. E. Dutton, R. E. Quinn (Eds.) *positive organizational scholarship: Foundations of a new discipline* (pp. 241-58). San Francisco, CA: Berrett-Koehler.

Maslow, A. (1971). *The farther reaches of human nature*. New York7 Viking.

Maximo, N., Stander, M. W., & Coxen, L. (2019). Authentic leadership and work engagement: The indirect effects of psychological safety and trust in supervisors. *SA Journal of Industrial Psychology*, 45. doi: 10.4102/sajip.v45i0.1612

McCallum, J. (2017, December 4). *Followership: The other side of leadership*. Ivey Business Journal. Retrieved December 12, 2021, from <https://iveybusinessjournal.com/publication/followership-the-other-side-of-leadership>

Pinelli, N. R., Sease, J. M., Nola, K., Kyle, J. A., Heldenbrand, S. D., Penzak, S. R., & Ginsburg, D. B. (2018). The importance of authentic leadership to all generations represented within academic pharmacy. *American journal of pharmaceutical education*. doi: 10.5688/ajpe6694

Rogers, C. R. (1959). A theory of therapy, personality and interpersonal relationships, as developed in a client-centered framework. In S. Koch (Ed.), *Psychology: A study of a science*, vol. 3. Toronto7 McGraw-Hill.

- Rogers, C. R. (1963). The actualizing tendency in relation to motives Q and to consciousness. In M. R. Jones (Ed.), *Nebraska symposium on motivation, vol. 11* (pp. 1 – 24). Lincoln, NE: University of Nebraska Press.
- Seeman, M. (1960). *Social status and leadership: The case of the school executive*. Columbus: Ohio State University Press
- Seidman, C. (2010). Seidman Lecture 6. *SciVee*. <https://doi.org/10.4016/15441.03>
- Stewart, D., Verbos, A. K., Birmingham, C., Black, S. L., & Gladstone, J. S. (2017). Being Native American in business: culture, identity, and authentic leadership in modern American Indian enterprises. *Leadership, 13*(5), 549–570. doi: 10.1177/1742715016634182
- Trilling, L. (1972). *Sincerity and authenticity*. Cambridge, MA: Harvard University Press.

Appendix A: Recruitment Script

Dear [Name],

My name is Ashlyn Tomer, and I am a graduate student in the Leadership Studies Program at the University of Southern Maine. I am conducting a research study that is exploring how authentic leadership is practiced by Native Americans from the Wabanaki Confederation and how it helps to create positive relationships within their community. As a member of the Penobscot tribe in the Wabanaki community, I have a passion to shed light on the positive features natives have in their leadership style. You are invited to participate in this. If you agree, you will be invited to participate in interviews that will take place during the Fall of 2021. This interview will be one time and is anticipated to take no more than an hour. I can conduct interviews in person in Maine, or via Zoom. Participation in this study is voluntary. Your identity will remain confidential during and after the study, with pseudonyms being used in the discussion of research findings. Recordings and transcript data will be stored in a secure location. If you have any questions or would like to participate, please contact me at ashlyn.tomer@maine.edu.

Thank you for your participation,

Ashlyn Tomer

University of Southern Maine

MLS Student

Appendix B: IRB Approval Form



NOTICE OF IRB REVIEW AND APPROVAL

DATE: September 30, 2021
TO: Tomer, Ashlyn, Leadership Studies
 Goryunova, Elizabeth, Leadership Studies
FROM: Hamasoor, Sheilan, Social Behavioral IRB
PROTOCOL TITLE: Authentic Leadership Practiced by Wabanaki Leaders
FUNDING SOURCE: None
PROTOCOL NUMBER: 21-09-1728
APPROVAL PERIOD: Approval Date: September 30, 2021 Expiration Date: September 29, 2022

The project identified above has been reviewed by the University of Southern Maine 's Institutional Review Board (IRB) using an expedited review procedure per 45 CFR 56.110. This approval is based on the assumption that the materials submitted to the IRB contain a complete and accurate description of all ways in which human subjects are involved in the research.

This approval is given with the following terms:

You are approved to conduct this research only during the period of approval cited above;
 You will conduct the research according to the plans and protocol submitted;
 You will immediately inform the Office of Research Integrity and Outreach (ORIO) of any injuries or adverse research events involving subjects;
 You will immediately request approval from the IRB of any proposed changes in your research, and you will not initiate any changes until they have been reviewed and approved by the IRB;
 As applicable, you will only use the informed consent, informed assent, and/or parental permission document(s) that have the IRB approval period marked in the footer;
 As applicable, you will give each research subject a copy of the informed consent, informed assent, and/or parental permission document(s);
 As applicable, you will comply with the University of Maine System Information Security Policy and Standards, the Muskie School of Public Service Securing Protected Information Policies and Procedures, and any other applicable USM policies or procedures;
 If your research is anticipated to continue beyond the IRB approval dates, you must submit an Annual Renewal at least 60 days prior to the IRB approval expiration date; and
 You will submit a Final Report upon completion or discontinuation of the research.

The University appreciates your efforts to conduct research in compliance with the federal regulations that have been established to ensure the protection of human subjects in research.

Sincerely,

Hamasoor, Sheilan

Appendix C: Interview Protocol

The researcher provides the interview protocol used for structured interviews of Wbanaki leaders via phone and Zoom.

Authentic Leadership Practiced by Wabankai Leaders interview:

- Phone and computer
- Make sure recorder is functioning on phone or computer

The interview starts with:

- Introduction of interviewer
- Consent form and confidentiality agreement, which includes project description
- Reminder: that this is an exploration and there are no right or wrong answers
- Thanking participant in advance Start the digital recording device.

Questions:

1. Tell me about a time your actions reflected your core values?
2. In what ways do you seek others' opinions before making up your own mind?
3. Can you openly share your feelings with others?
4. In what ways do you not allow group pressure to control you?
5. In what ways do you listen closely to the ideas of those who disagree with you?
6. Tell me about a time you let others know who you truly were as a person.
7. In what ways do other people know where you stand on controversial issues?
8. Tell me about a time your morals guided what you did as a leader.
9. Tell me about a time you listened very carefully to the ideas of others before making decisions?
10. In what ways do you admit to your mistakes to others?

Closing:

Thank you for your time.

Interview Chart:

Interview	Date	Length
Interview 1	October 18, 2021	12 minutes 18 seconds
Interview 2	November 8, 2021	15 minutes 6 seconds
Interview 3	November 12, 2021	34 minutes 1 second
Interview 4	November 15, 2021	23 minutes 35 seconds
Interview 5	November 17, 2021	30 minutes 44 seconds
Interview 6	November 17, 2021	39 minutes 29 seconds
Interview 7	November 18, 2021	14 minutes 45 seconds
Interview 8	November 22, 2021	20 minutes 2 seconds
Interview 9	November 23, 2021	17 minutes 4 seconds
Interview 10	December 13, 2021	31 minutes 2 seconds
Interview 11	December 16, 2021	43 minutes 53 seconds

Appendix D: Informed Consent Form**University of Southern Maine****CONSENT FOR PARTICIPATION IN RESEARCH**

Project Title: *Authentic Leadership Practiced by Wabanaki Leaders*

Principal Investigator(s): Ashlyn Tomer, Student, University of Southern Maine, 603-852-2531, Ashlyn.tomer@maine.edu

Elizabeth Goryunova, PhD, University of Southern Maine Faculty Advisor,
Elizabeth.goryunova@maine.edu

Introduction:

- Please read this form, you may also request that the form is read to you. The purpose of this form is to provide you with information about this research study, and if you choose to participate, document your decision.
- You are encouraged to ask any questions that you may have about this study, now, during or after the project is complete. You can take as much time as you need to decide whether or not you want to participate. Your participation is voluntary.

Why is this study being done?

- The purpose of the proposed study is to expand upon existing frameworks and gain insights from study participants on how they use authentic leadership. The researcher plans to explore how authentic leadership is practiced by Native Americans from the Wabanaki Confederation and how does it help to create positive relationships with their community? The researcher hopes to empower

the members of this population and to illustrate a need for further study in Wabanaki People.

Who will be in this study?

- Participants should be current leaders in the Wabanaki Community and individuals who work with them regularly.
- Individuals that do not fit this inclusion criteria are excluded from participation.
- This study explores Wabanaki leaders and their followers, therefore participants of this study will be recruited among those criteria.

What will I be asked to do?

- Participate in a one-on-one interview
- Give consent to record the interview
- Indicate if you want to listen to your interview and/or receive a copy of your findings

What are the possible risks of taking part in this study?

- There are no foreseeable risks associated with participation in this study.

What are the possible benefits of taking part in this study?

- There are no direct benefits to you for participating in this study although there may be a benefit to others, such as Native students the Wabanaki Alliance. The researcher hopes to empower the members of this population and to illustrate a need for further study in Wabanaki People.

What will it cost me?

- Participants can expect not to incur any costs because of participation in the research other than their time.

How will my privacy be protected?

- Each participant will be scheduled for an interview as a convenient for them, and in their preferred modality (Zoom, in-person) that insures their privacy and comfort.
- To ensure the confidentiality of the participants their data will be de-identified. To ensure that the confidentiality of subjects' information the findings will be reported in the cumulative form.

How will my data be kept confidential?

- This study is designed to be De-identified which means the dataset has been stripped of all identifying information and there is no way that it could be linked back to the subjects from whom it was originally collected.
- A copy of your signed consent form will be maintained by the principal investigator for at least 3 years after the project is complete before it is destroyed. The consent forms will be stored in a secure location that only members of the research team will have access to and will not be affiliated with any data obtained during the project.
- Participants' interviews are planned to be audio recorded, because this is the most efficient way to capture and process data, as compared to written notes that may be incomplete, or an extensive video file that would be difficult to process.
- The researcher will have access to review the audio recordings and may consult and review the transcripts and/or analysis documents with their faculty advisor. Also, the IRB may review records. The files will be erased/destroyed after the three years of the study.

- Given word choices and patterns of speech, individuals may be identifiable to others in their community. The data will be presented using summaries and direct quotes that do not include any identifying language or speech patterns of participants.
- Given that the consent forms have participant names, the researcher will store the consent forms in a locked cabinet rather than on the computer. Once the researcher has recorded the interviews, they will not include names on transcriptions, and only refer to the participants by a number.
- To ensure that the confidentiality of subjects' information the findings will be reported in the cumulative form and presented using pseudonyms.
- The audio data and NVIVO files will be retained by the researcher on the researchers protected phone. Security features (lock screens, encryption, and biometric features) which can be configured will prevent others accessing data held on the device.
- Consent forms, transcriptions of interviews, and other documents generated in analysis will be held in a locked filing cabinet.
- Publishing will include a “Thinking Matters” presentation and publication in the USM Library.

What are my rights as a research participant?

- Your participation is voluntary. Your decision to participate will have no impact on your current or future relations with the University the Wabanaki Confederation.
- You may skip or refuse to answer any question for any reason.

- If you choose not to participate, there is no penalty to you and you will not lose any benefits that you are otherwise entitled to receive. You are free to withdraw from this research study at any time, for any reason. If you choose to withdraw from the research there will be no penalty to you and you will not lose any benefits that you are otherwise entitled to receive.
- You will be informed of any significant findings developed during the research that may affect your willingness to participate in the research.

What other options do I have?

- You may choose not to participate.

Whom may I contact with questions?

- The researchers conducting this study are *Ashlyn Tomer and Elizabeth Goryunova PhD (Faculty Advisor)*. For questions or more information concerning this research you may contact them at **603-852-2531**, **Ashlyn.tomer@maine.edu** or **Elizabeth.goryunova@maine.edu**
- If you have any questions or concerns about your rights as a research subject, you may call the USM Office of Research Integrity and Outreach at 207-780-4517 and/or email usmorio@maine.edu.

Will I receive a copy of this consent form?

- You will be given a copy of this consent form.
-

- **Participant's Statement**

I understand the above description of this research and the risks and benefits associated with my participation as a research subject. I agree to take part in the research and do so voluntarily.

Participant's signature

Date

Printed name

- **Researcher's Statement**

The participant named above had sufficient time to consider the information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

Researcher's signature

Date

Printed name

Appendix E: Final Approval Form

FINAL APPROVAL FORM

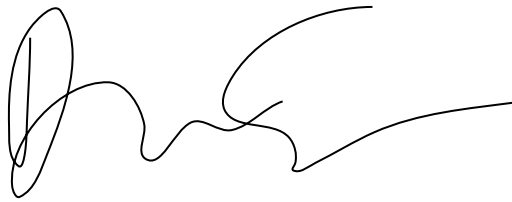
THE UNIVERSITY OF SOUTHERN MAINE

May 6, 2022

We hereby recommend that the thesis of Ashlyn A. Tomer entitled Authentic Leadership as Practiced by Wabanaki Leaders be accepted in partial fulfillment of the requirements for the Degree of Master of Leadership Studies.

Elizabeth Goryunova

_____ Advisor



_____ Second Reader

Accepted



Chair, Leadership & Organizational Studies Department