

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste current course information from [Class Search/Course Catalog](#).

College/School	College of Letters and Sciences	Department	American Indian Studies
Prefix	AIS	Number	494
	Title	Principles of American Indian Leadership	Units: 3
Is this a cross-listed course?	No	If yes, please identify course(s)	

Is this a shared course? No If so, list all academic units offering this course

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a permanent numbered course with topics? No

If yes, all topics under this permanent numbered course must be taught in a manner that meets the criteria for the approved designation(s). It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines. Chair/Director Initials
(Required)

Course description: **See attached**

Requested designation: Cultural Diversity in the United States-C

*Note- a **separate** proposal is required for each designation requested*

Eligibility:

Permanent numbered courses must have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu or Lauren.Leo@asu.edu.

Submission deadlines dates are as follow:

For Fall 2016 Effective Date: October 1, 2015

For Spring 2017 Effective Date: March 10, 2016

Area(s) proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

Checklists for general studies designations:

- Complete and attach the appropriate checklist
- [Literacy and Critical Inquiry core courses \(L\)](#)
 - [Mathematics core courses \(MA\)](#)
 - [Computer/statistics/quantitative applications core courses \(CS\)](#)
 - [Humanities, Arts and Design core courses \(HU\)](#)
 - [Social-Behavioral Sciences core courses \(SB\)](#)
 - [Natural Sciences core courses \(SO/SG\)](#)
 - [Cultural Diversity in the United States courses \(C\)](#)
 - [Global Awareness courses \(G\)](#)
 - [Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- Criteria checklist for General Studies designation(s) being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:

Name Leo Killsback E-mail lkillsba@asu.edu Phone 480-727-0061

Department Chair/Director approval: *(Required)*

Chair/Director name (Typed): John Tippeco Date: 10/23/2015

Chair/Director (Signature): 

Arizona State University Criteria Checklist for

CULTURAL DIVERSITY IN THE UNITED STATES [C]

Rationale and Objectives

The contemporary "culture" of the United States involves the complex interplay of many different cultures that exist side by side in various states of harmony and conflict. The history of the United States involves the experiences not only of different groups of European immigrants and their descendants but also of diverse groups, including, but not limited to, American Indians, Latinos, African Americans, and Asian Americans--all of whom played significant roles in the development of contemporary culture and together shape the future of the United States. At the same time, the recognition that gender, class, and religious differences cut across all distinctions of race and ethnicity offers an even richer variety of perspectives from which to view ourselves. Awareness of our cultural diversity and its multiple sources can illuminate our collective past, present, and future and can help us to achieve greater mutual understanding and respect.

The objective of the Cultural Diversity requirement is to promote awareness and appreciation of cultural diversity within the contemporary United States through the study of the cultural, social, or scientific contributions of women and minority groups, examination of their experiences in the U.S., or exploration of successful or unsuccessful interactions between and among cultural groups.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[C] CRITERIA			
CULTURAL DIVERSITY IN THE UNITED STATES			
YES	NO		Identify Documentation Submitted
		1. A Cultural Diversity course must meet the following general criteria:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.	Syllabus, Readings List
		2. A Cultural Diversity course must then meet at least one of the following specific criteria:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender*, racial, ethnic and/or linguistic minority groups** within the United States.	Syllabus, Readings List
<input checked="" type="checkbox"/>	<input type="checkbox"/>	b. The course is primarily a comparative study of the diverse cultural contributions, experiences, or world views of two or more gender*, racial, ethnic and/or linguistic minority groups** within the United States.	Syllabus, Readings List
<input checked="" type="checkbox"/>	<input type="checkbox"/>	c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender*, racial, ethnic and/or linguistic minority groups** within the United States. *Gender groups would encompass categories such as the following: women, men, lesbians, gays, bisexuals, transgender individuals, etc. **Cultural, racial, ethnic, and/or linguistic minority groups in the U.S. would include categories such as the following: Latinos, African Americans, Native Americans/First Peoples, Asian Americans, Jewish Americans, Muslim Americans, members of the deaf community, etc.	Syllabus, Readings List

Cultural Diversity [C]

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Course Prefix	Number	Title	General Studies Designation
AIS	494	Principles of American Indian Leadership	C

Explain in detail which student activities correspond to the **specific** designation criteria.

Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
Example- See 2b. Compares 2 U.S. cultures	Example- Compares Latino & African American Music	Example- See Syllabus Pg. 5
1. The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.	This course contributes to an understanding of several Indian tribes highlighting American Indian leaders, leadership styles, governments, cultures, customs, and beliefs.	See the "Learning Outcomes" in the syllabus. Each week for the entire semester the course highlights American Indian cultures on a case-by-case basis.
2a. The course is an in-depth study of culture-specific elements, cultural experiences, or cultural contributions (in areas such as education, history, language, literature, art, music, science, politics, work, religion, and philosophy) of gender, racial, ethnic and/or linguistic minority groups within the U.S.	The course highlights several American Indian tribal cultural experiences throughout history and in relation to the U.S. and European countries and colonies. The course also highlights the cultural contributions of the American Indian experience to U.S. history and politics.	See syllabus "Topics." The course is an in-depth case study of several American Indian tribes/nations and their cultures, leaders, and systems of governments. The nations highlighted are as follows: Lakota, Pueblo, Hopi, Navajo, Cherokee, Haudenosaunee, and First Nations of Canada.
2b. The course is primarily a comparative study of the diverse cultural contributions, experience, or world views of two or more gender, racial, ethnic and/or linguistic minority groups within the United States.	The course is a case study of several American Indian tribal histories, governments, leaders, cultures, worldviews. The course also compares tribal governments, concepts of leadership, and leaders to those of other tribes.	See syllabus "Topics." On numerous occasions we review tribal constitutions, leaders, and political cultures and compare them. Topics highlighted include: selecting leaders, decision-making, women in leadership, and traditional values versus mainstream.
2c. The course is primarily a study of the social, economic, political, or psychological dimensions of relations between and among gender, racial, ethnic and/or linguistic minority groups within the United States.	The course is a study of the social, political, and psychological dimensions of relations between Indian tribes and the U.S. This is important because there are numerous Indian tribes, each have different histories, especially in relation to diplomacy with the U.S.	See syllabus "Topics." Major topics include: pre-contact governments, tribal government, traditional and modern tribal governments, origins of tribal governments, leadership principles and practices, and decolonizing leadership.

AIS 494: Principles of American Indian Leadership, General Studies Proposal

Course Catalogue Description

This course examines the modern challenges that leaders face in American Indian communities with a foundation in indigenous concepts of leadership. Topics include pre-contact leadership principles and systems, tribal sovereignty, politics, governing systems, leadership styles, military leadership, internal disputes and conflict resolution, activism, mobilization, community leadership, political/elected leadership, and other topics related to leadership.

Required Reading Material

Books

1. Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto*, 2nd. Ed. (New York: Oxford University Press, 2009).
2. Tiana Bighorse, Noel Bennet, ed. *Bighorse the Warrior* (Tucson: University of Arizona Press, 1990).
3. Chad "Corntassel" Smith, *Leadership Lessons from the Cherokee Nation: Learn from All I Observe* (New York: McGraw-Hill, 2013).
4. Joe Sando, Herman Agoyo, and Richardson, *Po'Pay: Leader of the First American Revolution* (Santa Fe: Clearlight Publishers, 2005).
5. Wilma Mankiller, *Every Day is a Good Day: Reflections by Contemporary Indigenous Women*, Memorial Ed. (Golden, CO: Fulcrum Publishing, 2011).
6. Joseph Marshall, III, *The Power of Four: Leadership Lessons of Crazy Horse* (New York: Sterling Publishing, 2009).

Articles and Chapters

1. Angelico Chavez, "Pohe-yemo's Representative and the Pueblo Revolt of 1680," *New Mexico Historical Review*, Vol. 42, No. 2 (April 1967): 85-126.
2. Barry Lopez, "The Leadership Imperative: An Interview with Oren Lyons," *Manoa*, vol. 19, no. 2 (2007): 4-12.
3. Constitution of the Oglala Sioux Tribe
4. David Wilkins, "Governance within the Navajo Nation: Have Democratic Traditions Taken Hold?" *Wicazo Sa Review*, Vol. 17, No. 1 (Spring 2002): 91-129.
5. Denise Lajimodiere, "Ogimah Ikwe: Native Women and Their Path to Leadership," *Wicazo Sa Review*, Vol. 26, No. 2 (Fall 2011): 57-82.
6. Edmund Nequatewa, "How the people came out of the underworld" in *Truth of a Hopi: Stories relating to the origin, myths and clan histories of the Hopi* (Flagstaff: Museum of Northern Arizona, 1967): 7-23.
7. Jennifer Nez Denetdale, "Chairmen, Presidents, and Princesses: The Navajo Nation, Gender and the Politics of Traditions" *Wicazo Sa Review* Vol. 21, No. 1 (2006): 9-28.
8. Joe Sando, "Introduction" and "Appendixes" in *Pueblo Nations: Eight Centuries of Pueblo Indian History* (Santa Fe: Clearlight, 1998): 1-4; 245-75.
9. Joe Sando, "Nations within a Nation," in *Pueblo Nations: Eight Centuries of Pueblo Indian History* (Santa Fe: Clearlight, 1998): 5-20.

10. John Mohawk, "The Public Eye: Hopi-Haudenosaunee; Sharing Prophetic Traditions" in *Native Americas* 3&4 (Dec. 31, 1999): 90.
11. John Mohawk, "The Quality of Leadership," *Native Americas* 3&4 (Dec. 2002): 49.
12. John Tippeconnic and Mary Jo Tippeconnic Fox, "American Indian Tribal Values: A Critical Consideration in the Education of American Indians/Alaska Natives Today," *International Journal of Qualitative Studies in Education*, Vol. 25, no. 7 (2012): 841-853.
13. Justin Richland, "Hopi Sovereignty as Epistemological Limit," *Wicazo Sa Review*, Vol. 24, No. 1 (Spring 2009): 89-112.
14. Lloyd Lee, "The Future of Navajo Nationalism," *Wicazo Sa Review*, Vol. 22, No. 1 (Spring 2007): 53-68.
15. Luther Standing Bear, "Civil Arrangements: Bands, Chiefs, Lodges" in *Land of the Spotted Eagle* (Lincoln: University of Nebraska Press, 1978): 120-147.
16. Oren Lyons, "Law, Principle, and Reality," *New York University Review of Law & Social Change*, Vol. 20 (1992-1994): 209-14.
17. Peter Matthiessen, "Thieves Road: The Oglala Lakota, 1835-1965," *In the Spirit of Crazy Horse* (New York: Viking Penguin, 1991): 3-32.
18. Stefanie Beninato, "Popé, Pose-yemu, and Naranjo: A New Look at Leadership in the Pueblo Revolt of 1680," *New Mexico Historical Review*, Vol. 65, No. 4 (October 1990): 417-435.
19. Taiaiake Alfred and Jeff Corntassel, "Being Indigenous: Resurgences against Contemporary Colonialism," *Government and Opposition*, 2005: 597-614.
20. Taiaiake Alfred, "Colonialism and State Dependency," *Journal de la santé autochtone* (November 2009): 42-60.
21. Taiaiake Alfred, "Pathways to an Ethic of Struggle," *Canadian Dimension*, vol. 41, no. 1 (Jan/Feb 2007): 35-40.
22. Tehanetorens, "The Great Peace" in *Roots of the Iroquois* (Summertown, TN: Native Voices, 2000): 20-41.
23. Thomas Marquis, "Iron Teeth Woman," *Cheyennes of Montana* (Algonac, MI: Reference Publications, 1978).

AIS 494

Principles of American Indian Leadership

Professor: Leo Killsback
E-Mail: Leo.Killsback@asu.edu
Phone: (480) 727-0061
Office: Discovery Hall 356
Office Hours: TBD

“Because we are human, we do make mistakes; and when we do, we face another kind of responsibility.”

Joseph M. Marshall, III, *The Power of Four: Leadership Lessons of Crazy Horse* (New York: Sterling 2009), 11.

Important Dates

TBD
Tuition Fee Payment Deadline

TBD
Last Day to Register, Drop/Add

TBD
Tuition & Fees Refund Deadline

TBD
University 21st Day

TBD
Academic Status Report #1

TBD
Deadline to Apply for Graduation

TBD
Academic Status Report #2

TBD
Course Withdrawal Deadline

TBD
Session Withdrawal Deadline

TBD
Final Exams

TBD
Final Grades Due

Course Description

This course examines the modern challenges that leaders face in American Indian communities with a foundation in indigenous concepts of leadership. Topics include pre-contact leadership principles and systems, tribal sovereignty, politics, governing systems, leadership styles, military leadership, internal disputes and conflict resolution, activism, mobilization, community leadership, political/elected leadership, and other topics related to leadership.

Major Course Objectives

Upon completion of this course, students should have an understanding of:

1. Basic principles of American Indian Leadership
2. Leadership systems and standards of selected tribal groups
3. Leadership qualities and characteristics of selected tribal leaders
4. Historic challenges of tribal leaders

Learning Outcomes

Upon completion of this course, students should be able to:

1. Profile historic American Indian leaders
2. Identify basic American Indian leadership principles
3. Identify traditional leadership standards
4. Profile modern American Indian leaders
5. Identify modern leadership standards
6. Identify modern challenges in Indian Country
7. Evaluate and provide solutions for modern problems in Indian Country
8. Become proactive about modern Indian issues and apply skills to these issues
9. Work in a group to facilitate constitutional reformation of articles
10. Work in a group to create a plan of action for change
11. Work in a group to create an organization with a mission, goals, and values

Required Reading Material

1. Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto*, 2nd. Ed. (New York: Oxford University Press, 2009).
2. Tiana Bighorse, Noel Bennet, ed. *Bighorse the Warrior* (Tucson: University of Arizona Press, 1990).
3. Chad "Comtassel" Smith, *Leadership Lessons from the Cherokee Nation: Learn from All I Observe* (New York: McGraw-Hill, 2013).
4. Joe Sando, Herman Agoyo, and Richardson, *Po'Pay: Leader of the First American Revolution* (Santa Fe: Clearlight Publishers, 2005).
5. Wilma Mankiller, *Every Day is a Good Day: Reflections by Contemporary Indigenous Women*, Memorial Ed. (Golden, CO: Fulcrum Publishing, 2011).
6. Joseph Marshall, III, *The Power of Four: Leadership Lessons of Crazy Horse* (New York: Sterling Publishing, 2009).
7. Other reading material will be provided in PDF format online.

Student Expectations:

Students are expected to complete all lectures and readings on time (for online course) and/or to attend every class. Please arrive on time and do not leave early because it is very disruptive to other students. Students must have the appropriate means to take notes and view online material: using a laptop and/or pen/pencils and paper. Students must complete and hand in all assignments on or before the due date. No late assignments will be accepted. Students are expected to do their best work in this course. Throughout the duration of this course, the students must be respectful to themselves, others students and the instructor.

Academic Integrity and Honesty:

Academic honesty is expected of all students in all examinations, papers, laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>.

Definitions:

Plagiarism: (1) using another writer's words or ideas without citing the writer; (2) Not using quotation marks and citing the source when you use other's words and ideas; "others" includes your teachers, fellow students (lab reports, computer programs as well as papers), the internet, books, published papers, articles, newspapers, and magazines.

Two-fers: Submitting the same paper for two different classes, without permission from your professor(s).

Cheating: (1) Copying from another's test paper; (2) making a copy of a test and giving it to someone or using a test if someone gives it to you; (3) using technology during a test or to take a test; (4) to take a test for someone else or asking someone to take a test for you.

Inappropriate sharing: (1) working with others when you should be doing the work individually; (2) having another person do your work; (3) not doing your share of work when assigned to a group project.

Disability Accommodations & Establishing Eligibility:

Qualified student with disabilities who will require disability accommodations in this class are encouraged to make their requests to me at the beginning of the semester either during office hours or by appointment. **Note:** Prior to receiving disability accommodations, verification of eligibility from the Disability Resource Center (DRC) is required. Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC immediately. Their office is located on the first floor of the Matthews Center Building. DRC staff can also be reached at: 480-965-1234 (V), 480-965-9000 (TTY). For additional information, visit: www.asu.edu/studenisaaffairs/ed/drc. Their hours are 8:00 AM to 5:00 PM, Monday through Friday. Disability information is confidential.

Title IX:

Title IX is a federal law that provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at <http://sexualviolenceprevention.asu.edu/faq/students>.

"A nation is not conquered until the hearts of its women are on the ground. Then it is done, no matter how brave its warriors nor how strong their weapons."

- Cheyenne proverb

Mary Crow Dog, *Lakota Woman* (New York: Grove, 1990), 3.

Basic i-Course Etiquette (for Online content):

Sharing: Please do not post, share, or email course material. This is cheating and unethical. You are paying for this and to simply give it away is not only disrespectful, but it is illegal and you can face serious repercussions; not only can you fail the assignment, but you can fail the course and face expulsion.

Possible Sanctions:

Grades: you will fail the assignment; you may fail the entire course.

XE: You may permanently receive a failing transcript grade that indicates that you cheated.

Suspension: You will be forced to leave the program; you may be forced to leave the university.

"The patriots of the Nation—armed with pride in our heritage, legacy of our ancestors, and love of our family and Nation—will overcome the looters and panderers who prey on our people and all of society and will lead us to our designed purpose. Leadership is the process of going from Point A to Point B. Everyone is a leader. Where are you going to lead us?"

Chad Smith, *Leadership Lessons from the Cherokee Nation: I learn from All I Observe* (New York: McGraw Hill, 2013), 298.

Major American Indian Studies Publications:

American Indian Culture and Research Journal

American Indian Quarterly

American Indian & Alaska Native Mental Health Research

American Indian Law Review

Journal of American Indian Education

Studies in American Indian Literature

Wicazo Sa Review

Assignments:

- I. Each week you will complete an essay based on three items of that week: 1) the lecture; 2) the readings; and 3) the leadership exercises/trainings/scenarios. I will ask a basic question, and you must respond according to what you've learned and apply any new knowledge and skills. Please write 2 to 3-pages, double-spaced.
- II. You will be required to write a 7- to 8-page research paper on a topic of your choice. Topics can range from constitutional revisionism, tribal leadership systems, systems of governance, leadership profile (historical or modern), leadership standards (traditional and/or contemporary), decolonizing leadership, new and effective governing and/or organizing, or anything other related topic. All topics must be approved before the first draft is submitted for review.
- III. You will have to conduct a final project that is applicable in the real world. This project can be as simple as organizing an event in your community, or as elaborate as organizing a movement on the national level. Think of the modern movements for Indian activism. Also think of the needs of your community. You can start a group for constitutional reform, or help with the campaign of a tribal candidate for office. You can host an event to bring in guest speakers to talk about domestic violence in your community, or organize a nation-wide effort to ban the use of the term R#d\$kin\$ in newspapers. Be creative and think of what you want to do. You will have to write a short 3-5 report on your initiative. You can turn this in anytime, the sooner the better.
- IV. Quizzes: You will be required to complete a number of online quizzes based on readings, videos, and lectures. Please complete these on time.
- V. Final Exam: The Final Exam will be in written format. You will be provided with a set of study questions ahead of time.

Reading & Writing Contract

This is a contract between you and yourself. By signing this contract you agree to all terms and conditions. 1.) Please select a total of two hours that you will reserve for reading for this course only; indicate the days and hours with the word "read" or any other marking of your choice. 2.) Please select a total of two hours that you will reserve for writing for this course only; indicate the days and hours with the word "write" or any other marking of your choice.

	MON	TUE	WED	THURS	FRI	SAT	SUN
7-8 AM							
8-9 AM							
9-10 AM							
10-11 AM							
11-12 PM							
12-1 PM							
1-2 PM							
2-3 PM							
3-4 PM							
4-5 PM							
5-6 PM							
6-7 PM							
7-8 PM							
8-9 PM							
9-10 PM							

I, _____ (print your name), agree to read and write at the indicated hours and days each week for AIS 494. I understand that if I fail to comply with this contract, I may earn a lower grade than I expect, which is the letter grade of a(n) _____.

Signature _____

Date _____

Useful American Indian Sites:

ASU AIS Library Resources
 Indians.com
 Indian Country Today Media Network
 Rez Net News
 National Congress of the American Indian
 National Indian Health Board
 National Indian Education Association
 National Indian Gaming Association
 National Indian Justice Center
 Native American Rights Fund
 Native American Journalist Association
 National Indian Child Welfare Act

Grades:

I.	Essays (14X50)	700
II.	Final Research Paper	150
III.	Final Project Report	150
IV.	On-line Quizzes	240
V.	Final Exam	200
	TOTAL	1440

Grading:

A+	(97-100%)
A	(94-96%)
A-	(90-93%)
B+	(87-89%)
B	(84-86%)
B-	(80-83%)
C+	(77-79%)
C	(70-76%)
D	(60-79%)
E	(0-59%)

Incomplete Grade Policy:

Per the AIS policy on Incompletes: an Incomplete is given only if the student has completed 75% of the semester's work or is in an emergency situation that has been documented and discussed with the professor. Grades of Incomplete automatically turn to "E" if left unresolved after one year. It is the student's responsibility to schedule a meeting with the professor to agree on a work plan and timetable for addressing the Incomplete, if it is indeed granted.

5 Fatal Flaws in Leadership

1. Not taking responsibility for the performance of their work group
2. Not taking initiative
3. Lack of good interpersonal skills
4. Not practicing self-development
5. Not being open to new ideas or needed changes

Tips for Success in AIS 494:

- 1) Please re-read your essays at least once. I will penalize for grammatical errors, poor organization, the use of slang, and the sort.
- 2) Please write your essays as if they were commentary to be published in a newspaper or magazine.
- 3) Please be sure that your final project is approved ahead of time and try to complete it before finals week.
- 4) Utilize the websites in this syllabus to aid in your research.
- 5) Attend every class and you will likely earn a better final grade.
- 6) Acquaint yourself with a fellow student for catch-up and study purposes.
- 7) Create or join a study group.
- 8) In American Indian Studies we use Chicago Manual of Citation Style.

The Approach: "American Indian Studies Paradigm"

A meaningful and relevant American Indian studies paradigm is grounded in the spatial and temporal experiences of American Indian nations, peoples, communities, and organizations from American Indian perspectives. Its principles are rooted in the concepts of sovereignty and indigenouness. It recognizes that disparate worldviews, literatures, knowledge systems, political structures, and languages characterize Indian societies within the United States but that these groups share cultural and historical commonalities that link them with other indigenous peoples of the world. It further acknowledges that colonialism, through its expansionism and forceful exertions of hegemonic control over Indian nations, has dramatically impacted the sovereignty, human rights, landholdings, religious freedom, health, well-being, and cultural integrity of Indian nations.

Given these historical realities and the ongoing social, economic, and political consequences of the colonial legacy, a functional American Indian studies paradigm must focus on the protection and strengthening of Indian sovereignty, self-determination, self-sufficiency, and human rights. It stresses that American Indian studies faculty must view their teaching, research, and service as a "sacred" responsibility to Indian nations and peoples undertaken for the sake of cultural survival. American Indian studies faculty must play an active role in the intellectual, ethical, and social development of students so they will acquire a comprehensive and practical understanding of U.S. Indian law and policy, colonization/decolonization, and nation building.

The AIS paradigm must privilege oral history and traditional knowledge, promote collaborative community-based research methods that transcend disciplinary boundaries, and challenge colonial and racist discourses that rationalize and justify oppressive, genocidal, and destructive historical processes stemming from colonialism. It calls for the establishment of partnerships with Indian nations, communities, and organizations that seek tangible and sensible solutions rooted in indigenous and nonindigenous knowledge to address the range of problems facing American Indian nations. It acknowledges that Indian concepts of living in a balanced, harmonious, and reciprocal relationship with our Earth Mother have a place in dialogues concerning sustainable communities, climatic change, environmental degradation, and justice. It trains future generations of leaders and intellectuals to meet challenges imposed by an ever-changing world. (7-8)

James Riding In, "Editor's Commentary: An American Indian Studies Paradigm Statement," *Wicazo Sa Review*, Vol. 26, No. 2 (Fall 2011): 5-12.

10 Basic Leadership Principles

1. Great leaders thrive on ambiguity.
2. Great leaders love blank sheets of paper.
3. Great leaders are secure people.
4. Great leaders want options.
5. Great leaders are tough enough to face facts.
6. Great leaders stick their necks out.
7. Great leaders believe in themselves.
8. Great leaders are deep thinkers.
9. Great leaders are ruthlessly honest with themselves.
10. Great leaders are passionate.

The Method: "Remembering"

The remembering of a people relates not so much to an idealized remembering of a golden past but more specifically to the remembering of a painful past and, importantly, people's responses to that pain. While collectively indigenous communities can talk through the history of painful events, there are frequent silences and intervals in the stories about what happened after the event. Often there is no collective remembering as communities were systematically ripped apart, children were removed for adoption, extended families separated across different reserves and national boundaries. The aftermath of such pain was borne by individuals or smaller family units, sometimes unconsciously or consciously obliterated through alcohol, violence and self-destruction. Communities often turned inward and let their suffering give way to a desire to be dead. Violence and family abuse became entrenched in communities which had no hope. White society did not see and did not care. This form of remembering is painful because it involves remembered not just what colonization was about but what being dehumanized meant for our own cultural practices. Both healing and transformation became crucial strategies in any approach which asks a community to remember what they have decided unconsciously or consciously to forget.

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (New York: Zed Books, Ltd., 2012), 146.

Ten Things that Authentic Leaders do on a Regular Basis:

1. **They speak their truth.** In business today, we frequently 'swallow our truth'. We say things to please others and to look good in front of The Crowd. Authentic leaders are different. They consistently talk truth. They would never betray themselves by using words that are not aligned with who they are. This does not give anyone a license to say things that are hurtful to people. Speaking truth is simply about being clear, being honest and being authentic.
2. **They lead from the heart.** Business is about people. Leadership is about people. The best leaders wear their hearts on their sleeves and are not afraid to show their vulnerability. They genuinely care about other people and spend their days developing the people around them. They are like the sun: the sun gives away all it has to the plants and the trees. But in return, the plants and the trees always grow toward the sun.
3. **They have rich moral fiber.** Who you are speaks far more loudly than anything you could ever say. Strength of character is true power - and people can feel it a mile away. Authentic leaders work on their character. They walk their talk and are aligned with their core values. They are noble and good. And in doing so, people trust, respect and listen to them.
4. **They are courageous.** It takes a lot of courage to go against the crowd. It takes a lot of courage to be a visionary. It takes a lot of inner strength to do what you think is right even though it may not be easy. We live in a world where so many people walk the path of least resistance. Authentic leadership is all about taking the road less traveled and doing, not what is easy, but what is right.
5. **They build teams and create communities.** One of the primary things that people are looking for in their work experience is a sense of community. In the old days, we got our community from where we lived. We would have block parties and street picnics. In the new age of work, employees seek their sense of community and connection from the workplace. Authentic leaders create workplaces that foster human linkages and lasting friendships.
6. **They deepen themselves.** The job of the leader is to go deep. Authentic leaders know themselves intimately. They nurture a strong self-relationship. They know their weaknesses and play to their strengths. And they always spend a lot of time transcending their fears.
7. **They are dreamers.** Einstein said that, "Imagination is more important than knowledge." It is from our imaginations that great things are born. Authentic leaders dare to dream impossible dreams. They see what everyone else sees and then dream up new possibilities. They spend a lot of time with their eyes closed creating blueprints and fantasies that lead to better products, better services, better workplaces and deeper value. How often do you close your eyes and dream?
8. **They care for themselves.** Taking care of your physical dimension is a sign of self-respect. You can't do great things at work if you don't feel good. Authentic leaders eat well, exercise and care for the temples that are their bodies. They spend time in nature, drink plenty of water and get regular massages so that, physically, they are operating at planet-class levels of performance.
9. **They commit to excellence rather than perfection.** No human being is perfect. Every single one of us is a work in progress. Authentic leaders commit themselves to excellence in everything that they do. They are constantly pushing the envelope and raising their standards. They do not seek perfection and have the wisdom to know the difference. What would your life look like if you raised your standards well beyond what anyone could ever imagine of you?
10. **They leave a legacy.** To live in the hearts of the people around you is to never die. Success is wonderful but significance is even better. You were made to contribute and to leave a mark on the people around you. In failing to live from this frame of reference, you betray yourself. Authentic leaders are constantly building their legacies by adding deep value to everyone that they deal with and leaving the world a better place in the process.

Source:

Robin Sharma, author of 'The Saint, The Surfer and The CEO'.

Introduction to Leadership:

1. Why did you decide to take this course? _____
2. What is one specific concept, idea, or teaching you would like to learn from this course? _____
3. Who is your favorite leader? _____
4. Why is he/she your favorite leader? _____
5. List four, one-word characteristics or qualities of a "good" leaders _____
6. Identify a single "good" leadership practice that a "good" leader should frequently do when working with others: _____
7. Identify one common practice that you believe is a "poor" practice of a leader: _____

AIS 494: Principles of American Indian Leadership Schedule

Course Itinerary	
<p>This course will be a combination of lecture, discussion, student presentations, group presentations and activities, guest speakers, and other forms of media. The syllabus and schedule are subject to change at the instructor's discretion and depending on guest speaker availability.</p>	
	Thursday
	<p>Topic: Syllabus, Introduction, Method, Paradigm</p> <p>What is a leader? What is leadership? Who is a Leader?</p> <p>Homework: Lakota Leadership Principles and Practices</p> <p>Watch: <i>In the Spirit of Crazy Horse</i> (1990) 60 min. Due: Quiz #1</p> <p>Watch: <i>Trudell</i> (2005) 80 min. Due: Quiz #2</p>
MODULE 1: Tuesday	Thursday
<p>Topic: Community Leadership</p> <p>Leadership/Decision-making/Ethics activity</p> <p>Everyone read: Peter Matthiessen, "Thieves Road: The Oglala Lakota, 1835-1965," <i>In the Spirit of Crazy Horse</i> (New York: Viking Penguin, 1991): 3-32.</p> <p>Everyone read: <i>The Power of Four</i>, 1-19</p>	<p>Topic: Pre-contact decision-making and leadership institutions</p> <p>Read: <i>The Power of Four</i>, 21-40 Discussion Leader: _____</p> <p>Read: <i>The Power of Four</i>, 41-70 Discussion Leader: _____</p> <p>Read: <i>The Power of Four</i>, 71-94 Discussion Leader: _____</p> <p>Read: <i>The Power of Four</i>, 95-118 Discussion Leader: _____</p> <p>Read: <i>The Power of Four</i>, 119-150 Discussion Leader: _____</p> <p>Everyone read: <i>The Power of Four</i>, 151-168</p> <p>Due: Essay #1</p>
Tuesday	Thursday
<p>Topic: Government and Leadership</p> <p>Everyone Read: Luther Standing Bear, "Civil Arrangements: Bands, Chiefs, Lodges" in <i>Land of the Spotted Eagle</i> (Lincoln: University of Nebraska Press, 1978): 120-147.</p> <p>Constitution of the Oglala Sioux Tribe</p> <p>Oglala Sioux Tribe Website</p> <p>Due for Groups: One page outline of government structure, with definitions and graphics</p>	<p>Topic: Tribal Government</p> <p>Leadership/Decision-making/Ethics activity</p> <p>Due: Essay #2</p> <p>How can and should leaders unite their constituents? Avoid any forms of deception and divisiveness.</p>

MODULE 2: Tuesday	Thursday
<p>Topic: Early Forms of Governance and Resistance</p> <p>Everybody Read: Joe Sando, "Introduction" and "Appendixes" in <i>Pueblo Nations: Eight Centuries of Pueblo Indian History</i> (Santa Fe: Clearlight, 1998): 1-4; 245-75.</p> <p>Read: Joe Sando, "Nations within a Nation," in <i>Pueblo Nations: Eight Centuries of Pueblo Indian History</i> (Santa Fe: Clearlight, 1998): 5-20.</p> <p>Discussion Leader: _____</p> <p>Read: Stefanie Beninato, "Popé, Pose-yemu, and Naranjo: A New Look at Leadership in the Pueblo Revolt of 1680," <i>New Mexico Historical Review</i>, Vol. 65, No. 4 (October 1990): 417-435.</p> <p>Discussion Leader: _____</p> <p>Read: Angelico Chavez, "Pohe-yemo's Representative and the Pueblo Revolt of 1680," <i>New Mexico Historical Review</i>, Vol. 42, No. 2 (April 1967): 85-126. The actual article is 20 pages.</p> <p>Discussion Leader: _____</p>	<p>Topic: Tribal Government and Constitutional Reform</p> <p>Leadership/Decision-making/Ethics activity</p> <p>Due: Essay #3 What is Resistance? Who or what were the true enemies for Indian people in the past? Who or what were allies for Indian people in the past?</p> <p>Homework: <i>Surviving Columbus</i> (1990) 27 min. and <i>Frontera!</i> (2014) 20:07 min.</p> <p>Read: Tribal Constitutions</p>
Tuesday	Thursday
<p>Topic: Modern Forms of Governance and Resistance</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Everyone Read: <i>Po'Pay</i>, v-4</p> <p>Read: <i>Po'Pay</i>, 1-53 Discussion Leader: _____</p> <p>Read: <i>Po'Pay</i>, 54-81 Discussion Leader: _____</p> <p>Read: <i>Po'Pay</i>, 82-110 Discussion Leader: _____</p> <p>Read: <i>Po'Pay</i>, 119-147 Discussion Leader: _____</p> <p>Read: <i>Po'Pay</i>, 148-179 Discussion Leader: _____</p> <p>Read: <i>Po'Pay</i>, 180-190 Discussion Leader: _____</p>	<p>Topic: Modern Forms of Governance and Resistance</p> <p>Guest Lecturer: Pueblo Government and Leadership</p> <p>Read: NMIFCC Website</p> <p>Due: Essay #4 How can tribes/nations unite locally to achieve a common goal, similar to the All Pueblo Council's Government?</p>
Tuesday	Thursday
<p>Topic: Modern versus Traditional Tribal Governance and Justice</p> <p>Guest Lecturer: Dual Governments (Traditional/IRA)</p>	<p>Topic: Modern versus Traditional Tribal Governance and Justice</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Due: Essay #5</p>

MODULE 3: Tuesday	Thursday
<p>Topic: The Origins of Traditional Governments and Leadership</p> <p>Read: Edmund Nequatewa, "How the people came out of the underworld" in <i>Truth of a Hopi: Stories relating to the origin, myths and clan histories of the Hopi</i> (Flagstaff: Museum of Northern Arizona, 1967): 7-23. Discussion Leader: _____</p> <p>Read: John Mohawk, "The Public Eye: Hopi-Haudenosaunee; Sharing Prophetic Traditions" in <i>Native Americas</i> 3&4 (Dec. 31, 1999): 90. Discussion Leader: _____</p> <p>Read: Justin Richland, "Hopi Sovereignty as Epistemological Limit," <i>Wicazo Sa Review</i>, Vol. 24, No. 1 (Spring 2009): 89-112. Discussion Leader: _____</p>	<p>Topic: Hopi Leadership Principles and Practices</p> <p>Homework: <i>Hopi Prophecy</i> (1991) 27 min.</p> <p>Guest Speaker: Traditional Hopi Leadership</p> <p>Read: Hopi Tribal Constitution; Hopi Tribe Website</p> <p>Due: Essay #6 Can traditional governments succeed in modernity?</p>
MODULE 4: Tuesday	Thursday
<p>Topic: Traditional National/Tribal Principles and Practices</p> <p>Everyone Read: <i>Bighorse the Warrior</i>, xi-24, 99-106. Discussion Leader: _____</p> <p>Read: <i>Bighorse the Warrior</i>, 25-39 Discussion Leader: _____</p> <p>Read: <i>Bighorse the Warrior</i>, 40-58 Discussion Leader: _____</p> <p>Read: <i>Bighorse the Warrior</i>, 59-80 Discussion Leader: _____</p> <p>Read: <i>Bighorse the Warrior</i>, 81-98 Discussion Leader: _____</p>	<p>Topic: Navajo Leadership Principles and Practices</p> <p>Homework: <i>How the West was Lost: Navajo</i> 50 min.</p> <p>Guest Speaker: Traditional Navajo Leadership</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Everyone Read: Diné Bi Beenhahz'ani (I N, N C. §§ 201-206) Navajo Nation Council Website</p> <p>Read: David Wilkins, "Governance within the Navajo Nation: Have Democratic Traditions Taken Hold?" <i>Wicazo Sa Review</i>, Vol. 17, No. 1 (Spring 2002): 91-129. Discussion Leader: _____</p> <p>Due: Essay #7</p>
MODULE 5: Tuesday	Thursday
<p>Topic: Women and Leadership</p> <p>Read: Jennifer Nez Denetdale, "Chairmen, Presidents, and Princesses: The Navajo Nation, Gender and the Politics of Traditions" <i>Wicazo Sa Review</i> Vol. 21, No. 1 (2006): 9-28. Discussion Leader: _____</p> <p>Read: Thomas Marquis, "Iron Tecth Woman," <i>Cheyennes of Montana</i> (Algonac, MI: Reference Publications, 1978). Discussion Leader: _____</p> <p>Read: Denise Lajimodiere, "Ogimah Ikwe: Native Women and Their Path to Leadership," <i>Wicazo Sa Review</i>, Vol. 26, No. 2 (Fall 2011): 57-82. Discussion Leader: _____</p>	<p>Topic: Navajo Leadership Principles and Practices</p> <p>Guest Speaker: Modern Navajo Nation Leadership</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Read: Lloyd Lee, "The Future of Navajo Nationalism," <i>Wicazo Sa Review</i>, Vol. 22, No. 1 (Spring 2007): 53-68. Discussion Leader: _____</p> <p>Due: Essay #8 Can traditional leadership principles be incorporated into modern government?</p>

Tuesday	Thursday
<p>Topic: Women and Leadership</p> <p>Read: <i>Every Day is a Good Day</i>, ix-10 Discussion Leader: _____</p> <p>Read: <i>Every Day is a Good Day</i>, 11-40 Discussion Leader: Carol Gordon</p> <p>Read: <i>Every Day is a Good Day</i>, 41-74 Discussion Leader: _____</p>	<p>Topic: Women and Leadership</p> <p>Guest Speaker: Indian Women Leaders</p> <p>Due: Essay #9 Why do most modern American Indians and Indian tribes seem to follow mainstream concepts of gender bias in leadership and government? What are some ways to reverse the influence of mainstream concepts of leadership that value men over women?</p>
Tuesday	Thursday
<p>Topic: Women and Leadership</p> <p>Read: <i>Every Day is a Good Day</i>, 75-94 Discussion Leader: _____</p> <p>Read: <i>Every Day is a Good Day</i>, 95-124 Discussion Leader: _____</p> <p>Read: <i>Every Day is a Good Day</i>, 125-142 Discussion Leader: _____</p> <p>Read: <i>Every Day is a Good Day</i>, 143-212 Discussion Leader: _____</p>	<p>Topic: Cherokee Leadership Principles and Practices</p> <p>Homework: Wilma Mankiller, <i>Challenges Facing 21st Century Indigenous People</i></p> <p>Homework: Mankiller, Wilma. "Great Tribal Leaders of Modern Times" (interview series). Institute for Tribal Government, Portland State University. Tahlequah, Oklahoma. July 2001. Interview.</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Due: Essay #10 How can tribes incorporate traditional concepts of gender and leadership into their modern governments?</p>
MODULE 6: Tuesday	Thursday
<p>Topic: Cherokee Leadership</p> <p>Everyone Read: <i>Leadership Lessons from the Cherokee Nation</i>, vii-16</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 2 Discussion Leader: _____</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 3 Discussion Leader: _____</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 4 Discussion Leader: _____</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 5 Discussion Leader: _____</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 6 Discussion Leader: _____</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 7 Discussion Leader: _____</p> <p>Read: <i>Leadership Lessons from the Cherokee Nation</i>, Chapter 8 Discussion Leader: _____</p>	<p>Topic: Cherokee Leadership Principles and Practices</p> <p>Homework: Chad "Cornassel" Smith: <i>2013 National Book Festival</i></p> <p>Guest Speaker: Cherokee Leadership</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Everyone Read: John Tippeconnic and Mary Jo Tippeconnic Fox, "American Indian Tribal Values: A Critical Consideration in the Education of American Indians/Alaska Natives Today," <i>International Journal of Qualitative Studies in Education</i>, Vol. 25, no. 7 (2012): 841-853.</p> <p>Cherokee Nation Website</p> <p>Due: Essay #11</p>

MODULE 7: Tuesday	Thursday
<p>Topic: Traditional Haudenosaunee Leadership</p> <p>Read: Tchanetorens, "The Great Peace" in <i>Roots of the Iroquois</i> (Summertown, TN: Native Voices, 2000): 20-41. Discussion Leader: _____</p> <p>Read: John Mohawk, "The Quality of Leadership," <i>Native Americas</i> 3&4 (Dec. 2002): 49. Discussion Leader: _____</p> <p>Read: Oren Lyons, "Law, Principle, and Reality," <i>New York University Review of Law & Social Change</i>, Vol. 20 (1992-1994): 209-14. Discussion Leader: _____</p> <p>Read: Barry Lopez, "The Leadership Imperative: An Interview with Oren Lyons," <i>Manoa</i>, vol. 19, no. 2 (2007): 4-12. Discussion Leader: _____</p>	<p>Topic: Haudenosaunee Leadership Today</p> <p>Guest Speaker: Haudenosaunee Leadership</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Homework: <i>How the West was Lost: Iroquois</i> (1990) 48 min.</p> <p>Due: Essay #12</p> <p>Read: Haudenosaunee Website</p>
Tuesday	MODULE 8: Thursday
<p>Topic: Haudenosaunee Leadership</p> <p>Everyone: <i>Peace, Power, Righteousness</i>, ix-22</p> <p>Read: <i>Peace, Power, Righteousness</i>, 25-64 Discussion Leader: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 65-93 Discussion Leader: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 94-120 Discussion Leader: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 121-153 Discussion Leader: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 154-181 Discussion Leader: _____</p>	<p>Topic: Decolonizing Indigenous Leadership</p> <p>Guest Speaker: Decolonizing Leadership</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Homework: <i>Pete Seeger & Onondaga Leader Oren Lyons on Fracking, Indigenous Struggles and Hiroshima Bombing</i> (18 min.)</p> <p>Homework: <i>Onondaga Leader Oren Lyons, Pete Seeger On International Day of the World's Indigenous Peoples</i> (21 min.)</p> <p>Homework: <i>Onondaga Leader Oren Lyons, Pete Seeger on International Day of the World's Indigenous Peoples</i> (9 min.)</p> <p>Due: Essay #13</p> <p>What is the difference between today's Indian leaders and those of the past? What can today's leaders learn from those of the past? Is there anything valuable?</p>
Tuesday	Thursday
<p>Topic: Decolonizing Leadership</p> <p>Read: Taiaiake Alfred and Jeff Corntassel, "Being Indigenous: Resurgences against Contemporary Colonialism," <i>Government and Opposition</i>, 2005: 597-614. Discussion Leader: _____</p> <p>Read: Taiaiake Alfred, "Pathways to an Ethic of Struggle," <i>Canadian Dimension</i>, vol. 41, no. 1 (Jan/Feb 2007): 35-40. Discussion Leader: _____</p> <p>Read: Taiaiake Alfred, "Colonialism and State Dependency," <i>Journal de la santé autochton</i> (November 2009): 42-60. Discussion Leader: _____</p>	<p>Topic: Decolonizing Leadership</p> <p>Homework: <i>Taiaiake Alfred On His Indigenous Manifesto</i>. (27 min.); <i>Native scholar be Taiaiake Alfred on indigenous governance</i>. (27 min.); <i>Gerald Taiaiake Alfred: Resurgence of Traditional Ways of Being</i> (75 min.)</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Due: Essay #14</p> <p>What can non-elected (traditional/ceremonial) Indian leaders do, if anything, to help their own people and/or Indian people in general? How can Indian communities decolonize or improve their leadership structures, standards, and practices?</p>

Tuesday	Thursday
<p>Student Presentations</p> <p>1. _____</p> <p>2. _____</p> <p>3. _____</p> <p>4. _____</p> <p>5. _____</p> <p>6. _____</p> <p>7. _____</p> <p>8. _____</p>	<p>Student Presentations</p> <p>9. _____</p> <p>10. _____</p> <p>11. _____</p> <p>12. _____</p> <p>13. _____</p> <p>14. _____</p> <p>15. _____</p> <p>16. _____</p> <p>Due: Essay #15</p>
Finals Week	
<p>Final Exam</p> <p>Due: Final Research Paper</p> <p>Due: Final Project</p>	

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every day is a good day

Reflections by Contemporary Indigenous 1
Memorial Edition

Wilma Mankiller

*Forewords by Louise Erdrich and
Vine Deloria Jr.*

Introduction by Gloria Steinem

*Fulcrum Publishing
Golden, Colorado*

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PO'PAY

Leader of the First American Revolution

Edited by
JOE S. SANDO
Jemez Pueblo
&
HERMAN AGOYO
San Juan Pueblo

Contributions by
THEODORE S. JOJOLA, Isleta Pueblo
ROBERT MIRABAL, Taos Pueblo
ALFONSO ORTIZ, San Juan Pueblo
SIMON J. ORTIZ, Acoma Pueblo
JOSEPH H. SUINA, Cochiti Pueblo

Foreword by **GOVERNOR BILL RICHARDSON**



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PEACE, POWER, RIGHTEOUSNESS

An Indigenous Manifesto

Taiiaki Alfred

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LEADERSHIP LESSONS

from the

CHEROKEE

NATION

Learn from All I Observe

CHAD “CORNTASSEL” SMITH



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BIGHORSE

Tiana Bighorse

Edited by Noël Bennett

Foreword by Barry Lopez

The WARRIOR



The University of Arizona Press

TUCSON

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