**GENERAL STUDIES COURSE PROPOSAL COVER FORM**

Course information:
Copy and paste current course information from Class Search/Course Catalog.

<table>
<thead>
<tr>
<th>College/School</th>
<th>College of Liberal Arts and Sciences</th>
<th>Department/School</th>
<th>American Indian Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefix:</td>
<td>AIS</td>
<td>Number:</td>
<td>445</td>
</tr>
<tr>
<td>Course title:</td>
<td>Principles of American Indian Leadership</td>
<td>Units:</td>
<td>3</td>
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</table>

Course description: This course examines the modern challenges that leaders face in American Indian communities with a foundation in indigenous concepts of leadership, sovereignty, and nationhood.

Is this a cross-listed course? No
Is this a shared course? No
If yes, please identify course(s): 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? Yes
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.

Requested designation: Cultural Diversity in the United States – C

Chair/Director Initials
Mandatory Review: (Choose one)

Eligibility: Permanent numbered courses must have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lueic@asu.edu.

Submission deadlines dates are as follow:
For Fall 2018 Effective Date: October 1, 2017
For Spring 2019 Effective Date: March 10, 2018

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 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: Dr. Leo Killsback
E-mail: Leo.Killsback@asu.edu
Phone: (480) 727-0061

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Dr. James Riding In
Date: 2/12/19
Chair/Director (Signature):

Rev. 3/2017
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**

<table>
<thead>
<tr>
<th>YES</th>
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<th>Identify Documentation Submitted</th>
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<td><strong>1. A Cultural Diversity course must meet the following general criteria:</strong></td>
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<td>The course must contribute to an understanding of cultural diversity in <em>contemporary</em> U.S. Society.</td>
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<td><strong>2. A Cultural Diversity course must then meet <strong>at least one</strong> of the following specific criteria:</strong></td>
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<td>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.</td>
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<tr>
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<td>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.</td>
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<tr>
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<td></td>
<td>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.</td>
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*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.*
<table>
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<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
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<tbody>
<tr>
<td>Example-See 2b. Compares 2 U.S. cultures</td>
<td>Example-Compares Latino &amp; African American Music</td>
<td>Example-See Syllabus Pg. 5</td>
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<tr>
<td>1. The course must contribute to an understanding of cultural diversity in contemporary U.S. Society.</td>
<td>This course contributes to an understanding of several Indian tribes highlighting American Indian leaders, leadership styles, governments, cultures, customs, and beliefs.</td>
<td>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.</td>
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<tr>
<td>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.</td>
<td>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.</td>
<td>See syllabus &quot;Topics.&quot; 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.</td>
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<tr>
<td>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.</td>
<td>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.</td>
<td>See syllabus &quot;Topics.&quot; 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.</td>
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<tr>
<td>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.</td>
<td>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.</td>
<td>See syllabus &quot;Topics.&quot; Major topics include: pre-contact governments, tribal government, traditional and modern tribal governments, origins of tribal governments, leadership principles and practices, and decolonizing leadership.</td>
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AIS 445: 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, sovereignty, and nationhood. Topics include pre-contact leadership principles and systems of governance, tribal sovereignty, nation-building, 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


Articles and Chapters

3. Constitution of the Oglala Sioux Tribe
AIS 445
Principles of American Indian Leadership

Course Description
This course examines the modern challenges that leaders face in American Indian communities with a foundation in indigenous concepts of leadership, sovereignty, and nationhood. Topics include pre-contact leadership principles and systems of governance, tribal sovereignty, nation-building, 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. Proactively apply learned skills to modern Indian issues
9. Use collaborative strategies to facilitate reformation of constitutional articles
10. Use collaborative strategies to create plans of action for change
11. Use collaborative strategies to create organization missions, goals, and values
   (For Outcomes 9-11 please see “Group Assignments” on page 3)

Tips for Success in AIS 445:
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.
Required Reading Material

10. Other reading material will be provided in PDF format online.

Expected Classroom Behavior:

Students are expected to complete all lectures and readings on time (for online course) and/or to attend every class. Be sure to arrive on time for class. Excessive tardiness will be subject to sanctions. Under no circumstances should you allow your cell phone to ring during class. Any disruptive behavior, which includes ringing cell phones, listening to your mp3/iPod player, text messaging, constant talking, eating food noisily, reading a newspaper will not be tolerated. The use of laptops (unless for note taking), cell phones, MP3, IPOD, etc. are strictly prohibited during class. Please do not leave class 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.

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/](http://sexualviolenceprevention.asu.edu/)."
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 have 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 $4d\$kin$ 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.

VI. Group Assignments: throughout the course there will be a number of group assignments. Each student will be assigned to a group for the duration of the course. Each assignment will engage students in reading, evaluating, and reconstituting various documents like resolutions, ordinances, treaties, and constitutions. Each group will be assigned various tasks. For example: (1) seeking a solution to a modern Indian issue, (2) constitutional reform, (3) and establishing an organization to manage affairs in Indian country. At each phase each group will share with the entire class at specific dates.

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.

Policy Against Threatening Behavior

All incidents and allegations of violent or threatening conduct by an ASU student (whether on- or off campus) must be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. If either office determines that the behavior poses or has posed a serious threat to personal safety or to the welfare of the campus, the student will not be permitted to return to campus or reside in any ASU residence hall until an appropriate threat assessment has been completed and, if necessary, conditions for return are imposed. ASU PD, the Office of the Dean of Students, and other appropriate offices will coordinate the assessment in light of the relevant circumstances. For more information please review the ASU Student Services Manual SSM 104-02, “Handling Disruptive,

“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 panders 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?”


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.

Grades:

| I. | Essays (14X50) | 700 |
| II. | Final Research Paper | 150 |
| III. | Final Project Report | 150 |
| IV. | On-line Research Paper | 240 |
| V. | Final Exam | 200 |
| VI. | Group Assignments | 160 |
| **TOTAL** | **1600** |

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%)

Major AIS 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

Principles of American Indian Leadership
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.

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 do the work individually; (2) having another person do your work; (3) not doing your share of work when assigned to a group project.

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 indigenousness. 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 that 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)


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

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 contacted at: 480-965-1234 (V), 480-965-9000 (TTY). For additional information, visit: www.asu.edu/studentaffairs/dis.drc. Their hours are 8:00 AM to 5:00 PM, Monday through Friday. Disability information is confidential.

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.


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.

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I, ______________________ (print your name), agree to read and write at the indicated hours and days each week for AIS 445. 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 _______________

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” leader. ____________________________________________

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: ____________________________________________
### Course Itinerary

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.

#### Thursday, Aug. 18th

**Topic:** Syllabus, Introduction, Method, Paradigm

What is a leader? What is leadership? Who is a Leader?

**Homework:** Observe and record
1. What are the values of American leaders? Where do they originate? Provide examples.

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### MODULE 1: Lakota Foundations of Citizenship and Leadership

**Tuesday, Aug. 23rd**

**Topic:** Lakota Citizenship and Leadership Principles

**Leadership/Decision-making/Ethics activity**

Everyone read: *The Lakota Way*, Introduction

- 1.) *The Lakota Way*, "Humility": ____________
- 2.) *The Lakota Way*, "Perseverance": ____________
- 3.) *The Lakota Way*, "Respect": ____________
- 4.) *The Lakota Way*, "Honor": ____________
- 5.) *The Lakota Way*, "Love": ____________
- 6.) *The Lakota Way*, "Sacrifice": ____________

**Essay #1:** How important are oral traditions to preserving traditional American Indian cultural values? How important are oral traditions to reinforcing guiding principles for good citizenship, leadership, and governance? Can you think of other elements that are important to sustaining American Indian life ways? What is the source of your guiding principles in your community?

**Thursday, Aug. 25th**

**Topic:** Lakota Citizenship and Leadership Principles

**Leadership/Decision-making/Ethics activity**

Everyone read: *The Lakota Way*, Afterward

- 7.) *The Lakota Way*, "Truth": ____________
- 8.) *The Lakota Way*, "Compassion": ____________
- 9.) *The Lakota Way*, "Bravery": ____________
- 10.) *The Lakota Way*, "Fortitude": ____________
- 11.) *The Lakota Way*, "Generosity": ____________
- 12.) *The Lakota Way*, "Wisdom": ____________

Watch: *In the Spirit of Crazy Horse* (1990) 60 min.
Due: Quiz #1

Watch: *Trudell* (2005) 80 min.
Due: Quiz #2

Due: Essay #1

---

### Tuesday, Aug. 30th

**Topic:** Colonization and Lakota Leadership

**Leadership/Decision-making/Ethics activity**


Everyone read: *The Power of Four*, 1-19, 151-168

- 1.) *The Power of Four*, 21-40: ____________
- 2.) *The Power of Four*, 41-70: ____________
- 3.) *The Power of Four*, 71-94: ____________
- 4.) *The Power of Four*, 95-118: ____________
- 5.) *The Power of Four*, 119-150: ____________

### Thursday, Sept. 1st

**Topic:** Modern Lakota Tribal Government

**Everyone Read:** Luther Standing Bear, "Civil Arrangements: Bands, Chiefs, Lodges" in *Land of the Spotted Eagle* (Lincoln: University of Nebraska Press, 1978): 120-147.

Everyone Read: Constitution of the Oglala Sioux Tribe

Everyone Read: *Oglala Sioux Tribe: Website*

Due for Groups: One page outline of government structure, with definitions and graphics

### MODULE 2: The Pueblo People Unify

**Tuesday, Sept. 6th**

**Topic:** The Legacy of the Pueblos

**Guest Lecturer:** Regents Professor Simon Ortiz (Acoma Pueblo)


**Due:** Essay #3

What is unification? What does it take to unify peoples? How can tribes/nations unite locally to achieve a common goal? What are some ways in which leaders have united people?

**Thursday, Sept. 8th**

**Topic:** The Pueblo Revolt

**Guest Lecturer:** Samuel Catanach (Pueblo of Pojoaque)

**Everybody Read:** Joe Sando, “Appendices” in *Pueblo Nations: Eight Centuries of Pueblo Indian History* (Santa Fe: Clearlight, 1998): 245-75.

**Discussion Leader:** *Pueblo Nations*, 21-46: Taylor S.

**Watch:** *Surviving Columbus* (1990) 27 min. and 20:07 min.

**Due:** Quiz #3

---

### Tuesday, Sept. 13th

**Topic:** Early Forms of Governance and Resistance

**Everyday Read:** *Po'PAY*, v-4.

*Po'PAY*, 1-29:

*Po'PAY*, 29-53:

*Po'PAY*, 54-72:

*Po'PAY*, 72-81:

*Po'PAY*, 82-92:

*Po'PAY*, 92-120:

*Po'PAY*, 120-140:

*Po'PAY*, 141-158:

*Po'PAY*, 159-190:

*Po'PAY*, 191-207:

*Po'PAY*, 207-230:

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**Thursday, Sept. 15th**

**Topic:** Tribal Government and Constitutional Reform

**Leadership/Decision-making/Ethics activity**

**Watch:** *Frontera!* (2014)

**Due:** Quiz #4

**Due:** Chapter Outline #2

**Due:** Essay #4

What is Resistance? Who or what were the enemies for Indian people in the past? Who or what were allies for Indian people in the past? What can be considered the “enemies” and “allies for people today?"
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<td><strong>Guest Speaker</strong></td>
<td><strong>Guest Speaker</strong></td>
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<tr>
<td><strong>Read:</strong> Havasupai Tribal Constitution; Havasupai Tribe Website</td>
<td><strong>Due:</strong> Essay #7</td>
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**MODULE 4: The Navajo Long Walk**

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<td><strong>Topic:</strong> Navajo Leadership</td>
<td><strong>Topic:</strong> Traditional Navajo/Tribal Principles and Practices</td>
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<tr>
<td><strong>Everyone Read:</strong> <em>Bighorse the Warrior</em>, xi-24, 99-106; <em>Reclaiming Dine History</em>, Introduction and Conclusion</td>
<td><strong>Homework:</strong> <em>How the West was Lost: Navajo 50 min.</em></td>
</tr>
<tr>
<td><em>Bighorse the Warrior</em>, 25-39:</td>
<td><strong>Guest Speaker</strong></td>
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<tr>
<td><em>Bighorse the Warrior</em>, 40-58:</td>
<td><strong>Everyone Read:</strong> <a href="#">Navajo Nation Council Website</a></td>
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<tr>
<td><em>Bighorse the Warrior</em>, 59-80:</td>
<td><strong>Due:</strong> Essay #8</td>
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<tr>
<td><em>Bighorse the Warrior</em>, 81-98:</td>
<td><strong>Due:</strong> Research Paper and Project Proposals</td>
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<td><em>Bighorse the Warrior</em>, 99-106:</td>
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**Tuesday, Oct. 18<sup>th</sup>**

**MODULE 5: American Indian Women Leaders and the Cherokee Nation**

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<tr>
<td><strong>Group Leadership/Decision-making/Ethics activity</strong></td>
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<tr>
<td><strong>Everyone Read:</strong> David Wilkins, “Governance within the Navajo Nation: Have Democratic Traditions Taken Hold?” <em>Wicazo Sa Review</em>, Vol. 17, No. 1 (Spring 2002): 91-129.</td>
</tr>
<tr>
<td>Can traditional leadership principles be incorporated into modern government?</td>
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**Tuesday, Oct. 25<sup>th</sup>**

**Everyone Read:** Anonymous, "Wilma Mankiller the First Woman Chief of the Cherokee Nation"; *Every Day is a Good Day*, ix-10

- Mankiller, “To Persevere as Tribal People”;
- Mankiller, “Public Perception as Sovereignty”;
- Portman and Garrett, “Beloved Women”;
- Tippeconnic, “American Indian Female Leadership”;
- Lajimodiere, “Ogitah Ikwe: Native Women”;

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<td><em>Every Day is a Good Day</em>, 41-74</td>
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<td><em>Every Day is a Good Day</em>, 75-94</td>
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<td><em>Every Day is a Good Day</em>, 95-124</td>
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<td><em>Every Day is a Good Day</em>, 125-142</td>
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<tr>
<td><em>Every Day is a Good Day</em>, 143-212</td>
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<tr>
<td><strong>Topic:</strong> Cherokee Women and Leadership</td>
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<td><strong>Group Leadership/Decision-making/Ethics activity</strong></td>
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<tr>
<td><strong>Guest Speaker:</strong> Indian Women Leaders</td>
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<tr>
<td><strong>Homework:</strong> Wilma Mankiller, <em>Challenges Facing 21st Century Indigenous People</em></td>
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<tr>
<td><strong>Due:</strong> Quiz #9</td>
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<td><strong>Due:</strong> Quiz #10</td>
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<td><strong>Everyone Read:</strong> Chad &quot;Cornassel&quot; Smith: 2013 National Book Festival</td>
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<td><strong>Topic:</strong> Haudenosaunee Leadership Today</td>
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<td><strong>Read:</strong> Haudenosaunee Website:</td>
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<td><strong>Read:</strong> Great Law of Peace</td>
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<td><strong>Topic:</strong> Haudenaunee Leadership</td>
<td><strong>Topic:</strong> Decolonizing Indigenous Leadership</td>
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<tr>
<td><strong>Read: Peace, Power, Righteousness, 94-120:</strong></td>
<td><strong>Due: Second Draft of Research Paper</strong></td>
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<tr>
<td><strong>Read: Peace, Power, Righteousness, 121-153:</strong></td>
<td><strong>Due: Essay #13</strong></td>
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<tr>
<td><strong>Read: Peace, Power, Righteousness, 154-181:</strong></td>
<td>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?</td>
</tr>
<tr>
<td><strong>Homework:</strong> Taiaiake Alfred <em>On His Indigenous Manifesto.</em> (27 min.); Native scholar be Taiaiake Alfred on indigenous governance. (27 min.); Gerald Taiaiake Alfred: Resurgence of Traditional Ways of Being (75 min.)</td>
<td><strong>Due: Essay #14</strong></td>
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<td></td>
<td>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?</td>
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<th>Thursday, Nov. 24th Thanksgiving</th>
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<td><strong>Topic:</strong> Decolonizing Leadership</td>
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<td>2.</td>
<td>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?</td>
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<td><strong>Student Presentations</strong></td>
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every day is a good day

Reflections by Contemporary Indigenous

Memorial Edition

Wilma Mankiller

Forewords by Louise Erdrich and Vine Deloria Jr.

Introduction by Gloria Steinem

Fulcrum Publishing
Golden, Colorado
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Leader of the First American Revolution

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

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

Foreword by GOVERNOR BILL RICHARDSON

Clear Light Publishing
Santa Fe, New Mexico
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An Indigenous Manifesto

Taiaiake Alfred
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