GENERAL STUDIES COURSE PROPOSAL COVER FORM

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

College/School: College of Liberal Arts and Sciences
Department/School: American Indian Studies

Prefix: AIS  Number: 445  Title: Principles of American Indian Leadership  Units: 3

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? Yes  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 cross-listed 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: Historical Awareness—I

Mandatory Review: (Choose one)

Note: A separate proposal is required for each designation.

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.

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: 2/1/2018
Chair/Director (Signature):

Rev. 3/2017
Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised April 2015
Proposer: Please complete the following section and attach appropriate documentation.

**ASU--[H] CRITERIA**

**THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:**

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<th>YES</th>
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<th>Identify Documentation Submitted</th>
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<td>☐</td>
<td>1. History is a major focus of the course.</td>
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<td>2. The course examines and explains human development as a sequence of events influenced by a variety of factors.</td>
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<td>☐</td>
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<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
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<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
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**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses that are merely organized chronologically.
- Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.
- Courses whose subject areas merely occurred in the past.
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<thead>
<tr>
<th>Course Prefix</th>
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<th>General Studies Designation</th>
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<tr>
<td>AIS</td>
<td>445</td>
<td>Principles of American Indian Leadership</td>
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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.

<table>
<thead>
<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>1. History is a major focus of the course.</td>
<td>The course tracks this history of American Indian leadership, highlighting governing systems, values, specific leaders, and historical events.</td>
<td>See &quot;Major Course Objectives&quot; and &quot;Learning Outcomes.&quot; Page 6 of the itinerary highlights the development of Lakota leadership; page 7 highlights Pueblo; page 8 highlights Hopi &amp; Navajo; page 9 highlights Cherokee; page 10 the Haudenosaunee.</td>
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<td>2. The course examines and explains human development as a sequence of events influenced by a variety of factors.</td>
<td>The course examines and explains how American Indian concepts of leadership originated, developed, and responded to a variety of factors including, but not limited to, war, invasion, religious persecution, and diplomacy with Europeans and the U.S., and in response to U.S. assimilation and self-determination policies.</td>
<td>Course themes are highlighted by major historical events, which include the following: Great Sioux War 1876 (syllabus pg. 6); Pueblo Revolt 1680 (pg. 9); Hopi Oraibi Split 1906 (pg. 8); Navajo Long Walk 1862 (pg. 8); Cherokee Removal 1830 (pg. 9); Iroquois Confederacy 1100-1722 (pg. 10).</td>
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<tr>
<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
<td>The course is a disciplined systematic examination of tribal government systems, decision-making processes, leadership standards, and related events as they changed over time.</td>
<td>Course themes highlight the changes of tribal traditional to modern governments, which include the following: Lakota Chief system and Constitution of the Oglala Sioux (pg. 6); Pueblo theocracy and the Cacique system (pg. 7); Hopi theocracy and Constitution of the Hopi (p. 8); Navajo Nation Fundamental Laws (pg. 8); Cherokee Dual system and Cherokee Nation Constitution (pg. 9); Iroquois Great Law &amp; Grand Council (pg. 10).</td>
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<td>4. The course examines the relationship among events, ideas, and artifacts and the broad</td>
<td>The course examines the relationship among events and ideas in U.S. and American Indian history that emphasize the broad social, political, and economic changes.</td>
<td>Course themes highlight the government-to-government relationship between Indian tribes and the U.S. Government, highlighting treaty-making, diplomacy, and economic development. Each section of the syllabus provides an example of how tribes relied upon leaders and their systems of government, culture and spirituality, and</td>
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<td>social, political and economic context.</td>
<td>decision-making processes to secure a future for their people.</td>
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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 of 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 hassased 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://sexuallyviolenceprevention.asu.edu/helpstudents](http://sexuallyviolenceprevention.asu.edu/helpstudents).

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://www悌.asu.edu/academicintegrity](http://www悌.asu.edu/academicintegrity).

Absences:

1.) It is the policy of the instructor that students inform the instructor of all absences at least one day in advance in order to make up assigned work and/or tests.
2.) Accommodations for Religious Practices: Absences are excused if they are related to religious observances/practices that are in accordance with [ACD 39402](http://www悌.asu.edu/academicintegrity).
3.) Missed classes due to University-Sanctioned Activities: Absences are excused if they are related to university sanctioned events and activities in accordance with [ACD 39402](http://www悌.asu.edu/academicintegrity).

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.

Technology Support:

Students are required to have access to the World Wide Web to access online content such as readings, videos, websites, and other media provided throughout the course. Students are required to frequently access the ASU Blackboard and email accounts for course updates and correspondence. All email correspondence must be done through ASU email accounts and/or Blackboard. Please update any “add-ons” or software for viewing online lectures (i.e. Flash). Please closely follow directions when viewing online content from the Blackboard page. Please email the instructor if you have difficulties accessing any course materials on Blackboard.

A Final Word to Candidates

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

Principles of American Indian Leadership
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 Redskin 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.

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<td>E</td>
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Total: 1600

Grading:

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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
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.

**Tuition**: 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 e doing 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 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)

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” 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:
### 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.

#### 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

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<th>Topic: The Legacy of the Pueblos</th>
<th>Topic: The Pueblo Revolt</th>
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</thead>
<tbody>
<tr>
<td>Guest Lecturer: Regents Professor Simon Ortiz (Acoma Pueblo)</td>
<td>Guest Lecturer: Samuel Catanach (Pueblo of Pojoaque)</td>
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</table>

**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?

**Discussion Leader:** *Pueblo Nations*, 21-46: Taylor S.
**Watch:** *Surviving Columbus* (1990) 27 min. and 20:07 min.

**Due: Quiz #3**

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<tr>
<th>Topic: Early Forms of Governance and Resistance</th>
<th>Topic: Tribal Government and Constitutional Reform</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Everyone Read:</strong> <em>Po'Pat</em>, v.4.</td>
<td><strong>Leadership/Decision-making/Ethics activity</strong></td>
</tr>
<tr>
<td><em>Po'Pat</em>, 1-29:</td>
<td><strong>Watch:</strong> <em>Fronteral</em> (2014)</td>
</tr>
<tr>
<td><em>Po'Pat</em>, 29-33:</td>
<td><strong>Due: Quiz #4</strong></td>
</tr>
<tr>
<td><em>Po'Pat</em>, 54-72:</td>
<td><strong>Due: Chapter Outline #2</strong></td>
</tr>
<tr>
<td><em>Po'Pat</em>, 72-81:</td>
<td><strong>Due: Essay #4</strong></td>
</tr>
<tr>
<td><em>Po'Pat</em>, 82-92:</td>
<td>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 &quot;enemies&quot; and &quot;allies for people today?</td>
</tr>
<tr>
<td><em>Po'Pat</em>, 92-120:</td>
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<tr>
<td><em>Po'Pat</em>, 120-140:</td>
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<tr>
<td><em>Po'Pat</em>, 141-158:</td>
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<tr>
<td><em>Po'Pat</em>, 159-190:</td>
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<tr>
<td><em>Po'Pat</em>, 191-207:</td>
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<td><em>Po'Pat</em>, 207-230:</td>
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<tr>
<th>Topic: Modern versus Traditional Tribal Governance and Justice</th>
<th>Topic: Modern versus Traditional Tribal Governance and Justice</th>
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<tbody>
<tr>
<td><strong>Guest Lecturer:</strong> Hopi</td>
<td><strong>Guest Lecturer:</strong> Hopi</td>
</tr>
<tr>
<td><strong>Read:</strong> Sakiestewa, “The Orayvi Split and Hopi Schooling.”</td>
<td><strong>Watch:</strong> <em>Hopi Prophecy</em> (1991) 27 min.</td>
</tr>
<tr>
<td><strong>Due: Quiz #5 and Essay #5</strong></td>
<td><strong>Due: Quiz #5</strong></td>
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<tbody>
<tr>
<td><strong>Everyone Read:</strong> Mohawk, “The Public Eye.”</td>
<td><strong>Due: Chapter Outline #3</strong></td>
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<tr>
<td><strong>Read:</strong> Nequatewa, &quot;How the people came out of the underworld&quot;:</td>
<td><strong>Everyone Read:</strong> <em>Book of the Hopi</em>, v-4ix-xiv.</td>
</tr>
<tr>
<td><strong>Watch:</strong> <em>Hopi: Songs of the Fourth World</em> (1985) 60 min.</td>
<td><em>Book of Hopi</em>, 251-257:</td>
</tr>
<tr>
<td><strong>Due: Quiz #6</strong></td>
<td><em>Book of Hopi</em>, 258-269:</td>
</tr>
<tr>
<td><strong>Due: Essay #6</strong></td>
<td><em>Book of Hopi</em>, 270-277:</td>
</tr>
<tr>
<td>Given the history of the Hopi people, what was the response of either group wrong? Is it possible for a people to agree to disagree? What are other ways in which Indian people respond to change, colonization, and/or indifference? What works? Why/why not? Does a certain way work for everyone? Why?</td>
<td><em>Book of Hopi</em>, 278-285:</td>
</tr>
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<td><em>Book of Hopi</em>, 286-292:</td>
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<td><em>Book of Hopi</em>, 286-292:</td>
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<td><em>Book of Hopi</em>, 293-300:</td>
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<td><em>Book of Hopi</em>, 301-306:</td>
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<td><em>Book of Hopi</em>, 314-421:</td>
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<td><em>Book of Hopi</em>, 322-328:</td>
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<td><em>Book of Hopi</em>, 329-337:</td>
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<tr>
<td>Tuesday, Oct. 4th</td>
<td>Thursday, Oct. 6th</td>
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<tr>
<td><strong>Topic:</strong> Modern American Indian Leadership</td>
<td><strong>Topic:</strong> Havasupai Tribal Leadership</td>
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<tr>
<td><strong>Guest Speaker</strong></td>
<td><strong>Guest Speaker</strong></td>
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<tr>
<td></td>
<td><strong>Read:</strong> Havasupai Tribal Constitution; Havasupai Tribe Website</td>
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<td><strong>Due:</strong> Essay #7</td>
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<td><strong>Due:</strong> Research Paper and Project Topics</td>
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<th>Thursday, Oct. 13th</th>
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<tbody>
<tr>
<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; Reclaiming <em>Dine History</em>, Introduction and Conclusion</td>
<td><strong>Homework:</strong> How the West was Lost: Navajo 50 min.</td>
</tr>
<tr>
<td><em>Bighorse the Warrior</em>, 25-39:</td>
<td><strong>Guest Speaker</strong></td>
</tr>
<tr>
<td><em>Bighorse the Warrior</em>, 40-58:</td>
<td><strong>Everyone Read:</strong> [Navajo Nation Council Website](<a href="http://www">http://www</a> navajonation.org)</td>
</tr>
<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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<tr>
<th>Tuesday, Oct. 18th</th>
<th>Thursday, Oct. 20th</th>
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<tbody>
<tr>
<td><strong>Topic:</strong> The Navajo Nation</td>
<td><strong>Topic:</strong> Navajo Leadership Principles and Practices</td>
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<tr>
<td><strong>Everyone Read:</strong> Reclaiming <em>Dine History</em>, Chapter 1</td>
<td><strong>Group Leadership/Decision-making/Ethics activity</strong></td>
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<tr>
<td>Reclaiming <em>Dine History</em>, Chapter 3:</td>
<td><strong>Due:</strong> Essay #9</td>
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<tr>
<td>Reclaiming <em>Dine History</em>, Chapter 4:</td>
<td>Can traditional leadership principles be incorporated into modern government?</td>
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<tr>
<td>Reclaiming <em>Dine History</em>, Chapter 5:</td>
<td><strong>Due:</strong> Research Paper Outline and Project Progress Report/Timeline</td>
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<td>Reclaiming <em>Dine History</em>, Chapter 6:</td>
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<tr>
<th>Tuesday, Oct. 25th</th>
<th>Thursday, Oct. 27th</th>
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<tbody>
<tr>
<td><strong>Topic:</strong> Women and Leadership</td>
<td><strong>Topic:</strong> Women and Leadership</td>
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<tr>
<td><strong>Everyone Read:</strong> Anonymous, “Wilma Mankiller the First Woman Chief of the Cherokee Nation”; <em>Every Day is a Good Day</em>, ix-10</td>
<td><strong>Everyone Read:</strong> <em>Every Day is a Good Day</em>, Chapter 1</td>
</tr>
<tr>
<td>Mankiller, “To Persevere as Tribal People”;</td>
<td><em>Every Day is a Good Day</em>, 11-40</td>
</tr>
<tr>
<td>Mankiller, “Being Indigenous in the 21st Century”;</td>
<td><em>Every Day is a Good Day</em>, 41-74</td>
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<tr>
<td>Mankiller, “Public Perception as Sovereignty”;</td>
<td><em>Every Day is a Good Day</em>, 75-94</td>
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<tr>
<td>Portman and Garrett, “Beloved Women”;</td>
<td><em>Every Day is a Good Day</em>, 95-124</td>
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<tr>
<td>Tippeconnic, “American Indian Female Leadership”;</td>
<td><em>Every Day is a Good Day</em>, 125-142</td>
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<tr>
<td>Lajimodiere, “Ogmah Ikwe: Native Women”;</td>
<td><em>Every Day is a Good Day</em>, 143-212</td>
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<tr>
<td><strong>Due:</strong> Essay #10</td>
<td><strong>Due:</strong> Chapter Outline #5</td>
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<td><strong>Due:</strong> First Draft Annotated Bibliography</td>
<td><strong>Due:</strong> First Draft Annotated Bibliography</td>
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<td>Tuesday, Nov. 1st</td>
<td>Thursday, Nov. 3rd</td>
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<tr>
<td><strong>Topic:</strong> Cherokee Women and Leadership</td>
<td><strong>Topic:</strong> Cherokee Leadership Principles and Practices</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>
<td><strong>Everyone Read:</strong> <em>Leadership Lessons from the Cherokee Nation</em>, vii-16</td>
</tr>
<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>
<td><strong>Lessons from the Cherokee</strong>, Chapter 2:</td>
</tr>
<tr>
<td><strong>Homework:</strong> Mankiller, Wilma. &quot;Great Tribal Leaders of Modern Times&quot; (interview series). Institute for Tribal Government, Portland State University, Tahlequah, Oklahoma, July 2001. Interview.</td>
<td><strong>Lessons from the Cherokee</strong>, Chapter 3:</td>
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<tr>
<td><strong>Due:</strong> Quiz #10</td>
<td><strong>Lessons from the Cherokee</strong>, Chapter 4:</td>
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<tr>
<td><strong>Everyone Read:</strong> <em>Cherokee Nation Website</em></td>
<td><strong>Lessons from the Cherokee</strong>, Chapter 5:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 6:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 7:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 8:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 9:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 10:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 11:</td>
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<td><strong>Lessons from the Cherokee</strong>, Chapter 12:</td>
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<td><strong>Due:</strong> Essay #11</td>
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<td><strong>Due:</strong> Chapter Outline #6</td>
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<td><strong>Due:</strong> First Draft of Research Paper &amp; Final Bibliography</td>
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**MODULE 7: The Haudenosaunee and Decolonizing Leadership**

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<th>Thursday, Nov. 10th</th>
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<tr>
<td><strong>Topic:</strong> Traditional Haudenosaunee Leadership</td>
<td><strong>Topic:</strong> Haudenosaunee Leadership Today</td>
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<tr>
<td><strong>Guest Speaker:</strong> Haudenosaunee Leadership</td>
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<tr>
<td><strong>Group Leadership/Decision-making/Ethics activity</strong></td>
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<tr>
<td><strong>Homework:</strong> <em>How the West was Lost: Iroquois</em> (1990) 48 min.</td>
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<tr>
<td><strong>Due:</strong> No Quiz</td>
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<tr>
<td><strong>Due:</strong> Essay #12</td>
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<tr>
<td><strong>Read:</strong> <em>Haudenosaunee Website</em></td>
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<tr>
<td><strong>Read:</strong> Great Law of Peace</td>
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</table>
### Tuesday, Nov. 15th

**Topic:** Haudenosaunee Leadership

**Everyone:** *Peace, Power, Righteousness, ix-22*

**Read:** *Peace, Power, Righteousness, 25-64:*

**Read:** *Peace, Power, Righteousness, 65-93:*

**Read:** *Peace, Power, Righteousness, 94-120:*

**Read:** *Peace, Power, Righteousness, 121-153:*

**Read:** *Peace, Power, Righteousness, 154-181:*

**Homework:** Taiiaake Alfred *On His Indigenous Manifesto.* (27 min.);
Native scholar be Taiiaake Alfred on indigenous governance. (27 min.);
Gerald Taiiaake Alfred: Resurgence of Traditional Ways of Being (75 min.)

---

### Thursday, Nov. 17th

**Topic:** Decolonizing Indigenous Leadership


**Due:** Second Draft of Research Paper

**Due:** Essay #13
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?

---

### Tuesday, Nov. 22nd

**Student Presentations**

1. 
2. 
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4. 
5. 
6. 
7. 
8. 

Obtain Final Exam Study Guide Part 1 of 3

---

### Thursday, Nov. 24th Thanksgiving

**Topic:** Decolonizing Leadership

**Due:** Essay #14
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?

---

### Tuesday, Nov. 29th

**Student Presentations**

9. 
10. 
11. 
12. 

Obtain Final Exam Study Guide Part 2 of 3

---

### Thursday, Dec. 1st

**Student Presentations**

9. 
10. 
11. 
12. 

Obtain Final Exam Study Guide Part 3

**Due:** Essay #15

---

### Thursday, December 8th

**Final Exam**

**Due:** Final Research Paper

**Due:** Final Draft of Project
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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
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

Clear Light Publishing
Santa Fe, New Mexico
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  - Dag 10: Lesson 4

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  - “Chad ‘Corntassel’ Smith as Principal Chief of the Cherokee Nation — 1999

### Appendix B: 2000 State of the Nation
  - “Sga du gi,” the Community Focus

### Appendix C: 2001 State of the Nation
  - Embrace and Carry Forward the Great Cherokee Legacy

### Appendix D: 2002 State of the Nation
  - Building One Fire

### Appendix E: 2003 State of the Nation
  - Critical Crossroads

### Appendix F: 2004 State of the Nation
  - Where There Is No Vision, the People Perish

### Appendix G: 2006 State of the Nation
  - Full Force and Effect

### Appendix H: 2008 State of the Nation
  - Planting the Seed Corn

### Appendix I: 2009 State of the Nation
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### Appendix J: 2010 State of the Nation
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