

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? 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? 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. _____ (Required)

Requested designation: Historical Awareness-H **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 \(SQ/SG\)](#)
- [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: 2/12/18

Chair/Director (Signature): 

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:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	Syllabus, Readings List
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	Syllabus, Readings List
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	Syllabus, Readings List
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Syllabus, Readings List
		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.	

Course Prefix	Number	Title	General Studies Designation
AIS	445	Principles of American Indian Leadership	H

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)
1. History is a major focus of the course.	The course tracks this history of American Indian leadership, highlighting governing systems, values, specific leaders, and historical events.	See "Major Course Objectives" and "Learning Outcomes." Page 6 of the itinerary highlights the development of Lakota leadership; page 7 highlights Pueblo; page 8 highlights Hopi & Navajo; page 9 highlights Cherokee; page 10 the Haudenosaunee.
2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	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.	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).
3. There is a disciplined systematic examination of human institutions as they change over time.	The course is a disciplined systematic examination of tribal government systems, decision-making processes, leadership standards, and related events as they changed over time.	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 & Grand Council (pg. 10).
4. The course examines the relationship among events, ideas, and artifacts and the broad	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.	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

Historical Awareness [H]

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social, political and economic context.		decision-making processes to secure a future for their people.
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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

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 "Cornassel" 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).

Fall 2018 | Class #
M-F | August – Dec.

Professor: Leo KILLSBACK
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Phone: (480) 727-0061
Office: Discovery Hall 356
Office Hours: TBD

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.

"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

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. Jennifer Nez Denetdale, *Reclaiming Dine History: The Legacies of Navajo Chief Manuelito and Juanita* (Tucson: University of Arizona Press, 2007).
4. Laurence Hauptman, *Seven Generations of Iroquois Leadership: The Six Nations since 1800* (New York: Syracuse University Press, 2008).
5. Joseph Marshall, III, *The Lakota Way: Stories and Lessons for Living Native American Wisdom on Ethics and Character* (New York: Penguin Publishing, 2001).
6. Joseph Marshall, III, *The Power of Four: Leadership Lessons of Crazy Horse* (New York: Sterling Publishing, 2009).
7. Chad "Comtassel" Smith, *Leadership Lessons from the Cherokee Nation: Learn from All I Observe* (New York: McGraw-Hill, 2013).
8. Joe Sando, Herman Agoyo, and Richardson, *Po'Pay: Leader of the First American Revolution* (Santa Fe: Clearlight Publishers, 2005).
9. Wilma Mankiller, *Every Day is a Good Day: Reflections by Contemporary Indigenous Women*, Memorial Ed. (Golden, CO: Fulcrum Publishing, 2011).
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/facts/students>.

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>.

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

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

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 304-04](#).
- 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 304-02](#).

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.

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

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.
- 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 issues, (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.

“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.

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 Quizzes	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](#)

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,

Threatening or Violent Individuals on Campus.”

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 a 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 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.

Wicazo Sa Review

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 reacted at: 480-965-1234 (V), 480-965-9000 (TTY). For additional information, visit: www.asu.edu/studentsaffairs/ed/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.

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

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 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: _____

AIS 445: Principles of American Indian Leadership Schedule

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

Discussion leader guidelines:

- 1.) Be prepared to teach the rest of the class about the content of you chapter in a 5-10 minute timeframe.
- 2.) Provide a one-page handout. Email to instructor before the class so copies can be made. (a) Include your name, the correct citation of your chapter in Chicago Citation Manual of Style format. (b) Highlight any major points. (c) Summarize significant themes. (d) Provide your favorite quote. (e) Add one sentence explaining what you gained. (f) Provide one multiple-choice question for students to answer.

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.
- 2.) What are the values of American citizens? Where do they originate? Provide examples.

MODULE 1: Lakota Foundations of Citizenship and Leadership

Tuesday, Aug. 23rd

Thursday, Aug. 25th

Topic: Lakota Citizenship and Leadership Principles

Topic: Lakota Citizenship and Leadership Principles

Leadership/Decision-making/Ethics activity

Leadership/Decision-making/Ethics activity

Everyone read: *The Lakota Way*, Introduction

Everyone read: *The Lakota Way*, Afterward

- 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": _____

- 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": _____

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?

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

Thursday, Sept. 1st

Topic: Colonization and Lakota Leadership

Topic: Modern Lakota Tribal Government

Leadership/Decision-making/Ethics activity

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: Peter Matthiessen, "Thieves Road: The Oglala Lakota, 1835-1965," *In the Spirit of Crazy Horse* (New York: Viking Penguin, 1991): 3-32.

Everyone Read: Constitution of the Oglala Sioux Tribe

Everyone Read: [Oglala Sioux Tribe Website](#)

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

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

- 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: _____

Due: **Essay #2:** Can traditional governments succeed in modernity? Can modern leaders uphold traditional leadership standards? Can modern Indian communities live by traditional standards? Is there any value in traditional ways? Why? Why not? How can Indians compromise?

MODULE 2: The Pueblo People Unify

Tuesday, Sept. 6 th	Thursday, Sept. 8 th
<p>Topic: The Legacy of the Pueblos</p> <p>Guest Lecturer: Regents Professor Simon Ortiz (Acoma Pueblo)</p> <p>Everybody Read: Joe Sando, "Introduction" in <i>Pueblo Nations: Eight Centuries of Pueblo Indian History</i> (Santa Fe: Clearlight, 1998): 1-20.</p> <p>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?</p>	<p>Topic: The Pueblo Revolt</p> <p>Guest Lecturer: Samuel Catanach (Pueblo of Pojoaque)</p> <p>Everybody Read: Joe Sando, "Appendixes" in <i>Pueblo Nations: Eight Centuries of Pueblo Indian History</i> (Santa Fe: Clearlight, 1998): 245-75.</p> <p>Discussion Leader: <i>Pueblo Nations</i>, 21-46: Taylor S.</p> <p>Watch: <i>Surviving Columbus</i> (1990) 27 min. and 20:07 min.</p> <p>Due: Quiz #3</p>
Tuesday, Sept. 13 th	Thursday, Sept. 15 th
<p>Topic: Early Forms of Governance and Resistance</p> <p>Everyone Read: <i>Po'Pay</i>, v-4. <i>Po'Pay</i>, 1-29: _____ <i>Po'Pay</i>, 29-53: _____ <i>Po'Pay</i>, 54-72: _____ <i>Po'Pay</i>, 72-81: _____ <i>Po'Pay</i>, 82-92: _____ <i>Po'Pay</i>, 92-120: _____ <i>Po'Pay</i>, 120-140: _____ <i>Po'Pay</i>, 141-158: _____ <i>Po'Pay</i>, 159-190: _____ <i>Po'Pay</i>, 191-207: _____ <i>Po'Pay</i>, 207-230: _____</p>	<p>Topic: Tribal Government and Constitutional Reform</p> <p>Leadership/Decision-making/Ethics activity</p> <p>Watch: <i>Frontera!</i> (2014)</p> <p>Due: Quiz #4</p> <p>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?"</p>
MODULE 3: The Peaceful Resistance of the Hopi	
Tuesday, Sept. 20 th	Thursday, Sept. 22 nd
<p>Topic: Modern versus Traditional Tribal Governance and Justice</p> <p>Guest Lecturer: Hopi</p> <p>Read: Sakiestewa, "The Orayvi Split and Hopi Schooling."</p>	<p>Topic: Modern versus Traditional Tribal Governance and Justice</p> <p>Guest Lecturer: Hopi</p> <p>Watch: <i>Hopi Prophecy</i> (1991) 27 min.</p> <p>Due: Quiz #5 and Essay #5</p>
Tuesday, Sept. 27 th	Thursday, Sept. 29 th
<p>Topic: The Origins of Traditional Governments and Leadership</p> <p>Everyone Read: Mohawk, "The Public Eye." Read: Nequatewa, "How the people came out of the underworld": _____</p> <p>Watch: <i>Hopi: Songs of the Fourth World</i> (1985) 60 min.</p> <p>Due: Quiz #6</p> <p>Due: Essay #6 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?</p>	<p>Topic: Hopi Leadership Principles and Practices</p> <p>Due: Chapter Outline #3</p> <p>Everyone Read: <i>Book of the Hopi</i>, v-4ix-xiv. <i>Book of Hopi</i>, 251-257: _____ <i>Book of Hopi</i>, 258-269: _____ <i>Book of Hopi</i>, 270-277: _____ <i>Book of Hopi</i>, 278-285: _____ <i>Book of Hopi</i>, 286-292: _____ <i>Book of Hopi</i>, 286-292: _____ <i>Book of Hopi</i>, 293-300: _____ <i>Book of Hopi</i>, 301-306: _____ <i>Book of Hopi</i>, 314-321: _____ <i>Book of Hopi</i>, 322-328: _____ <i>Book of Hopi</i>, 329-337: _____</p>

Tuesday, Oct. 4 th	Thursday, Oct. 6 th
<p>Topic: Modern American Indian Leadership</p> <p>Guest Speaker</p>	<p>Topic: Havasupai Tribal Leadership</p> <p>Guest Speaker</p> <p>Read: Havasupai Tribal Constitution; Havasupai Tribe Website</p> <p>Due: Essay #7 Due: Research Paper and Project Topics</p>
MODULE 4: The Navajo Long Walk	
Tuesday, Oct. 11 th	Thursday, Oct. 13 th
<p>Topic: Navajo Leadership</p> <p>Everyone Read: <i>Bighorse the Warrior</i>, xi-24, 99-106; <i>Reclaiming Dine History</i>, Introduction and Conclusion</p> <p><i>Bighorse the Warrior</i>, 25-39: _____ <i>Bighorse the Warrior</i>, 40-58: _____ <i>Bighorse the Warrior</i>, 59-80: _____ <i>Bighorse the Warrior</i>, 81-98: _____ <i>Bighorse the Warrior</i>, 99-106: _____</p>	<p>Topic: Traditional Navajo/Tribal Principles and Practices</p> <p>Homework: <i>How the West was Lost: Navajo</i> 50 min.</p> <p>Guest Speaker</p> <p>Everyone Read: Dine Bi Aenshahz'ani (D.N.S.C. §§ 201-206) Navajo Nation Council Website</p> <p>Due: Essay #8 Due: Research Paper and Project Proposals</p>
Tuesday, Oct. 18 th	Thursday, Oct. 20 th
<p>Topic: The Navajo Nation</p> <p>Everyone Read: <i>Reclaiming Dine History</i>, Chapter 1 <i>Reclaiming Dine History</i>, Chapter 2: _____ <i>Reclaiming Dine History</i>, Chapter 3: _____ <i>Reclaiming Dine History</i>, Chapter 4: _____ <i>Reclaiming Dine History</i>, Chapter 5: _____ <i>Reclaiming Dine History</i>, Chapter 6: _____</p> <p>Lloyd Lee, "The Future of Navajo Nationalism," <i>Wicazo Sa Review</i>, Vol. 22, No. 1 (Spring 2007): 53-68. _____</p> <p>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. _____</p>	<p>Topic: Navajo Leadership Principles and Practices</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Everyone 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.</p> <p>Due: Essay #9 Can traditional leadership principles be incorporated into modern government?</p> <p>Due: Research Paper Outline and Project Progress Report/Timeline</p>
MODULE 5: American Indian Women Leaders and the Cherokee Nation	
Tuesday, Oct. 25 th	Thursday, Oct. 27 th
<p>Topic: Women and Leadership</p> <p>Everyone Read: Anonymous, "Wilma Mankiller the First Woman Chief of the Cherokee Nation"; <i>Every Day is a Good Day</i>, ix-10</p> <p>Mankiller, "To Persevere as Tribal People": _____ Mankiller, "Being Indigenous in the 21st Century": _____ Mankiller, "Public Perception as Sovereignty": _____ Portman and Garrett, "Beloved Women": _____ Tippeconnic, "American Indian Female Leadership": _____ Lajimodiere, "<i>Ojimah Ikwe: Native Women</i>": _____</p>	<p>Topic: Women and Leadership</p> <p>Everyone Read: <i>Every Day is a Good Day</i>, Chapter 1 <i>Every Day is a Good Day</i>, 11-40 _____ <i>Every Day is a Good Day</i>, 41-74 _____ <i>Every Day is a Good Day</i>, 75-94 _____ <i>Every Day is a Good Day</i>, 95-124 _____ <i>Every Day is a Good Day</i>, 125-142 _____ <i>Every Day is a Good Day</i>, 143-212 _____</p> <p>Due: Essay #10 Due: Chapter Outline #5 Due: First Draft Annotated Bibliography</p>

Tuesday, Nov. 1 st	Thursday, Nov. 3 rd
<p>Topic: Cherokee Women and Leadership</p> <p>Group Leadership/Decision-making/Ethics activity</p> <p>Guest Speaker: Indian Women Leaders</p> <p>Homework: Wilma Mankiller, <i>Challenges Facing 21st Century Indigenous People</i></p> <p>Due: Quiz #9</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>Homework: Chad "Cornassel" Smith: 2013 National Book Festival</p> <p>Due: Quiz #10</p> <p>Everyone Read: Cherokee Nation Website</p>	<p>Topic: Cherokee Leadership Principles and Practices</p> <p>Everyone Read: <i>Leadership Lessons from the Cherokee Nation</i>, vii-16</p> <p><i>Lessons from the Cherokee</i>, Chapter 2: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 3: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 4: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 5: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 6: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 7: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 8: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 9: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 10: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 11: _____</p> <p><i>Lessons from the Cherokee</i>, Chapter 12: _____</p> <p>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>_____</p> <p>Due: Essay #11</p> <p>Due: Chapter Outline #6</p> <p>Due: First Draft of Research Paper & Final Bibliography</p>
MODULE 7: The Haudenosaunee and Decolonizing Leadership	
Tuesday, Nov. 8 th	Thursday, Nov. 10 th
<p>Topic: Traditional Haudenosaunee Leadership</p> <p>Tehanetorens, "The Great Peace" in <i>Roots of the Iroquois</i> (Summertown, TN: Native Voices, 2000): 20-41.</p> <p>_____</p> <p>John Mohawk, "The Quality of Leadership," <i>Native Americas</i> 3&4 (Dec. 2002): 49. _____</p> <p>Oren Lyons, "Law, Principle, and Reality," <i>New York University Review of Law & Social Change</i>, Vol. 20 (1992-1994): 209-14.</p> <p>_____</p> <p>Barry Lopez, "The Leadership Imperative: An Interview with Oren Lyons," <i>Manoa</i>, vol. 19, no. 2 (2007): 4-12.</p> <p>_____</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: No Quiz</p> <p>Due: Essay #12</p> <p>Read: Haudenosaunee Website</p> <p>Read: Great Law of Peace</p>

Tuesday, Nov. 15 th	Thursday, Nov. 17 th
<p>Topic: Haudenosaunee Leadership</p> <p>Everyone: <i>Peace, Power, Righteousness</i>, ix-22</p> <p>Read: <i>Peace, Power, Righteousness</i>, 25-64: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 65-93: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 94-120: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 121-153: _____</p> <p>Read: <i>Peace, Power, Righteousness</i>, 154-181: _____</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>Topic: Decolonizing Indigenous Leadership</p> <p>Taiaiake Alfred and Jeff Corntassel, "Being Indigenous: Resurgences against Contemporary Colonialism," <i>Government and Opposition</i>, 2005: 597-614. _____</p> <p>Taiaiake Alfred, "Pathways to an Ethic of Struggle," <i>Canadian Dimension</i>, vol. 41, no. 1 (Jan/Feb 2007): 35-40. _____</p> <p>Taiaiake Alfred, "Colonialism and State Dependency," <i>Journal de la santé autochtone</i> (November 2009): 42-60. _____</p> <p>Due: Second Draft of Research Paper</p> <p>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?</p>
Tuesday, Nov. 22 nd	Thursday, Nov. 24 th Thanksgiving
<p>Student Presentations</p> <p>1. _____</p> <p>2. _____</p> <p>3. _____</p> <p>4. _____</p> <p>Obtain Final Exam Study Guide Part 1 of 3</p>	<p>Topic: Decolonizing Leadership</p> <p>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?</p>
Tuesday, Nov. 29 th	Thursday, Dec. 1 st
<p>Student Presentations</p> <p>5. _____</p> <p>6. _____</p> <p>7. _____</p> <p>8. _____</p> <p>Obtain Final Exam Study Guide Part 2 of 3</p>	<p>Student Presentations</p> <p>9. _____</p> <p>10. _____</p> <p>11. _____</p> <p>12. _____</p> <p>Obtain Final Exam Study Guide Part 3 Due: Essay #15</p>
Thursday, December 8 th	
<p style="text-align: center;">Final Exam</p> <p style="text-align: center;">Due: Final Research Paper</p> <p style="text-align: center;">Due: Final Draft of Project</p>	

The POWER of FOUR

LEADERSHIP LESSONS OF CRAZY HORSE

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Library of Congress Cataloging-in-Publication Data Available

10 9 8 7 6 5 4 3 2 1

Published by Sterling Publishing Co., Inc.
387 Park Avenue South, New York, NY 10016

© 2009 by Joseph M. Marshall III

Distributed in Canada by Sterling Publishing

c/o Canadian Manga Group, 165 Dufferin Street

Toronto, Ontario, Canada M6K 3H6

Distributed in the United Kingdom by GMC Distribution Services

Castle Place, 166 High Street, Lewes, East Sussex, England BN7 1XU

Distributed in Australia by Capricorn Link (Australia) Pty Ltd.

P.O. Box 704, Windsor, NSW 2756, Australia

Manufactured in the United States of America

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Sterling ISBN 978 1 4027 4881 3

For information about custom editions, special sales, premium and corporate purchases, please contact Sterling Special Sales Department at 800 805 5489 or specialsales@sterlingpublishing.com



New York / London
www.sterlingpublishing.com



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every day is a good day

Reflections by Contemporary Indigenous I

Memorial Edition

Wilma Mankiller

Forewords by Louise Erdrich and

Vine Deloria Jr.

Introduction by Gloria Steinem

Fulcrum Publishing
Golden, Colorado

Text © 2004, 2011 Wilma P. Mankiller
Photos © 2004 Charlie Soap, except Mary and Carrie Dann, © 2004 Hulleah Tsijinnie, Sarah James, © 2004 Roy Carrak, Rosalie Little Thunder, © 2004 Timothy Kills in Water, and Wilma Mankiller with Louise Erdrich, © John Ratzloff.

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Library of Congress Cataloging-in-Publication Data

Mankiller, Wilma Pearl, 1945-2010.

Every day is a good day : reflections by contemporary indigenous women

/ Wilma Mankiller ; forewords by Louise Erdrich and Vine Deloria, Jr. ; introduction by Gloria Steinem. -- Memorial ed

P. cm

Includes bibliographical references.

ISBN 978-1-55591-691-6 (pbk.)

1 Indian women--Psychology. 2. Indian women--Social conditions. 3.

Indian women--Biography. 4. Indian philosophy. I Title.

E98.W8M25 2011

970.00497--dc22

2011004322

Printed in the United States of America
0 9 8 7 6 5 4 3 2 1

Interior design: Ann W. Douiden

Fulcrum Publishing
4690 Table Mountain Drive, Suite 100
Golden, Colorado 80403
(800) 992-2908 • (303) 277-1623
www.fulcrumbooks.com

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Clear Light Publishing
823 Don Diego Ave.
Santa Fe, New Mexico 87505
www.clearlightbooks.com

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First Edition

10 9 8 7 6 5 4 3 2 1

Library of Congress Cataloging-in-Publication Data

Po'pay : leader of the first American revolution / edited by Joe S. Sando and Herman Aگویو.— 1st ed.

p. cm.

Includes bibliographical references and index.

ISBN 1-57410-064-8

1. Po'pay, ca. 1630-ca. 1688. 2. Tewa Indians—Kings and rulers—Biography. 3. Pueblo Indians—Wars—New Mexico. 4. Pueblo Indians—History—17th century. 5. Pueblo Revolt, 1680. 6. Spain—Colonies—America—Administration. 7. Provincias Internas (New Spain)—History—17th century. I. Sando, Joe S., 1923- II. Aگویو, Herman.

E99.T35 P677 2005

978.9'02'092—dc22

2004012034

Cover design by Marcia Keegan and Carol O'Shea
All photographs © Marcia Keegan except as noted
Interior design & typography by Carol O'Shea
Printed in the U.S.A.

This book uses the Tewa spelling of Po'pay. The Spanish have referred to him as Popé and El Popé.

PO'PAY

Leader of the First American Revolution

Edited by
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Jemez Pueblo

&

HERMAN AGOYO
San Juan Pueblo

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Foreword by **GOVERNOR BILL RICHARDSON**



Clear Light Publishing
Santa Fe, New Mexico

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1 2 3 4 5 6 7 8 9 0 QFR/QFR 1 9 8 7 6 5 4 3

ISBN 978-0-07-180883-5
MHID 0-07-180883-3

e-ISBN 978-0-07-180884-2
e-MHID 0-07-180884-1

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LEADERSHIP LESSONS *from the* CHEROKEE NATION

Learn from All I Observe

CHAD "CORNTASSEL" SMITH



NEW YORK CHICAGO SAN FRANCISCO
LISBON LONDON MADRID MEXICO CITY MILAN
NEW DELHI SAN JUAN SEOUL SINGAPORE
SYDNEY TORONTO

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1 2 3 4 5 6 7 8 9 0 QFR/QFR 1 9 8 7 6 5 4 3

ISBN 978-0-07-180883-5
MHID 0-07-180883-3
e-ISBN 978-0-07-180884-2
e-MHID 0-07-180884-1

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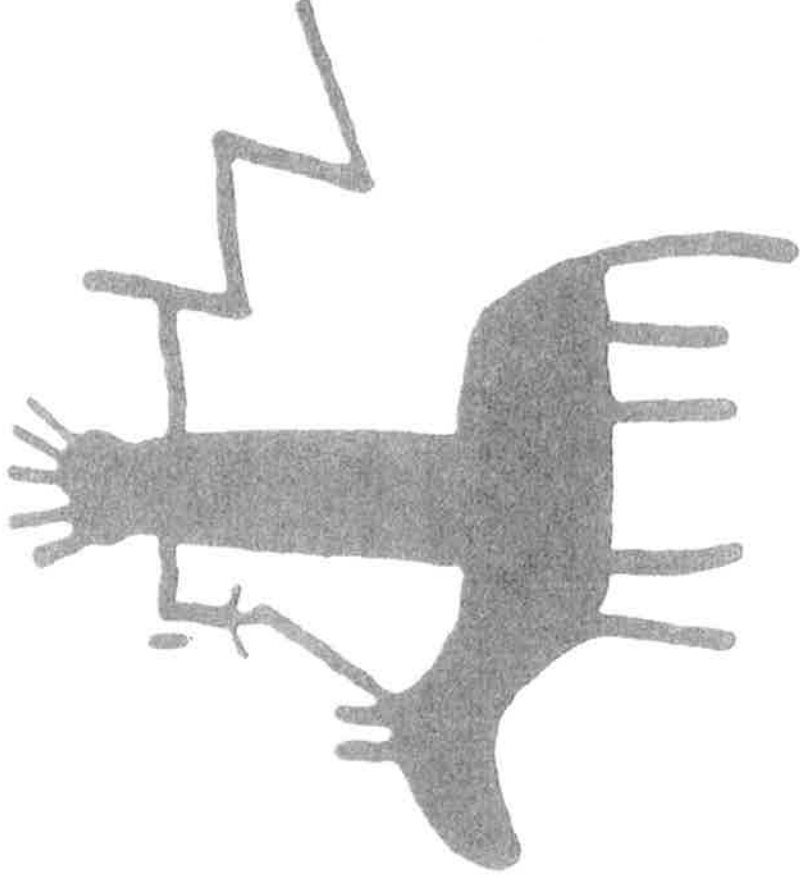
BIGHORSE

The WARRIOR

Tiana Bighorse

Edited by Noël Bennett

Foreword by Barry Lopez



The University of Arizona Press
Tucson

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 The Arizona Board of Regents
 Prepared by Shared Horizons with grants from The Richard C.
 and Susana B. Ernst Foundation and The L. J. and Mary C. Skaggs
 Foundation.

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Manufactured in the United States of America

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01 6 5 4

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Bighorse, Tiana, 1917-

Bighorse the warrior / Tiana Bighorse : edited by Noël Bennett
 foreword by Barry Lopez.

p. cm.

ISBN 0-8165-1189-6 ISBN 0-8165-1444-5 (pbk.)

1. Bighorse, Gus, 1846?-1939. 2. Navajo Indians -- Biography.
 3. Navajo Indians -- Social life and customs. I. Bighorse, Gus,
 1946?-1939. II. Bennett, Noël, 1939- III. Title.

F99.N3B333 1990

978.9'004972--dc20

90-10874

CIP

British Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library.

The drawings in this book are derived from ink renditions of Navajo petroglyphs found
 in Largo Canyon, New Mexico. Reproduced from *The Rocks Begin to Speak*, by LaVan
 Martineau (Las Vegas, Nev.: K. C. Publications, 1973), used by permission of K. C.
 Publications.

The University of Arizona Press has designated part of its proceeds from the sale of this
 edition to match a Challenge Grant from the National Endowment for the Humanities.
 These funds will help to build an endowment to support the Press's publishing program
 on Native American and Latin American cultures.

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