

Honoring Traditional Ways Tribal Leadership Training Curriculum



**A Path for Leadership and Community Development
Based in Traditional Practice and
Self-Knowledge**

Prepared by Northwest Indian College through the generous participation of tribal people throughout Indian Country and with support from the Northwest Area Foundation

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Second Edition

Table of Contents

Acknowledgements.....	4
Introduction.....	7
Instructors Guide.....	9
Goals.....	11
Strand 1 Walking Next to Leadership.....	14
Lakota Creation Story	18
Lummi Creation Story	20
Treaty with the Delawares	22
Treaty with the Nez Perces	25
Treaty of Point Elliott	30
Fort Laramie Treaty	35
Traditional Governance	43
Traditional Leadership and Community	45
Lesson Plan	48
Syllabus	51
Discussion Questions	53
Student Rubric	54
Instructor Evaluation	55
Teacher Rubric Evaluation	57
Strand 2 Living Within Leadership.....	59
Lesson Plan	61
Syllabus	68
Discussion Questions	70
Student Rubric	72
Instructor Evaluation	73
Teacher Rubric Evaluation	75
Strand 3 Becoming the Leader.....	77
Lesson Plan	79
Syllabus	82
Discussion Questions	84
Student Rubric	85
Instructor Evaluation	86
Teacher Rubric Evaluation	88
Section 3. Appendices.....	90
A. Glossary.....	92
B. Literature Review.....	93
C. Bibliography	110

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TEACHING: HUMMINGBIRD STORY

* The *xwet-sheli* or hummingbird in Coast Salish tradition is the “protector of our territory and our children.

Hummingbird Story
Lexie Tom

I read many Hummingbird stories from many different places and they all say the same thing. They all have the same message. Don't give up! The Hummingbird is a symbol of perseverance all over the world. I watched a video of a Kenyan woman telling a Hummingbird story she heard in Japan and the end is always the same, I am doing what I can. The Hummingbird is small and in her mind she can change something great just by doing what she can.

A story from the Haida:

Here is the story is the great forest that caught on fire. The terrible fire raged and burned. All of the animals were afraid and fled from their homes. The elephant, and the tiger, the beaver and the bear all ran and above them the bird flew in a panic. They huddled at the edge of the forest and watched. All of the creatures gathered except one, only *Tuktuktian*, the little hummingbird would not abandon the forest. *Tuktuktian* flew quickly to the stream. She picked up a single drop of water in her beak. *Tuktuktian* flew back and dropped the water on the fire. Again she flew to the stream and brought back another drop and so she continued back and forth back and forth. The other animals watched *Tuktuktian's* tiny body flying against the enormous fire and they were frightened. They call out to the little hummingbird warning her of the dangers of the smoke and the heat. “What can I do?” sobbed the rabbit. “This fire is much too hot, there's too much smoke!” howled the wolf. “My wings will burn. My beak is too small!” cried the owl. But the little hummingbird persisted. She flew to and fro picking up more water and dropping it bead by bead to the burning forest. Finally the big bear said, “little *Tuktuktian* what are you doing?” Without stopping *Tuktuktian* looked down at all the animals. She said, “I am doing what I can.”

And so it is for many stories in the world. The hummingbird is small but in her mind she is big and she can make a difference if she at least tries. Many people will think that the hummingbird is too small to do the work in front of her, or not good enough. But she will prove you wrong. This is a great story to tell to children to boost them up and make them feel comfortable with whom they are.

Honoring Traditional Ways Tribal Leadership Training Curriculum

Section 1



"Out of the Indian approach to life there came a great freedom, an intense and absorbing respect for life, enriching faith in a Supreme Power, and principles of truth, honesty, generosity, equity, and brotherhood as a guide to mundane relations."

- Black Elk

Introduction

"As a leader when you cross the bridge to the European way of life make sure you cross back to your own way of life." Tom Sampson (Tsartlip)

Embracing the teachings and wisdom of our elders and our current and past leaders led to the development of this curriculum as a means of sharing teachings with emerging and future leaders of our tribal nations particularly throughout North America.

The role of leadership among Tribal peoples has been discussed in Indian communities and higher education institutions for many years. The possibility of gathering the information and putting the data together from the many years of symposiums, interviews with tribal leaders and community members, and Indian educators across the country is not a new idea. If we, as indigenous people, do not take the responsibility of passing along this information then we are morally remiss in our inherited duty and will lose valuable knowledge and key areas of wisdom for all time. It is our obligation to ensure the continuance of this knowledge within the younger generations of our tribes.

The leadership curriculum is based on three (3) strands, Walking Next To Leadership, Living Within Leadership and Becoming A Leader, centered on objectives that have come about through interviews with tribal leaders, tribal citizens, and educators. The curriculum promotes leadership in individuals in the hope that they may consider this knowledge and teachings in their family, community and elected leadership roles. The curriculum recognizes that leadership comes in multi-faceted opportunities for our people. The curriculum itself guides the student on a journey through various lessons and experiential scenarios to gain insight into the path that an individual must take in becoming a leader. It also includes a reflection component so participants may self-assess including exploring the spiritual side of leadership and deciding whether or not they have the values, thoughts, characteristics, and aspirations to be a leader. The expectation is that once completed the individual that chooses to accept the challenge of leadership will have many necessary skills, processes and understandings that are aligned with the identified standards set forth in this curriculum.

The model curriculum was developed through a series of interviews and data collection sessions by staff of Northwest Indian College. A grant from the Northwest Area Foundation supported both development of the curriculum and field testing of the courses and workshops. The grant's purposes include defining what leadership is and identifying which skills and processes are needed to become a leader in a tribal system or organization. The defined goals are as follows: 1) to develop in our students an awareness of his or her own leadership potential, 2) to assist Tribal citizens in developing and harnessing the essential leadership skills necessary to live in the present and embrace the teachings from the past, 3) to take on that role of tribal leader through experiential learning from an active standpoint in the community.

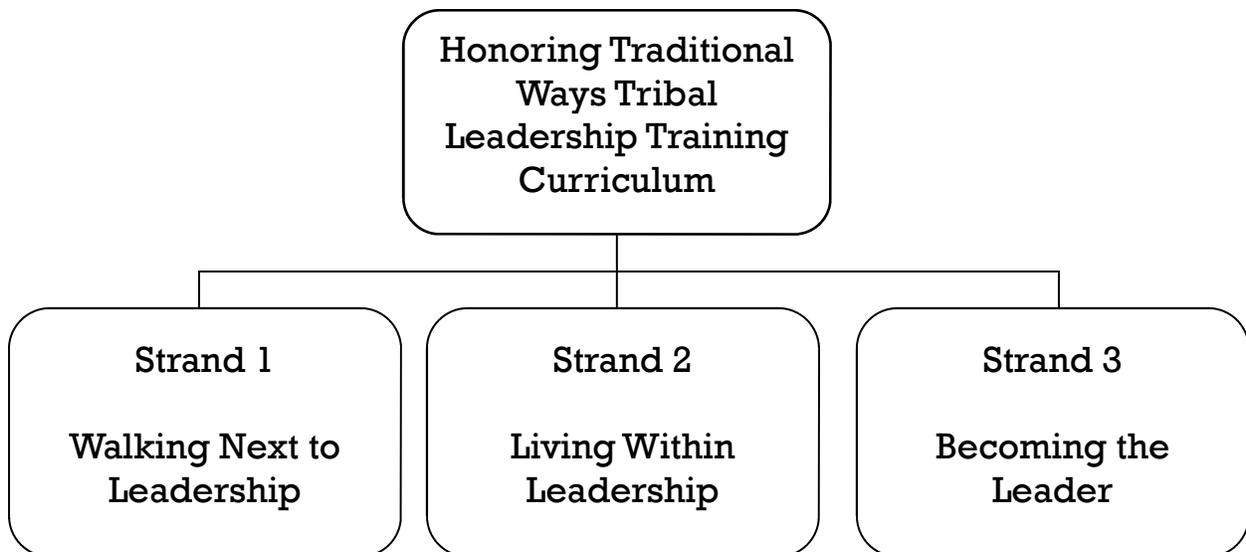
Current research in Indigenous Leadership has taken years of interviews, data collection, and public symposiums headed by Indian country's most recognized, award winning, and distinguished individuals so that information gathered can be recorded and put into a curriculum.

In the words of John Poupert, president of the American Indian Research and Policy Institute,

“ It is time for us as a people to reach back into our history for tribal customs and oral traditions. To find a place for that which is Indian. It's the minds of the old people. They're the keepers of the oral history. Those are the words, the stories and the legends that have been handed down.”

Although this curriculum is written in a linear fashion for convenience, the curriculum itself reflects the fact that leadership development rarely occurs in a linear fashion. It is understood that leadership in some individuals evolves intrinsically because of the natural leadership characteristics they possess but for others it requires an awakening through a guided journey to self-awareness of potential and applied leadership skills.

The curriculum itself is divided into 3 strands for the purpose of developing leadership in our students. Within each strand there are seven (7) objectives with 4 or 5 subsets under each. It is set in a clear progression from strand 1 to 3 but each strand can also be used independently.



This model curriculum is intended to be very flexible in nature as the objectives are open ended to allow for added resources found by the instructor that may be relevant and can be used if desired. The individuals that developed this curriculum were also allowed to contribute their own ideas and find resources to assist the instructor in promoting leadership. The following excerpt characterizes the kind of material that may be brought into the curriculum to enhance the concepts studied and promote active and engaging discussion.

GUIDANCE FOR THE INSTRUCTOR

This manual guides provides a framework for helping the instructor's use of the curriculum in a variety of settings. develop a good understanding of what the curriculum consists of and includes instructions and examples of ways to teach it. The curriculum is intended to be flexible to allow the instructor to adapt to meet different tribal practices and understandings. It is also flexible to allow the incorporation of language and culture. Creative traditional teachings are encouraged throughout the curriculum. The elders, spiritual leaders, community resource people, children and other tribal resources will be necessary to help with meeting the goals and objectives of the curriculum.

This curriculum may be used in a quarter or a semester college level system. The institutions who use the quarter system should deliver each course in a 30-35 contact hour format while semester institutions should deliver the courses in 45-50 hours. The semester delivery would involve a transition in the middle of the second strand of the curriculum (quarter course II).

Deliberate attention must be paid to preparing the students to use the portfolio as a self-assessment and demonstration tool. Some instructors may wish to use a paper portfolio while others may use an electronic format. In either case time will need to be spent helping students set up their portfolio. The instructor should also consider keeping a portfolio as a means of assessing student and teacher progress with the curriculum.

HOW IS THIS MANUAL ORGANIZED?

The goals of the curriculum provide the backdrop for all of the objectives and lessons associated with the curriculum. Modify the language of the goals to suit the local community or use the existing goals. Post the goals where you as the instructor can reference them while preparing lessons.

Role of Language and Culture

It is critical for the instructor and students to have a strong knowledge base about the place from which the student comes. This requires the instructor to extend opportunities to community and college resources to bring language and culture into the classroom. The practice is to honor each student's identity and to learn from each student's culture and language.

For each lesson, the instructor is expected to be deliberate in bringing language and culture into the curriculum. The instructor should identify what resources are available in the community or institution prior to and during delivery of the courses.

Ways to do this include bringing in language specialists or relying on student's native language knowledge to identify words, phrases and conversations that inform the student's knowledge; to bring access of cultural and spiritual resources to the student's attention; guest speakers who can share stories, histories, and family experiences.

Materials:

Books, videos and articles about tribal leadership competencies are limited so the instructor may find that creation of these materials might have to occur as part of the delivery of the curriculum. Instructors should make every effort to collect and maintain materials developed through the courses in order to ensure future resources.

Materials use for lessons range from student tools such as paper and writing tools, recorders, cameras, computers. Since many of our students have limited access to technology and media resources this ensures the instructors awareness of access issues before assigning students to do interviews and conduct research.

Assessment:

This curriculum is designed to use a portfolio assessment with a rubric. The instructor may choose to modify the curriculum to an alternative grading system. Participation and attendance are critical to learning with this curriculum.

For each lesson, the instructor should name the way he or she will know that the student has learned the objective(s). This can include writings, research papers, demonstrations and presentations, participation in discussion, tests such as essay questions.

Goals



Duane Pasco

To develop in our students an awareness of his or her own leadership potential.

To assist Tribal citizens in developing and harnessing the essential leadership skills necessary to live in the present and embrace the teaching from the past.

To take on that role of tribal leader through experiential learning from an active standpoint in the community.

The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by the Congress...

Northwest Ordinance of 1789

ORGANIZATION OF STRANDS

The curriculum is based on guided self-discovery in keeping with the traditional practices of human development in our tribal cultures. The strand matrices provide a snapshot of the flow of the curriculum. The first strand, *Walking Next To Leadership*, focuses the student on understanding and observing traditional and contemporary tribal leadership. Strand two, *Living Within Leadership*, transitions the student to embracing traditional knowledge as a means to thrive within their own leadership. Finally, strand three, *Becoming the Leader*, helps the student strengthen their personal characteristics that advance their own as well as tribal autonomy.

Each strand is outlined in the curriculum manual with the overall topic, followed by the objectives and suggested lessons. Examples of essential or discussion questions are also provided for instructor use.

This curriculum is designed to intentionally bring traditional understanding and leadership into alignment with contemporary situations so the objectives are focused on the expected leadership qualities identified through the interview and study process associated with the development of the curriculum.

Learning by Observing

Lexie Tom

Stories, myths, and legends are where most oral histories are classified. I like to call them histories. They are not stories, myths or legends because those titles devalue them. They make them seem not real. You have to have the belief that they are real and they are history. People may say it is not possible that people could have such an intimate relationship with animals that they understood them completely. But the belief is still there today in us. As long as the belief is there, our history still lives and it's still valid.

There are a few histories that come to mind when I think of learning by observing. Some are from Lummi and some are from far off lands. Indian people learned from everything in their environments. They watched the tide go in and out so they would know what time of day they could gather clams. They watched the snow level drop on the mountain tops and knew that was time to go fishing and deer hunting. They watched the earth change and show many faces and learned to adapt to those changes. When it got cold outside they would move their activities indoors. This is when the learning really began. Elders would gather children up around the fire of the longhouse and tell them oral histories. Oral histories that explained some of the things they experienced that year. They explained the things they saw and put the world in perspective.

There is an oral history that Bill James tells of the dogs:

Dogs thought they were people one day. They thought they were just like people. "I can do anything people can do." So one day there was the *wilmexw*, they were busy making the bighouse. Dog is sitting there, he was watching all the things going on, watching how it was all made. And he says "I can do that. I can do that." So the dog was watching and the people built the big steps in the big house. You know how the steps go up in the big house like that. He watched how that was made very carefully and he says "I can do that." So away he went. He started building this big house over there. So he built his big house, this big beautiful big house. He worked on it a long time. Finally got it done. And you know all his friends were dogs. So he thought to himself, "You know all my friends are dogs." He says, "You know some of them have dirty hind-ends. And you know they are going to get all my beautiful benches all dirty. You're going to get my benches all dirty." So he came up with this idea that, "maybe if I put nails all the way around the outside of my big house, they will take their tails off and hang them up outside." Okay. So they all hung up their little tails. They hung them up all the way around like that. And they went in and had a big party, they had a big time. They had lots of food to eat and everything. It was winter time to they put cedar on the fire and it was really hot. And cedar starts sparking like this. And going in the big house like that and sparking and making sparks like

that. Pretty soon the roof caught on fire. *Chakos Chakos!* Fire! Fire! Fire! Everybody went running outside. Everybody grabbed their tail and put their tail on and put their tail on. Pretty soon one got the wrong one. That's all it took was one to get the wrong one. Pretty soon they were all mixed up. All the tails were all mixed up! That's why today, when you see two dogs meet on the road down there they sniff each others tail. They are looking for their own tails yet.

This oral history has many purposes. My favorite reason is for sheer entertainment. This history is funny! How everything got mixed up. I believe that it was intended for children to make them laugh. Laughter and humor are very important traits in Indian Country still today. But it also has other meanings. One is that if you really want something it's possible to get it if you work for it. Dog wanted a long house. So how he learned to build one is by watching and observing the way the *wilmexw* (the people) built it. And he built his own. When Bill James tells this story he really emphasizes the fact that dog learned by observing. In contemporary times dogs learn to fetch and roll over by watching humans and other dogs. Learning by observing is in everyday life and has always been.

Honoring Traditional Ways Tribal Leadership Training Curriculum

Section 2



Strand One

**Walking next to leadership
Eagle (The Observer)**

Honoring Traditional Ways Tribal Leadership Training Curriculum



Strand One

Walking next to leadership Eagle (The Observer)

Traditional Indian leadership was defined by each tribe as the means by which the Tribe ensured its survival as a group. Today's viewpoint of leadership by those few who hold elected power is generally for the same purpose but emerges from a different process. It is about knowing oneself and the values that one holds in order to take the journey into leadership. Today, this journey also includes knowing about others and their value systems so that one can make informed decisions about who will be elected to positions of leadership. In Walking Next to Leadership, this strand emphasizes analyzing the traditional concepts of tribal self-governance and comparing that information to current positions of leadership demonstrated in tribal government and organizations. The process in this strand is to stand aside and observe leadership and identify the characteristics of leadership in action.

"I am the Eagle; I will watch."

Strand 1: Walking Next to Leadership

Documentation: Create a portfolio of traditional knowledge about leadership and values including key words in native language and family history.

Tribal Sovereignty:

Objectives:

- a. Tribes have rights that derive from the Creator. These are called inherent rights. This understanding is the foundation of our relationships with each other and with all of our relatives of the earth.
- b. Tribal sovereignty is a western/European concept recognized by the United States Government: Treaties, laws, government to government relationships.
- c. In today's society our tribal rights have evolved into acquired rights.

Reading: Inherent Rights

Lessons:

Tribal Origin Story

Lakota Creation Story

Lummi Creation Story

Tribal treaties/agreements

Delaware Treaty

Nez Perce Treaty

Point Elliott Treaty

Great Sioux Agreement

Tribal words (language) for the "people", Creator, government (looking at root meaning of words)

3 or 4 examples of words from tribal languages with root meanings

Inherent Rights	Acquired Rights
Language Ceremonies Teachings Sacred Beliefs Homeland	Treaties Federal Government State Government Local Government

Inherent vs. Acquired rights

Inherent rights are the rights that were given to us by the creator. These rights can never be taken away, but more importantly we can never give our inherent rights away.

Acquired rights are the rights and regulations set upon us by the treaties, the federal, state and local governments. Acquired rights are not truly our rights because these rights are only a treaty ratification or a vote away from being taken from us.

A Lakota Creation Story

As told by Albert White Hat, Sr.

I really spent a lot of time trying to find where we come from because a lot of times people put you in a position with out you planning it. They put you into some kind of position where you become responsible for that. Ever since I could remember the elderly men would have a gathering, some kind of social event. Or whether it's a wake or memorial this one elderly man was a wonderful talker, if I'm present he would talk then say, "Now Mr. White Hat will say something". And I really had to figure out... "What am I going to say?" That's when I decided to go back to the words of my people. Where do we come from? Why is relationship so important among our tribe? So I went back to that and I did research and I've found a little bit of writing, but mostly oral... history.

We have a very simple statement. We say *Mitakuye oyasin*. *Mitakuye* is "my relatives" *oyasin* means "everything". And this one when you say it, it starts with your family, your immediate family, your community and then it spreads out to all creation. If you wondering about that, "why do we say that all the time?" And it turns out what I found out is that in the beginning was *Inyan*. *Inyan* was in the beginning. And *Inyan* was *waxa* meaning that *Inyan* has the power to give life or take life. *Inyan* could create or destroy. Good and evil was within *Inyan*, both equally powerful. And *Inyan* began creation by draining his blood to create. And the first creation was a huge disk, and we call it *Maka*. And today *maka* is dirt or earth. But we call it *maka*. And the blood of, the color of the blood of *Inyan* was blue. So when *maka* was created it was all blue, blue color. So *maka* and *Inyan* got together and separated the color blue. And they threw it up and it became the blue sky. After the blue sky came *maka* was half land and half water. And *maka* said I am cold and it's dark. So *Inyan* created the sun, *anpetuwi*, to give light to be warm. Then *maka*, it's interesting, right from the beginning we always complained because *maka* said it's too bright and too hot. So *Inyan* created the moon *hanhepi*, to balance day and night. They wanted a source of life. So *Inyan* created *xahtay*, which gives breath to life, today we call the wind *xahtay*. But in the beginning it was breath to life. So when those were created *maka* again said I'm naked and I need cover. And the ones that were created got together and asked *maka* they said if *Inyan* gives you a cover you must promise to give it life and nurture it. And *maka* promised. So life began on earth, grass, plants, little bushes, trees. And as each creation come in the ones that are created will decide who the next one. So the process was like that. And as each creation came in *Inyan* got weaker and weaker, because all of its energy went into every creation, and this process went on.

Finally, to a moving creation, things that move... crawl... birds. And then in the creation story we were the last to be created. In the creation story women was created first to be like the earth, to give life and give nourishment to life. Man was created to be like the universe. The universe nourishes and protects the earth and together they create life. Man must nourish and protect the women and together they create life. So when creation was completed *Inyan* got dry and brittle and scattered all over the world. Everything that was *Inyan* went into every creation be-

cause it came from the blood of *Inyan*. So every creation was *waxan*. Every one of us, we could give life or we could take life. We could create or we could destroy.

And the good and evil is within each one of us, both equally powerful. We decide which one we want to develop. And that's our decision. You can draw the negative out of creation and do a lot of bad things. Or you can draw the goodness out of creation.

And this is where our relationship began. You know, we have that all my relatives' concept. We are related to all creation. And every one of us, we come into the world with a different gift. And we must find that within our self, that gift, and we share with others. So I might be good at one thing, your good at another thing and she's good at another thing and can together share those gifts and become very strong and have a good life. Or we could use our negative side and do a lot of damage. But that's our decision, we make that decision ourselves.

So when life began they said the children were happy. They all lived with the concept of relationship. But as time went on they began to call each other names and argue. And then they began to fight. Then they were killing each other. Then they began to hurt the earth. And the earth, we look at the earth as a grandmother. She was sending out warnings that they should stop and the children didn't listen. So she cleansed herself. By shaking, when she shook the land base broke into islands. And if you look at the global map its like a puzzle you can put those pieces back together to make one big land base. So the cleansing separated the children into different islands. This island is what they call the Turtle Island.

A Lummi Creation Story

As told by Bill James

*Ey sqwachil, ey sqwachil siam. Ne schaleche ne schwoloqwa. Ne xwilmexw siam.
Tsilixw se ne sna' cho xwlemi sen siam. Ne schalecha siam.*

My dear relatives, my dear people, I've been asked to tell a few stories here today. I'm going to tell two or three stories first of all that I heard from my elder, my elder was Al Charles. Al Charles was my granduncle. He married my grandmothers' sister Clara. His wife was Dorothy. I was always real close to them when I was young. He shared with me lots of stories and lots of history and the language, of course. He told the stories of how things were made and how our people have come to be where they are. He tells a story of the *lhaqtemish* people. And the story begins a long time ago *skanoilh* long time ago. There were the people and they were living in the village. The elder of the village had a *skolkolosen* he had a vision. He had a dream that there was going to be a big flood happening. So he told his people they had to build these huge *snexwlh* the big canoes. They had to build the big canoes, two of them. So the people built the canoes. And he gave orders to them that they were to build the *slowen*. The *slowen* is the cattail mats and they were going to make a little roof over the canoes so the water would run off. They called *slowen* the cattail mats. He told them to fill them full of food too. So he said put your dried clams and your dried fish and all your food in there. He told them that when the waters are going to come up, he says I want you to put all our children all in these canoes.

So as the waters started to come up they tied the two canoes together. They latched them together so they wouldn't drift too far apart. The waters came up really high. And they stayed up in the water for a long time. And pretty soon as the waters started to come down the canoes broke apart. One landed on Orcas Island and one landed on San Juan Island. One was at *alalng* and the other *wopiowelh*. And as the young people stayed where they landed there they started to grow up. And you know as young people grow up they started to pair off. And they started to go their own direction.

Not everything died off in the flood. Because when the flood came the clams were still there and the fish were still there everything that was in the water was still there. So they still had food to eat. So the young people would move and they would go to that place where there was lots of salmon they would stay there and they would go to that place over there where there was lots of *swam* the horse clams over there. They would go get *swam* they would go get different things in different areas. They slowly started to move apart going a little further and a little further as time went on. Finally the older one of the group of the young people that survived he decided that we better call a meeting. He said we'll call a meeting of all the young people that survived the flood. In those days they sent out runners or sent out people in the canoes to gather people up. So finally they all got together and they all came to the big meeting place. They discussed what was happening with how they were moving apart. The older one decided we need to have some sort of

identity as to who we are and where we come from. Because we are the *lhaqtemish* people, we are from here. We are the people. So they came up with a decision that no matter where they go they would put the *-mish* at the end of their names. This is why we have all the *mish* people in the Puget Sound. All of the *Duwamish swin skok snoho samamish* all of these were the survivors of the two canoes. This is where we come from.

Treaty With the Delawares : 1778

Articles of agreement and confederation, made and, entered; into by, Andrew and Thomas Lewis, Esquires, Commissioners for, and in Behalf of the United States of North-America of the one Part, and Capt. White Eyes, Capt. John Kill Buck, Junior, and Capt. Pipe, Deputies and Chief Men of the Delaware Nation of the other Part.

ARTICLE I.

That all offences or acts of hostilities by one, or either of the contracting parties against the other, be mutually forgiven, and buried in the depth of oblivion, never more to be had in remembrance.

ARTICLE II.

That a perpetual peace and friendship shall from henceforth take place, and subsist between the contracting parties aforesaid, through all succeeding generations: and if either of the parties are engaged in a just and necessary war with any other nation or nations, that then each shall assist the other in due proportion to their abilities, till their enemies are brought to reasonable terms of accommodation: and that if either of them shall discover any hostile designs forming against the other, they shall give the earliest notice thereof that timeous measures may be taken to prevent their ill effect.

ARTICLE III

And whereas the United States are engaged in a just and necessary war, in defense and support of life, liberty and independence, against the King of England and his adherents, and as said King is yet possessed of several posts and forts on the lakes and other places, the reduction of which is of great importance to the peace and security of the contracting parties, and as the most practicable way for the troops of the United States to some of the posts and forts is by passing through the country of the Delaware nation, the aforesaid deputies, on behalf of themselves and their nation, do hereby stipulate and agree to give a free passage through their country to the troops aforesaid, and the same to conduct by the nearest and best ways to the posts, forts or towns of the enemies of the United States, affording to said troops such supplies of corn, meat, horses, or whatever may be in their power for the accommodation of such troops, on the commanding officer's, &c. paying, or engaging to pay, the full value of whatever they can supply them with. And the said deputies, on the behalf of their nation, engage to join the troops of the United States aforesaid, with such a number of their best and most expert warriors as they can spare, consistent with their own safety, and act in concert with them; and for the better security of the old men, women and children of the aforesaid nation, whilst their warriors are engaged against the common enemy, it is agreed on the part of

the United States, that a fort of sufficient strength and capacity be built at the expense of the said States, with such assistance as it may be in the power of the said Delaware Nation to give, in the most convenient place, and advantageous situation, as shall be agreed on by the commanding officer of the troops aforesaid, with the advice and concurrence of the deputies of the aforesaid Delaware Nation, which fort shall be garrisoned by such a number of the troops of the United States, as the commanding officer can spare for the present, and hereafter by such numbers, as the wise men of the United States in council, shall think most conducive to the common good.

ARTICLE IV.

For the better security of the peace and friendship now entered into by the contracting parties, against all infractions of the same by the citizens of either party, to the prejudice of the other, neither party shall proceed to the infliction of punishments on the citizens of the other, otherwise than by securing the offender or offenders by imprisonment, or any other competent means, till a fair and impartial trial can be had by judges or juries of both parties, as near as can be to the laws, customs and usages of the contracting parties and natural justice. The mode of such trials to be hereafter fixed by the wise men of the United States in Congress assembled, with the assistance of such deputies of the Delaware nation, as may be appointed to act in concert with them in adjusting this matter to their mutual liking. And it is further agreed between the parties aforesaid, that neither shall entertain or give countenance to the enemies of the other, or protect in their respective states, criminal fugitives, servants or slaves, but the same to apprehend, and secure and deliver to the State or States, to which such enemies, criminals, servants or slaves respectively belong.

ARTICLE V.

Whereas the confederation entered into by the Delaware nation and the United States, renders the first dependent on the latter for all the articles of clothing, utensils and implements of war, and it is judged not only reasonable, but indispensably necessary, that the aforesaid Nation be supplied with such articles from time to time, as far as the United States may have it in their power, by a well-regulated trade, under the conduct of an intelligent, candid agent, with an adequate salary, one more influenced by the love of his country, and a constant attention to the duties of his department by promoting the common interest, than the sinister purposes of converting and binding all the duties of his office to his private emolument: Convinced of the necessity of such measures, the Commissioners of the United States, at the earnest solicitation of the deputies aforesaid, have engaged in behalf of the United States, that such a trade shall be afforded said nation conducted on such principles of mutual interest as the wisdom of the United States in Congress assembled shall think most conducive to adopt for their mutual convenience.

ARTICLE VI.

Whereas the enemies of the United States have endeavored, by every artifice in their power, to possess the Indians in general with an opinion, that it is the design of the States aforesaid, to extirpate the Indians and take possession of their country to obviate such false suggestion, the United States do engage to guarantee to the aforesaid nation of Delawares, and their heirs, all their territorial rights in the fullest and most ample manner, as it bath been bounded by former treaties, as long as they the said Delaware nation shall abide by, and hold fast the chain of friendship now entered into. And it is further agreed on between the contracting parties should it for the future be found conducive for the mutual interest of both parties to invite any other tribes who have been friends to the interest of the United States, to join the present confederation, and to form a state whereof the Delaware nation shall be the head, and have a representation in Congress: Provided, nothing contained in this article to be considered as conclusive until it meets with the approbation of Congress. And it is also the intent and meaning of this article, that no protection or countenance shall be afforded to any who are at present our enemies, by which they might escape the punishment they deserve.

In witness whereof, the parties have hereunto interchangeably set their hands and seals, at Fort Pitt, September seventeenth, anno Domini one thousand seven hundred and seventy-eight.

Signatories are available at http://avalon.law.yale.edu/18th_century/dell1778.asp

Treaty with the Nez Perces, 1855

Articles of agreement and convention made and concluded at the treaty ground, Camp Stevens, in the Walla-Walla Valley this eleventh day of June, in the year one thousand eight hundred and fifty-five by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington and Joel Palmer, superintendent of Indian affairs for Oregon Territory on the part of the United States, and the undersigned chiefs, headmen, and delegates of the Nez Perce tribe of Indians occupying lands lying partly in Oregon and partly in Washington Territories, between the Cascade and Bitter Root Mountains, on behalf of, and acting for said tribe, and being duly authorized thereto by them, it being understood that Superintendent Isaac I. Stevens assumes to treat only with those of the above-named tribe of Indians residing within the Territory of Washington, and Superintendent Palmer with those residing exclusively in Oregon Territory.

ARTICLE 1.

The said Nez Perce tribe of Indians hereby cede, relinquish and convey to the United States all their right, title, and interest in and to the country occupied or claimed by them, bounded and described as follows, to wit: Commencing at the source of the Wo-na-ne-she or southern tributary of the Palouse River; thence down that river to the main Palouse; thence in a southerly direction to the Snake River, at the mouth of the Tucanon River; thence up the Tucanon to its source in the Blue Mountains; thence southerly along the ridge of the Blue Mountains; thence to a point on Grand Ronde River, midway between Grand Ronde and the mouth of the Woll-low-how River; thence along the divide between the waters of the Woll-low-how and Powder River; thence to the crossing of Snake River, at the mouth of Powder River; thence to the Salmon River, fifty miles above the place known [as] the "crossing of the Salmon River;" thence due north to the summit of the Bitter Root Mountains; thence along the crest of the Bitter Root Mountains to the place of beginning.

ARTICLE 2.

There is, however, reserved from the lands above ceded for the use and occupation of the said tribe, and as a general reservation for other friendly tribes and bands of Indians in Washington Territory, not to exceed the present numbers of the Spokane, Walla-Walla, Cayuse, and Umatilla tribes and bands of Indians, the tract of land included within the following boundaries, to wit: Commencing where the Moh ha-na-she or southern tributary of the Palouse River flows from the spurs of the Bitter Root Mountains; thence down said tributary to the mouth of the Ti-nat-pan-up Creek; thence southerly to the crossing of the Snake River ten miles below the mouth of the Al-po-wa-wi River; thence to the source of the Al-po-wa-wi River in the Blue Mountains; thence along the crest of the Blue Mountains; thence to the crossing of the Grand Ronde River, midway between the Grand Ronde and the mouth of the

Woll-low-how River; thence along the divide between the waters of the Woll-low-how and Powder Rivers; thence to the crossing of the Snake River fifteen miles below the mouth of the Powder River; thence to the Salmon River above the crossing; thence by the spurs; of the Bitter Root Mountains to the place of beginning.

All which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said tribe; as an Indian reservation; nor shall any white man, excepting those in the employment of the Indian Department, be permitted to reside upon the said reservation without permission of the tribe and the superintendent and agent; and the said tribe agrees to remove to and settle upon the same within one year after the ratification of this treaty. In the mean time it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States and upon any ground claimed or occupied, if with the permission of the owner or claimant, guarantying, however, the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time. and not included in the reservation above named. And provided that any substantial improvement heretofore made by any Indian, such as fields enclosed and cultivated, and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President of the United States, and payment made therefore in money, or improvements of an equal value be made for said Indian upon the reservation and no Indian will be required to abandon the improvements afore- said, now occupied by him, until their value in money or improvements of equal value shall be furnished him as aforesaid.

ARTICLE 3.

And provided that, if necessary for the public convenience, roads may be run through the said reservation, and, on the other hand, the right of way, with free access from the same to the nearest public highway, is secured to them, as also the right, in common with citizens of the United States, to travel upon all public highways. The use of the Clear Water and other streams flowing through the reservation is also secured to citizens of the United States for rafting purposes, and as public highways.

The exclusive right of taking fish in all the streams where running through or bordering said reservation is further secured to said Indians: as also the right of taking fish at all usual and accustomed places in common with citizens of the territory, and of erecting temporary buildings for curing, together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

ARTICLE 4.

In consideration of the above cession, the United States agree to pay to the said tribe in addition to the goods and provisions distributed to them at the time of signing this treaty, the sum of two hundred thousand dollars, in the following manner, that is to say, sixty thousand dollars, to be expended under the direction of the President of the United States, the first year after the ratification of this treaty. In providing for their removal to the reserve, breaking up and fencing farms, building houses, supplying them with provisions and a suitable outfit, and for such other objects as he may deem necessary. and the remainder in annuities, as follows: for the first five years after the ratification of this treaty, ten thousand dollars each year, commencing September 1, 1856; for the next five years, eight thousand dollars each year; for the next five years, six thousand each year, and for the next five years, four thousand dollars each year.

All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them. And the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

ARTICLE 5.

The United States further agree to establish, at suitable points within said reservation, within one year after the ratification hereof, two schools, erecting the necessary buildings, keeping the same in repair, and providing them with furniture, books, and stationery, one of which shall be an agricultural and industrial school, to be located at the agency, and to be free to the children of said tribe, and to employ one superintendent of teaching and two teachers; to build two blacksmiths' shops, to one of which shall be attached a tinshop and to the other a gunsmith's shop; one carpenter's shop, one wagon and plough maker's shop, and to keep the same in repair, and furnished with the necessary tools; to employ one superintendent of farming and two farmers, two blacksmiths, one tinner, one gunsmith, one carpenter, one wagon and plough maker, for the instruction of the Indians in trades, and to assist them in the same; to erect one saw-mill and one flouring-mill, keeping the same in repair, and furnished with the necessary tools and fixtures, and to employ two millers; to erect a hospital, keeping the same in repair, and provided with the necessary medicines and furniture, and to employ a physician; and to erect, keep in repair, and provide with the necessary furniture the buildings required for the accommodation of the said employees. The said buildings and establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chief of the tribe is expected, and will be called upon, to perform many services of a public character, occupying much of his

time, the United States further agrees to pay to the Nez Perce tribe five hundred dollars per year for the term of twenty years, after the ratification hereof, as a salary for such person as the tribe may select to be its head chief. To build for him, at a suitable point on the reservation, a comfortable house, and properly furnish the same, and to plough and fence for his use ten acres of land. The said salary to be paid to, and the said house to be occupied by, such head chief so long as he may be elected to that position by his tribe, and no longer.

And all the expenditures and expenses contemplated in this fifth article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to said tribes nor shall the cost of transporting the goods for the annuity-payments be a charge upon the annuities, but shall be defrayed by the United States.

ARTICLE 6.

The President may from time to time, at his discretion, cause the whole, or such portions of such reservation as he may think proper, to be surveyed into lots, and assign the same to such individuals or families of the said tribe as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas in the year 1854, so far as the same may be applicable.

ARTICLE 7.

The annuities of the aforesaid tribe shall not be taken to pay the debts of individuals.

ARTICLE 8.

The aforesaid tribe acknowledge their dependence upon the Government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations on the property of such citizens; and should any one or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the Government out of the annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and the other Indians to the Government of the United States, or its agent, for decision, and abide thereby and if any of the said Indians commit any depredations on any other Indians within the Territory of Washington, the same rule shall prevail as that prescribed in this article in cases of depredations against citizens. And the said tribe agrees not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE 9.

The Nez Perces desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same; and therefore it is provided that any Indian belonging to said tribe who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE 10.

The Nez Perce Indians having expressed in council a desire that William Craig should continue to live with them, he having uniformly shown himself their friend, it is further agreed that the tract of land now occupied by him and described in his notice to the register and receiver of the land-office of the Territory of Washington, on the fourth day of June last, shall not be considered a part of the reservation provided for in this treaty, except that it shall be subject in common with the lands of the reservation to the operations of the intercourse act.

ARTICLE 11.

This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Isaac I. Stevens governor and superintendent of Indian affairs for the Territory of Washington, and Joel Palmer, superintendent of Indian affairs for Oregon Territory, and the chiefs, headmen, and delegates of the aforesaid Nez Perce tribe of Indians, have hereunto set their hands and seals, at the place, and on the day and year herein before written.

Signatories are available at <http://www.ccrh.org/comm/river/treaties/nezperce.htm>

Treaty of Point Elliott, 1855

Articles of agreement and convention made and concluded at Muckl-te-oh, or Point Elliott, in the territory of Washington, this twenty-second day of January, eighteen hundred and fifty-five, by Isaac I. Stevens, governor and superintendent of Indian affairs for the said Territory, on the part of the United States, and the undersigned chiefs, head-men and delegates of the Dwamish, Suquamish, Sk-kahl-mish, Sam-ahmish, Smalh-kamish, Skope-ahmish, St-kah-mish, Snoqualmoo, Skai-wha-mish, N'Quentl-ma-mish, Sk-tah-le-jum, Stoluck-wha-mish, Sno-ho-mish, Skagit, Kik-i-allus, Swin-a-mish, Squin-ah-mish, Sah-ku-mehu, Noo-wha-ha, Nook-wa-chah-mish, Mee-see-qua-guilch, Cho-bah-ah-bish, and other allied and subordinate tribes and bands of Indians occupying certain lands situated in said Territory of Washington, on behalf of said tribes, and duly authorized by them.

ARTICLE 1.

The said tribes and bands of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the lands and country occupied by them, bounded and described as follows: Commencing at a point on the eastern side of Admiralty Inlet, known as Point Pully, about midway between Commencement and Elliott Bays; thence eastwardly, running along the north line of lands heretofore ceded to the United States by the Nisqually, Puyallup, and other Indians, to the summit of the Cascade range of mountains; thence northwardly, following the summit of said range to the 49th parallel of north latitude; thence west, along said parallel to the middle of the Gulf of Georgia; thence through the middle of said gulf and the main channel through the Canal de Arro to the Straits of Fuca, and crossing the same through the middle of Admiralty Inlet to Suquamish Head; thence southwesterly, through the peninsula, and following the divide between Hood's Canal and Admiralty Inlet to the portage known as Wilkes' Portage; thence northeastwardly, and following the line of lands heretofore ceded as aforesaid to Point Southworth, on the western side of Admiralty Inlet, and thence around the foot of Vashon's Island eastwardly and southeastwardly to the place of beginning, including all the islands comprised within said boundaries, and all the right, title, and interest of the said tribes and bands to any lands within the territory of the United States.

ARTICLE 2.

There is, however, reserved for the present use and occupation of the said tribes and bands the following tracts of land, viz: the amount of two sections, or twelve hundred and eighty acres, surrounding the small bight at the head of Port Madison, called by the Indians Noo-sohk-um; the amount of two sections, or twelve hundred and eighty acres, on the north side Hwhomish Bay and the creek emptying into the same called Kwilt-seh-da, the peninsula at the southeastern end of Perry's Island, called Shais-quihl, and the island called Chah-choo-sen, situated in the

Lummi River at the point of separation of the mouths emptying respectively into Bellingham Bay and the Gulf of Georgia. All which tracts shall be set apart, and so far as necessary surveyed and marked out for their exclusive use; nor shall any white man be permitted to reside upon the same without permission of the said tribes or bands, and of the superintendent or agent, but, if necessary for the public convenience, roads may be run through the said reserves, the Indians being compensated for any damage thereby done them.

ARTICLE 3.

There is also reserved from out the lands hereby ceded the amount of thirty-six sections, or one township of land, on the northeastern shore of Port Gardner, and north of the mouth of Snohomish River, including Tulalip Bay and the before-mentioned Kwilt-seh-da Creek, for the purpose of establishing thereon an agricultural and industrial school, as hereinafter mentioned and agreed, and with a view of ultimately drawing thereto and settling thereon all the Indians living west of the Cascade Mountains in said Territory. Provided, however, That the President may establish the central agency and general reservation at such other point as he may deem for the benefit of the Indians.

ARTICLE 4.

The said tribes and bands agree to remove to and settle upon the said first above-mentioned reservations within one year after the ratification of this treaty, or sooner, if the means are furnished them. In the mean time it shall be lawful for them to reside upon any land not in the actual claim and occupation of citizens of the United States, and upon any land claimed or occupied, if with the permission of the owner.

ARTICLE 5.

The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians in common with all citizens of the Territory, and of erecting temporary houses for the purpose of curing, together with the privilege of hunting and gathering roots and berries on open and unclaimed lands. Provided, however, That they shall not take shell-fish from any beds staked or cultivated by citizens.

ARTICLE 6.

In consideration of the above cession, the United States agree to pay to the said tribes and bands the sum of one hundred and fifty thousand dollars, in the following manner - - that is to say: For the first year after the ratification hereof, fifteen thousand dollars; for the next two year, twelve thousand dollars each year; for the next three years, ten thousand dollars each year; for the next four years, seven

thousand five hundred dollars each years; for the next five years, six thousand dollars each year; and for the last five years, four thousand two hundred and fifty dollars each year. All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United States, who may, from time to time, determine at his discretion upon what beneficial objects to expend the same; and the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of said Indians in respect thereto.

ARTICLE 7.

The President may hereafter, when in his opinion the interests of the Territory shall require and the welfare of the said Indians be promoted, remove them from either or all of the special reservations hereinbefore made to the said general reservation, or such other suitable place within said Territory as he may deem fit, on remunerating them for their improvements and the expenses of such removal, or may consolidate them with other friendly tribes or bands; and he may further at his discretion cause the whole or any portion of the lands hereby reserved, or of such other land as may be selected in lieu thereof, to be surveyed into lots, and assign the same to such individuals or families as are willing to avail themselves of the privilege, and will locate on the same as a permanent home on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable. Any substantial improvements heretofore made by any Indian, and which he shall be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President and payment made accordingly therefore.

ARTICLE 8.

The annuities of the aforesaid tribes and bands shall not be taken to pay the debts of individuals.

ARTICLE 9.

The said tribes and bands acknowledge their dependence on the Government of the United States, and promise to be friendly with all citizens thereof, and they pledge themselves to commit no depredations on the property of such citizens. Should any one or more of them violate this pledge, and the fact be satisfactorily proven before the agent, the property taken shall be returned, or in default thereof, of if injured or destroyed, compensation may be made by the Government out of their annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and the other Indians to the Government of the United States or its agent for decision, and abide thereby. And if any of the said Indians commit depredations on other Indians within the Territory the same rule shall prevail as that prescribed in this article in cases of depredations against citizens. And the said tribes agree not to shelter or conceal

offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE 10.

The above tribes and bands are desirous to exclude from their reservations the use of ardent spirits, and to prevent their people from drinking the same, and therefore it is provided that any Indian belonging to said tribe who is guilty of bringing liquor into said reservations, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE 11.

The said tribes and bands agree to free all slaves now held by them and not to purchase or acquire others hereafter.

ARTICLE 12.

The said tribes and bands further agree not to trade at Vancouver's Island or elsewhere out of the dominions of the United States, nor shall foreign Indians be permitted to reside in their reservations without consent of the superintendent or agent.

ARTICLE 13.

To enable the said Indians to remove to and settle upon their aforesaid reservations, and to clear, fence, and break up a sufficient quantity of land for cultivation, the United States further agree to pay the sum of fifteen thousand dollars to be laid out and expended under the direction of the President and in such manner as he shall approve.

ARTICLE 14.

The United States further agree to establish at the general agency for the district of Puget's Sound, within one year from the ratification hereof, and to support for a period of twenty years, an agricultural and industrial school, to be free to children of the said tribes and bands in common with those of the other tribes of said district, and to provide the said school with a suitable instructor or instructors, and also to provide a smithy and carpenter's shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer for the like term of twenty years to instruct the Indians in their respective occupations. And the United States finally agree to employ a physician to reside at the said central agency, who shall furnish medicine and advice to their sick, and shall vaccinate them; the expenses of said school, shops, persons employed, and medical attendance to be defrayed by the

United States, and not deducted from the annuities.

ARTICLE 15.

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs, and the undersigned chiefs, headmen, and delegates of the aforesaid tribes and bands of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

Signatories are available at <http://www.tulalip.nsn.us/htmldocs/PointElliotTreaty.htm>

FORT LARAMIE TREATY

APRIL 29, 1868

TREATY WITH THE SIOUX-- BRULÉ, OGLALA, MINICONJOU, YANKTONAI, HUNK-PAPA, BLACKFEET, CUTHEAD, TWO KETTLE, SANS ARCS, AND SANTEE--AND ARAPAHO

15 Stat., 635.

Ratified, Feb. 16, 1869.

Proclaimed, Feb. 24, 1869

Articles of a treaty made and concluded by and between Lieutenant-General William T. Sherman, General William S. Harney, General Alfred H. Terry, General C. C., Augur, J. B. Henderson, Nathaniel G. Taylor, John B. Sanborn, and Samuel F. Tappan, duly appointed commissioners on the part of the United States, and the different bands of the Sioux Nation of Indians, by their chiefs and head-men, whose names are hereto subscribed, they being duly authorized to act in the premises.

ARTICLE 1.

From this day forward all war between the parties to this agreement shall forever cease. The Government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to maintain it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs at Washington City, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, upon proof made to their agent and notice by him, deliver up the wrong-doer to the United States, to be tried and punished according to its laws; and in case they willfully refuse so to do, the person injured shall be re-imbursed for his loss from the annuities or other moneys due or to become due to them under this or other treaties made with the United States. And the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as in his judgment may be proper. But no one sustaining loss while violating the provisions of this treaty or the laws of the United States shall be re-imbursed therefore.

ARTICLE 2.

The United States agrees that the following district of country, to wit, viz: commencing on the east bank of the Missouri River where the forty-sixth parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river, thence west across said river, and along the northern line of Nebraska to the one hundred and fourth degree of longitude west from Greenwich, thence north on said meridian to a point where the forty-sixth parallel of north latitude intercepts the same, thence due east along said parallel to the place of beginning; and in addition thereto, all existing reservations on the east bank of said river shall be, and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons except those herein designated and authorized so to do, and except such officers, agents, and employees of the Government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

ARTICLE 3.

If it should appear from actual survey or other satisfactory examination of said tract of land that it contains less than one hundred and sixty acres of tillable land for each person who, at the time, may be authorized to reside on it under the provisions of this treaty, and a very considerable number of such persons shall be disposed to commence cultivating the soil as farmers, the United States agrees to set apart, for the use of said Indians, as herein provided, such additional quantity of arable land, adjoining to said reservation, or as near to the same as it can be obtained, as may be required to provide the necessary amount.

ARTICLE 4.

The United States agrees, at its own proper expense, to construct at some place on the Missouri River, near the center of said reservation, where timber and water may be convenient, the following buildings, to wit: a warehouse, a store-room for the use of the agent in storing goods belonging to the Indians, to cost not less than twenty-five hundred dollars; an agency-building for the residence of the agent, to cost not exceeding three thousand dollars; a residence for the physician, to cost not more than three thousand dollars; and five other buildings, for a carpenter, farmer, blacksmith, miller, and engineer, each to cost not exceeding two thou-

sand dollars; also a schoolhouse or mission-building, so soon as a sufficient number of children can be induced by the agent to attend school, which shall not cost exceeding five thousand dollars.

The United States agrees further to cause to be erected on said reservation, near the other buildings herein authorized, a good steam circular-saw mill, with a grist-mill and shingle-machine attached to the same, to cost not exceeding eight thousand dollars.

ARTICLE 5.

The United States agrees that the agent for said Indians shall in the future make his home at the agency-building; that he shall reside among them, and keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by and against the Indians as may be presented for investigation under the provisions of their treaty stipulations, as also for the faithful discharge of other duties enjoined on him by law. In all cases of depredation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his findings, to the Commissioner of Indian Affairs, whose decision, subject to the revision of the Secretary of the Interior, shall be binding on the parties to this treaty.

ARTICLE 6.

If any individual belonging to said tribes of Indians, or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within said reservation, not exceeding three hundred and twenty acres in extent, which tract, when so selected, certified, and recorded in the "land-book," as herein directed, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of the person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of a family, may in like manner select and cause to be certified to him or her, for purposes of cultivation, a quantity of land not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate, containing a description thereof and the name of the person selecting it, with a certificate endorsed thereon that the same has been recorded, shall be delivered to the party entitled to it, by the agent, after the same shall have been recorded by him in a book to be kept in his office, subject to inspection, which said book shall be known as the "Sioux Land-Book."

The President may, at any time, order a survey of the reservation, and, when

so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper. And it is further stipulated that any male Indians, over eighteen years of age, of any band or tribe that is or shall hereafter become a party to this treaty, who now is or who shall hereafter become a resident or occupant of any reservation or Territory not included in the tract of country designated and described in this treaty for the permanent home of the Indians, which is not mineral land, nor reserved by the United States for special purposes other than Indian occupation, and who shall have made improvements thereon of the value of two hundred dollars or more, and continuously occupied the same as a homestead for the term of three years, shall be entitled to receive from the United States a patent for one hundred and sixty acres of land including his said improve-meats, the same to be in the form of the legal subdivisions of the surveys of the public lands. Upon application in writing, sustained by the proof of two disinterested witnesses, made to the register of the local land-office when the land sought to be entered is within a land district, and when the tract sought to be entered is not in any land district, then upon said application and proof being made to the Commissioner of the General Land-Office, and the right of such Indian or Indians to enter such tract or tracts of land shall accrue and be perfect from the date of his first improvements thereon, and shall continue as long as he continues his residence and improvements, and no longer'. And any Indian or Indians receiving a patent for land under the foregoing provisions, shall thereby and from thenceforth become and be a citizen of the United States, and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his rights to benefits accruing to Indians under this treaty.

ARTICLE 7.

In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as are or may be settled on said agricultural reservations, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than twenty years.

ARTICLE 8.

When the head of a family or lodge shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good

faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value twenty-five dollars.

And it is further stipulated that such persons as commence farming shall receive instruction from the farmer herein provided for, and whenever more than one hundred persons shall enter upon the cultivation of the soil, a second blacksmith shall be provided, with such iron, steel, and other material as may be needed.

ARTICLE 9.

At any time after ten years from the making of this treaty, the United States shall have the privilege of withdrawing the physician, farmer, blacksmith, carpenter, engineer, and miller herein provided for, but in case of such withdrawal, an additional sum thereafter of ten thousand dollars per annum shall be devoted to the education of said Indians, and the Commissioner of Indian Affairs shall, upon careful inquiry into their condition, make such rules and regulations for the expenditure of said sum as will best promote the educational and moral improvement of said tribes.

ARTICLE 10.

In lieu of all sums of money or other annuities provided to be paid to the Indians herein named, under any treaty or treaties heretofore made, the United States agrees to deliver at the agency-house on the reservation herein named, on or before the first day of August of each year, for thirty years, the following articles, to wit:

For each male person over fourteen years of age, a suit of good substantial woolen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of home-made socks.

For each female over twelve years of age, a flannel skirt, or the goods necessary to make it, a pair of woolen hose, twelve yards of calico, and twelve yards of cotton domestics.

For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woolen hose for each.

And in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based.

And in addition to the clothing herein named, the sum of ten dollars for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of thirty years, while such persons roam and hunt, and twenty dollars for, each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if within the thirty years, at any time, it shall appear that the amount of money needed for clothing under this article can be appropriated to better uses for the Indians named herein, Congress may, by law, change the appropriation to other purposes; but in no event shall the amount of this appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the Army to be present and attest the delivery of all the goods herein named to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery. And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation and complied with the stipulations of this treaty, shall be entitled to receive from the United States, for the period of four years after he shall have settled upon said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own subsistence at an earlier date. And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with them, who shall remove to the reservation herein described and commence farming, one good American cow, and one good well-broken pair of American oxen within sixty days after such lodge or family shall have so settled upon said reservation.

ARTICLE 11.

In consideration of the advantages and benefits conferred by this treaty, and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside their reservation as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill River, so long as the buffalo may range thereon in such numbers as to justify the chase. And they, the said Indians, further expressly agree:

1st. That they will withdraw all opposition to the construction of the railroads now being built on the plains.

2d. That they will permit the peaceful construction of any railroad not passing over their reservation as herein defined.

3d. That they will not attack any persons at home, or travelling, nor molest or disturb any wagon-trains, coaches, mules, or cattle belonging to the people of the United States, or to persons friendly therewith.

4th. They will never capture, or carry off from the settlements, white women or children.

5th. They will never kill or scalp white men, nor attempt to do them harm.

6th. They withdraw all pretence of opposition to the construction of the railroad now being built along the Platte River and westward to the Pacific Ocean, and they will not in future object to the construction of railroads, wagon-roads, mail-stations, or other works of utility or necessity, which may be ordered or permitted by the laws of the United States. But should such roads or other works be constructed on the lands of their reservation, the Government will pay the tribe whatever amount of damage may be assessed by three disinterested commissioners to be appointed by the President for that purpose, one of said commissioners to be a chief or head-man of the tribe.

7th. They agree to withdraw all opposition to the military posts or roads now established south of the North Platte River, or that may be established, not in violation of treaties heretofore made or hereafter to be made with any of the Indian tribes.

ARTICLE 12.

No treaty for the cession of any portion or part of the reservation herein described which may be held in common shall be of any validity or force as against the said Indians, unless executed and signed by at least three-fourths of all the adult male Indians, occupying or interested in the same; and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him, as provided in article 6 of this treaty.

ARTICLE 13.

The United States hereby agrees to furnish annually to the Indians the physician, teachers, carpenter, miller, engineer, farmer, and blacksmiths as herein contemplated, and that such appropriations shall be made from time to time, on the estimates of the Secretary of the Interior, as will be sufficient to employ such persons.

ARTICLE 14.

It is agreed that the sum of five hundred dollars annually, for three years from date, shall be expended in presents to the ten persons of said tribe who in the judgment of the agent may grow the most valuable crops for the respective year.

ARTICLE 15.

The Indians herein named agree that when the agency-house or other build-

ings shall be constructed on the reservation named, they will regard said reservation their permanent home, and they will make no permanent settlement elsewhere; but they shall have the right, subject to the conditions and modifications of this treaty, to hunt, as stipulated in Article 11 hereof.

ARTICLE 16.

The United States hereby agrees and stipulates that the country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians first had and obtained, to pass through the same; and it is further agreed by the United States that within ninety days after the conclusion of peace with all the bands of the Sioux Nation, the military posts now established in the territory in this article named shall be abandoned, and that the road leading to them and by them to the settlements in the Territory of Montana shall be closed.

ARTICLE 17.

It is hereby expressly understood and agreed by and between the respective parties to this treaty that the execution of this treaty and its ratification by the United States Senate shall have the effect, and shall be construed as abrogating and annulling all treaties and agreements heretofore entered into between the respective parties hereto, so far as such treaties and agreements obligate the United States to furnish and provide money, clothing, or other articles of property to such Indians and bands of Indians as become parties to this treaty, but no further.

In testimony of all which, we, the said commissioners, and we, the chiefs and headmen of the Brulé' band of the Sioux nation, have hereunto set our hands and seals at Fort Laramie, Dakota Territory, this twenty-ninth day of April, in the year one thousand eight hundred and sixty-eight.

Signatories are available at http://puffin.creighton.edu/lakota/1868_la.html

Traditional Governance:

Objectives:

- a. Families were the foundations of all relationship and interpreted the laws from creation.
- b. Decision making had both formal and informal processes designed to serve each nation's cultural and social experiences.
- c. People were involved in the decision-making and through this process also participated with leadership selection and continuity.
- d. Elders served both as leaders and in an advisory capacity to individuals who understood traditional teachings and behavior and determined acceptability and consequences.
- e. Tribes were relationship centered and people had to work together to survive and maintain tribal culture.

Readings: Identity

Decision making in tribal societies

Lessons:

Family tree

Genealogy instructions

Family Tree for students to complete

Tribal decision making process

The Traditional Role of Elders

Role of elders in decision making

Interview combined with essay

What is the traditional decision making model and what were the roles of the elders?

In pre-contact times a traditional leaders training began at conception. The mother and father would speak to the unborn child, sing it songs, making the unborn child understand the traditional language. This gave the child not only an attachment to the parents but also a greater attachment to the other side (the people who have gone before us). After the child is born; the language, songs and ceremonies continue and they were undertaken by three elders. These people were named Lot, Selwhan and Thithe. These three people performed what is traditionally called Let The Hiwek (train the leader). After the young person completed Let The Hiwek he was given Cin u ey from Lot, Selwhan and Thithe which means this person is now ready to be a leader.

With this process every Hiwek has people that they consult. When tough decisions are to be made consultation occurs between Hiwek and Lot, Selwham and Thithe. No decision is made until all three have given their advice on the decision.

Traditional Leadership and Community:

Objectives:

- a. Recognizing the value of relatives and community specifically the role of the elder.
- b. Each tribal nation recognized leaders based on criteria that were unique to each group including those who were recognized as helpful and who were known to be good persons, compassionate and accomplished.
- c. In many cases, not one person was in the leadership role continuously but as each different situation called for then that person stepped up.
- d. Leaders often had limited power except when all gathered to build consensus and a reliance on traditions.

Readings: Leadership essays from Winds of Change

Lessons:

1. **What are the types of leaders recognized in the tribe's traditional society and how are they selected?**
 - a. **Students research through library and interviews.**
 - b. **How is traditional selection of leaders different from or the same as contemporary practices?**
 - c. **Analysis of evidence**
 - d. **How has the tribe organized its government in response to federal intervention?**
 - e. **Tribal constitution adoption experience**
 - f. **How does a leader reconcile their understanding of traditional values with an elected leadership role?**
 - g. **Observe tribal council sessions and conduct mock council meeting**
- Debrief mock session to discuss individual and group dynamics**

Objectives:

- a. Tribal nations have unique characteristics and circumstances.
 - b. Qualities that define nationhood should be maintained by the Tribe in order to ensure identity and "peoplehood" for future generations.
- Tribal perspectives on their own history and experience will vary depending on individual and family experience

Reading: Vine Deloria essay from People & Place UN Declaration on the rights of Indigenous Peoples

Lessons:

1. **Create a summary “demographic” description of the tribe’s current status.**
 - a. **Tribal Statistics Office**
 - b. **Census Data**
 - c. **Internet search**
 - d. **Describe the critical issues faced by the tribal community and write a brief description of how student would prioritize these critical issues when given the leadership opportunity.**
 - e. **Descriptive Essay**

Leadership Roles, Responsibilities & Privileges

Objectives:

- a. Taking care of yourself, taking care of others, being able to be balanced in taking care of your family along with care of others.
- b. Understanding and practicing community values that are deeply grounded in traditional practices and relationships such as respect, industriousness, listening.
- c. Having status in the community and being able to be a role model for values.
- d. Treating your relatives in a certain way that demonstrates respect.
- e. Providing for others who have less including orphans, elders and families without providers.

Readings: TOPICS ON VALUES & BEHAVIORAL CHOICES

Lessons:

1. **Describe the values of your tribal nation. What are the words in your language that describe these values? Have these values changed through contemporary interpretation?**
 - a. **Create a table of values: traditional/contemporary/western**
 - b. **Who are some of your role models and what are the characteristics they have that you admire as your role models?**
 - c. **Interview, picture, video, digital story**
 - d. **What are ways that you can provide for others?****Define service projects that could be part of a class activity or a service learning project**

Spirituality-Culture and Language

Objectives:

Tribal language, as the heart and soul of Indian culture, is the foundation of tribal leadership.

b. We considered ourselves Sacred Beings in harmony with all that was around us.

Traditionally one would seek use a tribal ritual such as a vision quest for inner reflection and for guidance for decisions.

Spirituality is the basis from which leadership is developed. There are practical and philosophical applications of spirituality in governance today.

Readings: Spirituality/Leadership (God is Red, elder interviews?)

Lessons:

1. Describe how you would characterize spiritual practice in your own life in relation to your leadership.

a. Reflective essay

2. If you wanted to learn more about your tribal identity and spirituality, where would you go?

a. List of resources and how access would occur

3. How is spiritual practice demonstrated in tribal governance today?

a. Observe, analyze, observe, write essay

Practicum: Complete one of the following:

Complete 20 hour internship with an elected leader and keep a reflective journal on how leadership knowledge influences the daily rigors of their office.

Interview 3 different community leaders on how they evolved as leaders. Prepare and deliver a short presentation of 1 of the interviewees.

Conduct a 20 hour service project and keep a reflective journal of how leadership occurred in the project environment

Instructor should provide the student with information on how to do reflective writing.

*"We're losing our language. And when we do that, we become a lost tribe."
Edgar Perry, White Mountain Apache*

Lesson Plan

Strand 1: Walking Next to Leadership

Learning Objective(s):

Tribal origin stories contain profound teachings about the identity, relationships and behavioral expectations of tribal people. Our origin stories are the basis of our relationship with the Creator and are descriptive of how we are to practice our traditional ways.

Often students are not familiar with origin stories either oral or written. Students benefit from the opportunity to explore how their tribal origin story and those of other tribes define creation, describe relationships and give instruction.

Origin stories also serve as the basis for understanding inherent rights which are derived from the Creator. This leads then into further discussion about the issues of acquired rights, treaty relationships and sovereignty of the group and the individual.

Lesson:

Either the instructor provides written examples of tribal origin stories applicable to students' tribal memberships or students share oral stories that they have heard. Community resource person or panel to share story telling would enhance the student's response to this topic.

Students complete readings on tribal sovereignty and rights and participate in a class discussion that compares inherent and acquired rights and which describes sovereignty.

Activities:

Complete readings and sharing of tribal origin stories. Have student complete one of the following upon review of the tribal origin story: weaving, sewing, drawing, poem, short story, essay or some other physical demonstration of what the origin story means to them.

CLASS DISCUSSION

Language and Culture

The content of tribal origin stories form the basis for considerable understanding of tribal values and beliefs. Using tribal origin stories to identify inherent rights strengthens students' to culture understanding.

Materials:

Videotape presentation if one is held.

Assessment:

Student completes (1) articles, (2) origin story activity and (3) daily reflection.
Student writes a summary of values reflected in origin story.

Lesson Plan

Strand 1: Walking Next to Leadership

Learning Objective(s):

Many students often imagine what the experience of elected leadership is like and may have difficulty reconciling elected leadership roles with what they are learning about traditional leadership. Creating an opportunity to observe elected leadership in practice and then attempting to demonstrate how their learning might influence their behaviors if they were elected leaders helps the student have a “real” leadership experience.

In some instances, previous or current tribal elected leaders may be part of a class and can lend a unique perspective to this situation.

Lesson:

Prior to class, students observe 1-2 hours of tribal council sessions noting the structure of the meeting, how elected officials participate in decision making and how the public is recognized and participates.

Students elect officers and set an agenda for two topics of relevance to tribal officials. Prior to the mock council meetings, students will research their topics including asking community people how they feel about the issue. Students will conduct a mock council meeting to take action on the identified topics.

Following the meeting the students will debrief their experience.

Instructor is encouraged to set up the mock council meeting by positioning advocates in the audience and by encouraging individual students to take specific positions that generate both the opportunity for compromise as well as challenge the students' knowledge of the topics.

ACTIVITIES:

Council observation, topic selection and research, conduct mock meeting, debrief.

Language and Culture: Now would be an excellent time for a speaker to share words for the various leadership roles of elected and non-elected tribal leaders.

Materials: Videotape mock council session.

Assessment: Student completed (1) observations, (2) research on topics, (3) participation in mock session and (4) daily reflection.

Strand 1: Walking Next Leadership, Course Syllabus:

NASD #

Instructor:

Contact Information:

Contact Numbers

Meeting Time:

Meeting Place:

Course Description

This course focuses on the practice and framework of traditional leadership within a student's community, family and toward their future in leadership roles. Through the exploration of tribal stories and teachings, students will have the opportunity to define what a traditional leader is in their culture and will be able to practice leadership skills. The focus of this particular class is to emphasize the cultural traditions and leadership attributes of your respective tribe.

Upon completion of the course, students will have improved skills, processes and understandings that will help them walk the path to leadership.

Learning outcomes

Students will acquire and demonstrate a fundamental understanding and working knowledge regarding the following outcomes;

1. Students will demonstrate a clearly understood knowledge of tribal sovereignty as it pertains to the U.S. government and tribal relationships that govern trust land issues and the right to self governance and regulation.
2. Students will understand and be able to articulate the historical beginnings of tribal governments, traditional decision making, using elders as advisors and the premise behind relationship-centered governance.
3. Encompassed within traditional leadership are the values of relatives and community and the contributing role of the elder. Students will understand the variety in traditional leadership roles and the limited power of leadership as conferred by the community.
4. Students will understand that with leadership roles comes responsibilities and privileges by clearly defining the priorities of leadership; such as community above self, being the embodiment of community values, earning respect versus expected respect and being the community caretaker.
5. Students will understand the process of leadership as it pertains to the traditional selection of leaders versus contemporary leader selection practices, as well as historical personality characteristics of chosen leaders which potentially define the authority residing in the position as apposed to the traditional view of authority residing in the person. This will ultimately culminate into understanding the validity and placement of humility and self-assessment in leadership roles by engaging eld-

ers in leadership self assessment.

Students will understand that the cultural and spiritual perspective is encompassed within the heart and soul of Indian culture; the language, which clearly defines the cultural structure of the Native American family and the importance of intergenerational relationships. Furthermore students will understand the traditional, spiritual preparations for leadership are the spiritual essence of leadership; historically, contemporarily and personally.

Strand 1 Practicum

Shadow a leader and draft a reflective report based upon the experience.

Interview three leaders and draft a reflective report based upon the experience.

Draft a report based on the personal experiences derived from strand one and prepare a presentation based upon the students findings.

Discussion Questions

Discussion Questions: Discussion Questions are open-ended questions that have no right or wrong answers. Essential Questions may be used for any of the following reasons:

- as the lead (anticipatory set) into a new strand or sub-strand
- to elicit engaging discussions among students
- as a Reflection Journal assignment
- to expand or enhance instructional material

The primary duty of an Essential Question is to give the student a different perspective from which to view the information being presented in the class and to engage the student in active thinking about the content.

Below is listed a sampling of Discussion Questions related to the Strands. This list is just a suggestion of topics and should in no way limit the instructor from coming up with additional essential questions that he/she feels are relevant and timely to the class at hand.

Strand One:

- Now that tribes have gained some level of autonomy and expanded powers of self-governance, why do you think that more of them have not reverted back to a more traditional form of government? What is stopping tribes today from simply going back to the way it was in the past?
- Do you think that the US Government still has tribes right where it wants them? If yes, why and what could change that perception? If no, why not and what needs to continue to keep it that way?
- What is the biggest myth in today's tribal government? What is the biggest falsehood of tribal government today that everyone knows about but is never openly discussed?
- Is it possible to be completely objective while holding a public office? Can any leader ever totally lead by the voice of the people only, foregoing any personal points of view, personal prejudices, and personal agendas?
- What do you think happens more often to those singled out as being outstanding leaders – 1) the setting/situation elevated the person to greatness (such as Abe Lincoln and the Civil War – would Lincoln have been so revered in history if it had not been for his leadership through the Civil War?), or 2) the person elevates the situation so it is perceived as a moment of greatness (such as JFK and the Bay of Pigs situation in which the JFK persona overshadowed several rather questionable decisions made during that situation)? In other words, in leadership, what comes first: the man or the moment?
- Has modern technology (computers, cell phones, etc.) made today's tribal government better or worse? (Defining what is meant by "better or worse" is open for discussion.)

Student Rubric

Strand 1: Walking Next to Leadership-Eagle (The observer)

The practicum includes the following criteria for consideration:

<u>Level 5:</u>	Marks
	15-20
- interned with a leader for all days recommended by the practicum	
-the reflective journal included all objectives in this strand	
-the student interviewed 3 different leaders and the interview include all objectives in this strand	
-student prepared the PowerPoint presentation of 1 interviewee which included all objectives of the strand	
-student presented to the entire class	
<u>Level 3:</u>	
	08-14
-interned for 75% of the recommended time in the practicum	
-the reflective journal included 4 objectives in this strand	
-the student interviewed 2 different leaders and the interview included 4 of the objectives in this strand	
-student prepared the PowerPoint presentation but didn't include all 4 objectives of the strand	
-student attempted the presentation in class	
<u>Level 1:</u>	
	00-07
-interned with a leader less than 75% of the recommended time in the practicum	
-the reflective journal included less than 4 of the objectives in this strand	
-the student interviewed 1 leader and the interview included less than 4 of the objectives in this strand	
-student did not prepare the presentation in PowerPoint format	
-student did not attempt a presentation in class	

Instructor Evaluation
Engaged Learning Evaluation Form

Instructor: _____

Course: _____

Date: _____

Materials	Overall: Superior _____ Good _____ Poor _____
Promote understanding of content.	Effective: _____ Ineffective: _____
Represent range of interests and levels.	Effective: _____ Ineffective: _____
Accessible to students.	Effective: _____ Ineffective: _____
In good condition.	Effective: _____ Ineffective: _____
Adequate quantity.	Effective: _____ Ineffective: _____
Challenging and engaging.	Effective: _____ Ineffective: _____
Has support elements if necessary	Effective: _____ Ineffective: _____

Instructor	Overall: Superior _____ Good _____ Poor _____
Circulates throughout the classroom.	Effective: _____ Ineffective: _____
Uses questioning strategies.	Effective: _____ Ineffective: _____
Active.	Effective: _____ Ineffective: _____
Respectful, warm, nurturing.	Effective: _____ Ineffective: _____
Good listener.	Effective: _____ Ineffective: _____
Uses a variety and balance of instructional formats.	Effective: _____ Ineffective: _____
Aware of students' needs.	Effective: _____ Ineffective: _____
Instruction matches assessment.	Effective: _____ Ineffective: _____
Has a solid understanding of curriculum and course content.	Effective: _____ Ineffective: _____
Has all necessary paperwork completed.	Effective: _____ Ineffective: _____
Provides timely and consistent feedback to students.	Effective: _____ Ineffective: _____
Is available for help outside of class time	Effective: _____ Ineffective: _____
Has a clear and concise presentation style, easily understood by all students	Effective: _____ Ineffective: _____
A engaging mix of delivery styles	Effective: _____ Ineffective: _____

Students		Overall: Superior _____ Good _____ Poor
	Engaged with teacher, content and other students.	Effective: _____ Ineffective: _____
	Respectful.	Effective: _____ Ineffective: _____
	Ask questions for clarification.	Effective: _____ Ineffective: _____
	Collaborate.	Effective: _____ Ineffective: _____
	Eager to explain or demonstrate.	Effective: _____ Ineffective: _____
	Goals and requirements of syllabus are understood	Effective: _____ Ineffective: _____

Activities		Overall: Superior _____ Good _____ Poor
	Different activities taking place simultaneously.	Effective: _____ Ineffective: _____
	Interactive.	Effective: _____ Ineffective: _____
	Include multiple intelligences.	Effective: _____ Ineffective: _____
	Involve multiple learning styles.	Effective: _____ Ineffective: _____
	Connects to students' prior knowledge and cultural background	Effective: _____ Ineffective: _____

TEACHER RUBRIC EVALUATION

Teacher Name _____

Course _____

	Point Value	HIGH		AVERAGE		LOW	
		5	4	3	2	1	0
	Attribute : The Teacher.....						
1.	Can define role as a teacher.						
2.	Involves the students in their own learning process.						
3.	Can diagnose the needs of individual students.						
4.	Can understand and classify performance level and performance readiness of each individual student.						
5.	Can describe the attitudes and feelings of students						
6.	Can identify students who need improvement in specific areas and know how to modify and/or supplement lessons to meet their needs.						
7.	Can identify classroom situations that may lead to problems and know how to preempt those problems.						
8.	Understands and incorporates multiple strategies for effective classroom engagement.						
9.	Understands and incorporates multiple positive reinforcement strategies.						
10.	Understands how to plan for unexpected changes in class schedule, such as unexpected days of class being called off.						
11.	Understands staff and students policies of the school.						
12.	Understands appropriate classroom standards/ curriculum.						
13.	Effectively creates lessons based on standards/ curriculum.						
14.	Create well-designed instructional materials when pre-made materials are not available.						
15.	Understands and uses a variety of classroom structures and strategies to enhance the effectiveness of teaching and learning.						
16.	Understands and uses a variety of classroom designs for instruction, such as, individual instruction, group instruction, collaborative/cooperative grouping.						
17.	Can effectively and critically evaluate the effectiveness of lessons and actively engages in self-analysis of instructional preparation and performance.						

	Point Value	HIGH		AVERAGE		LOW	
		5	4	3	2	1	0
	Attribute : The Teacher.....						

18.	Understands how and where to tap into internal and external resources for effective teaching.						
19.	Can effectively and courteously communicate with staff and students.						
20.	Can identify own teaching strengths and weaknesses, and can plan for improvement.						
21.	Sees self as a change agent: Is aware of the personal influence on students and their classroom experience.						
	Point Totals						

Total points scored: _____ (Add up all columns)

Point average: _____ (Total Points divided by 25)

Ranking Achieved: (circle one)

HIGH SKILLS AVERAGE SKILLS LOW SKILLS

(High Skills = 5 to 4 point average, Average Skills = 3 to 2 point average, Low Skills = 1 to 0 point average)

**Honoring Traditional Ways
Tribal Leadership Training
Curriculum**

Section 2



Duane Pasco

STRAND TWO

Living within Leadership
Salmon (The Participant)

Honoring Traditional Ways Tribal Leadership Training Curriculum



STRAND TWO

Living within Leadership Salmon (The Participant)

Traditional Indian leaders created opportunities to practice and continue to develop leadership activities. It allowed them to look at the community and their needs in order to assess the tribe through the eyes of stewardship, taking responsibility for the community as a whole. This strand embraces the essence of “all my relatives” and revisits the concept of stewardship in today’s tribal environments. This strand provides opportunities to experience citizenship through active involvement in the society, addressing societal needs. It provides a platform from which to have each and every tribal member in different situations take on their own role in leadership. The process in this strand is assess for self a level of commitment to stewardship, to analyze the practical ways to help others, to recognize stewardship as a legitimate form of leadership and to participate in a group activity that will benefit the some aspect of the community.

“I am the Salmon; with others I will participate.”

"Respect means listening until everyone has been heard and understood, only then is there a possibility of "Balance and Harmony" the good of the Indian Spirituality."
Dave Chief, Grandfather of Red Dog

Strand 2: Living within Leadership

Documentation: Create a portfolio of essential cultural and contemporary knowledge about leadership.

What does it mean to be a Tribal Citizen?

Objectives:

- Practicing the value system of our traditional counterparts and using that system in today's contemporary society.
- Translating strong convictions about the land and increasing the land base into action
- Understanding the importance of promoting and maintaining the language and traditions of the tribe.
- Having the essential cultural knowledge: tribal history, status of language and use of language, religious, economic and social practices, governance structure

- Having essential contemporary knowledge: treaties and the trust relationship with the Federal Government, constitution and applicable governing documents.

Lesson Plans:

- 1. Describe traditional land base and how it has evolved over time until present.**
- 2. Identity status of family (and where applicable), personal land ownership. If not a native speaker, take at least five hours of language lessons from a speaker.**

Roles, Responsibilities, and Privileges

Objectives:

- Identifying roles within the tribe and community, traditional and contemporary
- Identifying the responsibilities of being a tribal citizen
- Identifying the privileges of being a tribal citizen, both intrinsic and extrinsic
- The Spiritual core that nurtures and unifies tribal communities and the duties of being a tribal/community steward (caretaker)

Lesson Plans:

- 1. Describe the common characteristics of citizenship in your tribe before white contact.**
- 2. Describe contemporary characteristics and how they have evolved in relation to traditional characteristics.**
- 3. What does stewardship mean to your tribe?**

Understanding Community Experience and the role of decision making**Objectives:**

- Inequities in resources and opportunities create tension in communities that leaders must respond to. Often they are called upon to do so with limited information.
- Traditional social structure as well as family relationships still influence decision making.

There are many decision making practices and it is important to understand and be able to use different strategies for different situations.

Lesson Plans:

- 1. Review 3-5 decision making theories and models.**
 - 2. Using scenarios or case studies, have students identify the kind of decision making strategy to use in each circumstance.**
- Have students study a contemporary tribal issue and make a group decision about how to respond to the issue including analyzing the experience.**

Oppression/Racism**Objectives:**

- The ways that oppression has impacted our environment and relationships – from without and within the tribe/community/family
- Self-imposed oppression – engaging in the negative habit of self-limiting behaviors
- Impact of stereotyping and racism in our society.
- Reaching beyond the negative – becoming/living the dream of ancestors – being a healthy, whole, compassionate people and tribe

Lesson Plans:

- 1. Psychology of oppression – power, control, victimization**
Relate back to original lessons from T. Sampson
Being Indian in contemporary terms
Strategies for creating a life of balance

Externally imposed Government Structures as a condition of oppression

Objectives:

- Pre-constitution Policy, the Formative Years (1533-1871)
- The Era of Allotment and Assimilation (1871-1928)
- Reorganization Era (1928-1945)
- Termination Era (1945-1961) and Self-Determination Era (1961-present)

Lesson Plans:

- 1. Describe how these government structures impose power, oppression and victimization in our communities.**

Diversity within the tribe

Objectives:

- Describing how we are different from each other within our tribal communities and among tribes.
- Experiencing diversity and different values in our interactions with others
- Western thought invading the traditional idea of who should hold leadership positions.
- Impact of social, economic and mixed race diversity

Lesson Plans:

- 1. Study how diversity has impacted our citizenship and relationships.**
- 2. Create a chart describing the differences between western and tribal values.**
- 3. How has economic and social diversity impacted leadership development?**

Stewardship

Objectives:

- Reconciling past challenges of tribal sovereignty i.e. mineral rights, land speculation, lumber, fishing rights, responses to western expansion and facing new challenges to it such as unfavorable court decisions, hostile state governments and congressional actions.
- Maintaining a national tribal collaborative force to hold our position on to our inherent and acquired rights that is the responsibility of the Federal Government.
- The experience of merging with other tribes for economic strength to form a coalition to join forces on political issues.
- Creating a strong local commitment that is compatible with national agenda.

Lesson Plans:

- 1. One or two tribal stories that describe what stewardship means to the Tribe.**
- 2. Identify resources that are useful tools for information and guidance in reconciling challenges faced by elected leaders (congressional actions, legal challenges, legislative matters, negotiations. Where would you turn for advice and help?**
- 3. How do you see your tribe fitting into a regional and/or national agenda? What are the characteristics and needs of your tribal community that inform this vision?**

Practicum

Complete a service learning project that impacts the daily lives of your community while addressing one of the following aspects of leadership:

- oppression
- stereotyping and/or racism
- victimization

Speech presentation on your project.

"The ground on which we stand is sacred ground. It is the blood of our ancestors."

Plenty Coups, Crow

Lesson Plan

Stand 2: Living Within Leadership

Learning Objective(s):

1. Student understands tribal treaties and their personal applicability to the student's Life and experiences
2. Student acquires knowledge of the treaty-signing experience of their specific tribe and or location.
3. Student demonstrates research and presentation skills.

Lesson:

Prior to class, student both reads the treaty handouts provided by the instructor or researches and locates the applicable treaty pertinent to their tribal membership and/or location.

At NWIC-Lummi Campus the Point Elliott Treaty will be distributed.

During class, a community presenter with specific knowledge of contemporary treaty issues will do a 45-60 minute presentation during which students will take notes and ask questions.

At NWIC-Lummi Campus, Jewell PW James, LIBC Policy Analyst and human rights activist will be invited to speak and share materials.

ACTIVITIES:

Prior to the presentation, students are to design 3-5 pertinent questions that could be asked of the presenter. Students write a review of their tribal treaty content noting at least two significant points applicable to their daily lives.

Students prepare daily reflections following the presentation.

Language and Culture:

Relevant vocabulary referring to the treat should be provided with the assistance of language expert.

At NWIC-Lummi Campus-share definitions of the following:
Treaty, tribes, signatures on treaties

Materials:

Videotape the presentation for future use.

Assessment:

Student completes (1) questions, (2) review of treaty and (3) daily reflection.
Student activity participates in class discussion.

Lesson Plan

Strand 2: Living within Leadership

Learning Objective:

- 1. Student explores pre-contact tribal life,**
- 2. Student develops understanding of the evolution of citizenship from pre-contact to contemporary society.**
- 3. Student practices interview and interpretation skills.**

Lesson:

Students will read articles on tribal citizenship provided by the instructor. Through an interview with a tribal elder each student will explore tribal understanding of pre-contact citizenship.

Students will engage in a cooperative learning activity to create a common set of characteristics of pre-contact tribal citizenship.

ACTIVITIES:

Complete interview and provide an analysis of what was said. (Preferably tape the interview for future use).

Facilitated group discussions that lead to common characteristics included in student portfolio.

Language and Culture:

Where possible the interviews could be at least partially completed in native language with translations provided as part of the exercise.

Relevant vocabulary referring to citizenship should be provided with the assistance of language expert.

Materials:

Videotape the interviews for future use.

Assessment:

Student completes (1) articles, (2) interview and summary of content and (3) daily reflection.

Student actively participates in cooperative exercise to create common characteristics.

Syllabus

Strand 2: living Within Leadership

NASD #

Instructor:

Contact Information:

Contact Numbers

Meeting Time:

Meeting Place:

Course Description

This course focuses on the practice and framework of traditional leadership within a student's community, family and toward their future in leadership roles. Through the exploration of tribal stories and teachings, students will have the opportunity to define what a traditional leader is in their culture and will be able to practice leadership skills. The focus of this particular class is to emphasize the cultural traditions and leadership attributes of the students respective tribe.

Upon completion of the course, students will have improved skills, processes and understandings that will help them walk the path to leadership.

Learning outcomes

Students will acquire and demonstrate a fundamental understanding and working knowledge regarding the following outcomes;

1. Students will clearly understand and demonstrate a fundamental knowledge of tribal citizenship and traditional values in a contemporary tribal society, with regard to land issues and personal action, promoting and maintaining tribal languages and the retention and use of essential cultural knowledge.
2. Students will clearly understand the importance of citizenship roles and subsequent responsibilities and privileges based upon tribal citizenship roles and responsibilities derived from both nation based and community based stewardship and the unifying spiritual core.
3. Students will clearly define and understand both racism and oppression by exploring the realities of racism and self-imposed oppression and reaching beyond the negative.
4. Students will comprehend the obstacles they face resulting from an externally imposed government structure by familiarizing themselves with the following historical periods in time; The formative Years (, 1533-1871,) The Era Of Allotment And Assimilation (, 1871-1928,) The Reorganization Era (, 1928-1945,) The Termination and Self Determination Era (, 1945-Contemporary.)
5. Students will understand both internal and intertribal diversity within governmental systems by becoming familiar with, The Crabs In A Bucket Theory, The invasiveness of "Western" leadership constructs, tribal politicking and influence peddling and the Full-bloods verses Mixed-bloods controversy.

Students will understand the historical and contemporary significance of Steward-

ship along with its direct relationship to tribal leadership roles by comprehending the necessitation of the following; reconciling past challenges of tribal sovereignty, maintaining a national collaborative force, the development of coalitions for strength and the formation of a national blueprint.

Strand 2 Practicum

- Organize and implement a group community-based stewardship project or Form and conduct a mock tribal resolution or Form and conduct a mock tribal council debate.
- Summarize activity in a short presentation to the class.
- Complete reflection journal entry summarizing ideas and experiences relating to strand two, including a personal belief statement of stewardship to the tribe.

DISCUSSION QUESTIONS

Discussion Questions: Discussion Questions are open-ended questions that have no right or wrong answers. Essential Questions may be used for any of the following reasons:

- as the lead (anticipatory set) into a new strand or sub-strand
- to illicit engaging discussions among students
- as a Reflection Journal assignment
- to expand or enhance instructional material

The primary duty of an Essential Question is to give the student a different perspective from which to view the information being presented in the class and to engage the student in active thinking about the content.

Below is listed a sampling of Discussion Questions related to the Strands. This list is just a suggestion of topics and should in no way limit the instructor from coming up with additional essential questions that he/she feels are relevant and timely to the class at hand.

Strand Two:

- Are Indigenous Peoples unique as self-governed societies in the extent with which they set their values as the cornerstones of their cultures?
- Many societal groups of Non-Native people have left their homeland, geographically relocated for a wide variety of reasons, and yet held very true to their cultures, traditions, and home languages. They retained a very strong cultural identity. If, for whatever reason, tribal groups would lose all their land bases, would it mean total destruction of the cultures and traditions of those people? Is the land-people link so strong that if anything happened to that link, it would result in the loss of the people as a distinctive culture?
- What is the worst Native American stereotype that persists today? What was the one historical event or occurrence that created the most sustained current stereotype?
- What is more damaging to tribes today: a continuing pattern of real victimization or a pervasive perception of victimization that is locking tribes into a self-fulfilling pattern of internal oppression?
- How much "blood" is enough blood? Is a drop enough? Is one-fourth enough? Is this a legitimate tribal argument or does it do more damage than good?
- Can a sense of stewardship ever really be transmitted to today's Native youth who are so involved with the numerous distractions of the today's modern world? Can today's youth have the same reverence and sense of responsibility for stewardship for community and the land that the ancestors had? What would happen generations from now if all the children decide to sell the land and what, if anything, can be done today to prevent that from becoming a reality?

Why are so many of today's tribal youth embracing gang identification of gangs that have no connections to Native peoples and why are so many of today's youth shunning their cultural and traditional identities? What caused and what can break the pattern of internal cultural shaming?

Student Rubric

Strand 2: Living within Leadership-Salmon (The Participant)

The practicum includes the following criteria for consideration:

Level 5:

Marks

15-20

- demonstrated Group Processes for Stewardship completing a service learning project focused on community characteristics associated with poverty, oppression or victimization
 - a mock resolution that will affect tribal policy, had a debate organized on tribal challenges,
 - organized a youth or elder activity
- presented in class on your project through media of choice
- maintained reflections associated with the project

Level 3:

08-14

- demonstrated Stewardship by forming your group and in writing developed your project but
 - did not actually put the project in place
- prepared your presentation and handed into instructor but did present to class
- the reflection journal is substantially but not totally complete.

Level 1:

00-07

- developed your group stewardship project but did not form the group or put the project in place
- did not present in class on the stewardship project
- the reflection journal was significantly less complete then required.

Instructor Evaluation Engaged Learning Evaluation Form

Instructor: _____

Course: _____

Date: _____

Materials		Overall: Superior _____ Good _____ Poor _____
	Promote understanding of content.	Effective: _____ Ineffective: _____
	Represent range of interests and levels.	Effective: _____ Ineffective: _____
	Accessible to students.	Effective: _____ Ineffective: _____
	In good condition.	Effective: _____ Ineffective: _____
	Adequate quantity.	Effective: _____ Ineffective: _____
	Challenging and engaging.	Effective: _____ Ineffective: _____
	Has support elements if necessary	Effective: _____ Ineffective: _____

Instructor		Overall: Superior _____ Good _____ Poor _____
	Circulates throughout the classroom.	Effective: _____ Ineffective: _____
	Uses questioning strategies.	Effective: _____ Ineffective: _____
	Active.	Effective: _____ Ineffective: _____
	Respectful, warm, nurturing.	Effective: _____ Ineffective: _____
	Good listener.	Effective: _____ Ineffective: _____
	Uses a variety and balance of instructional formats.	Effective: _____ Ineffective: _____
	Aware of students' needs.	Effective: _____ Ineffective: _____
	Instruction matches assessment.	Effective: _____ Ineffective: _____
	Has a solid understanding of curriculum and course content.	Effective: _____ Ineffective: _____
	Has all necessary paperwork completed.	Effective: _____ Ineffective: _____
	Provides timely and consistent feedback to students.	Effective: _____ Ineffective: _____
	Is available for help outside of class time	Effective: _____ Ineffective: _____
	Has a clear and concise presentation style, easily understood by all students	Effective: _____ Ineffective: _____
	A engaging mix of delivery styles	Effective: _____ Ineffective: _____

Students		Overall: Superior _____ Good _____ Poor _____	
	Engaged with teacher, content and other students.	Effective: _____	Ineffective: _____
	Respectful.	Effective: _____	Ineffective: _____
	Ask questions for clarification.	Effective: _____	Ineffective: _____
	Collaborate.	Effective: _____	Ineffective: _____
	Eager to explain or demonstrate.	Effective: _____	Ineffective: _____
	Goals and requirements of syllabus are understood	Effective: _____	Ineffective: _____

Activities		Overall: Superior _____ Good _____ Poor _____	
	Different activities taking place simultaneously.	Effective: _____	Ineffective: _____
	Interactive.	Effective: _____	Ineffective: _____
	Include multiple intelligences.	Effective: _____	Ineffective: _____
	Involve multiple learning styles.	Effective: _____	Ineffective: _____
	Connects to students' prior knowledge and cultural background	Effective: _____	Ineffective: _____

TEACHER RUBRIC EVALUATION

Teacher Name _____

Course _____

	Point Value	HIGH		AVERAGE		LOW	
		5	4	3	2	1	0
	Attribute : The Teacher.....						
1.	Can define role as a teacher.						
2.	Involves the students in their own learning process.						
3.	Can diagnose the needs of individual students.						
4.	Can understand and classify performance level and performance readiness of each individual student.						
5.	Can describe the attitudes and feelings of students						
6.	Can identify students who need improvement in specific areas and know how to modify and/or supplement lessons to meet their needs.						
7.	Can identify classroom situations that may lead to problems and know how to preempt those problems.						
8.	Understands and incorporates multiple strategies for effective classroom engagement.						
9.	Understands and incorporates multiple positive reinforcement strategies.						
10.	Understands how to plan for unexpected changes in class schedule, such as unexpected days of class being called off.						
11.	Understands staff and students policies of the school.						
12.	Understands appropriate classroom standards/ curriculum.						
13.	Effectively creates lessons based on standards/ curriculum.						
14.	Create well-designed instructional materials when pre-made materials are not available.						
15.	Understands and uses a variety of classroom structures and strategies to enhance the effectiveness of teaching and learning.						
16.	Understands and uses a variety of classroom designs for instruction, such as, individual instruction, group instruction, collaborative/cooperative grouping.						
17.	Can effectively and critically evaluate the effectiveness of lessons and actively engages in self-analysis of instructional preparation and performance.						

		HIGH		AVER- AGE		LOW	
		5	4	3	2	1	0
	Point Value						
	Attribute : The Teacher.....						

18.	Understands how and where to tap into internal and external resources for effective teaching.						
19.	Can effectively and courteously communicate with staff and students.						
20.	Can identify own teaching strengths and weaknesses, and can plan for improvement.						
21.	Sees self as a change agent: Is aware of the personal influence on students and their classroom experience.						
	Point Totals						

Total points scored: _____ (Add up all columns)

Point average: _____ (Total Points divided by 25)

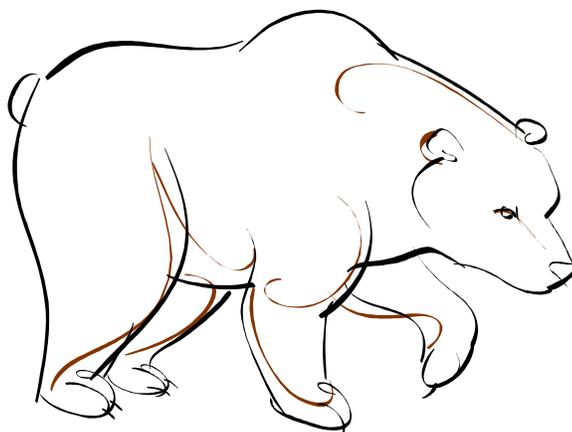
Ranking Achieved: (circle one)

HIGH SKILLS AVERAGE SKILLS LOW SKILLS

(High Skills = 5 to 4 point average, Average Skills = 3 to 2 point average, Low Skills = 1 to 0 point average)

Honoring Traditional Ways Tribal Leadership Training Curriculum

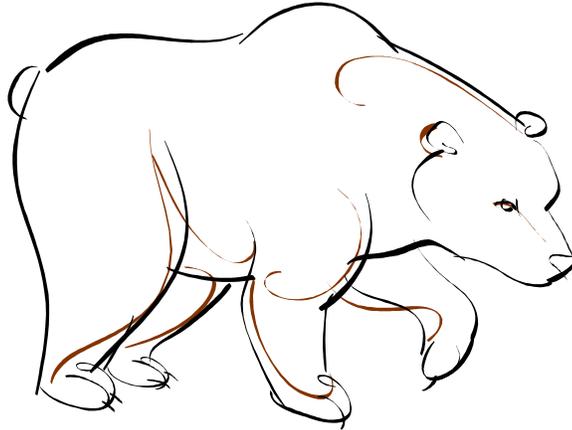
Section 2



STRAND THREE

Becoming the Leader
Bear (The Leader)

Honoring Traditional Ways Tribal Leadership Training Curriculum



STRAND THREE

Becoming the Leader Bear (The Leader)

Through this strand, it is recognized that becoming the leader is a process and not an event. Leaders come to realize that the people come first and personal needs are secondary. It is understood that respected leaders act ethically, have effective communication and listening skills, and have their culture, language and spirituality at the center of all decision-making. It is also important that leaders know the policies and programs of their organization or tribe in order to operate the day-to-day occurrences. It is vital to understand that leadership is situational and ever-changing. Personal conviction to leadership must allow for risk-taking, both personally or professionally. This strand is an assessment of self to really know what personal strengths and weaknesses, to come to a realization of individual leadership potential. With this understanding of self and a dedication to leadership, it is possible to effectively lead organizations and groups of individuals, and to advance both private and public goals. The process of this strand is the completion of the personal journey of self-analysis, the coming to a decision about involvement with leadership positions, and the defining of the personal commitment to leadership.

“I am the Bear; I will lead.”

*"It does not require many words to speak the truth."
Chief Joseph*

Strand 3: Becoming the Leader

Documentation: Create a portfolio of leadership skills and personal analysis that informs participant's leadership experience.

Communication Skills

Objectives:

- Building trust so you can communicate openly and freely with others
- Removing barriers to positive communication; active listening
- Communicate nonverbally as well as verbally; body language and the impact on leadership roles
- Dealing with conflict in the work place or in a leadership role

Lesson Plans:

- 1. Study communication pathways and active listening.**
- 2. Observe a group meeting and record body language and use of words to convey meaning and relationship and report on the experience to your classmates.**
- 3. Complete a conflict resolution style assessment and participate in a review of strategies to use your style effectively or to overcome your style when it is not effective.**

Effective Preparation for Leadership role

Objectives:

- Demonstrating group processing abilities to work with a diverse tribal Population
- Effective meetings as the group leader and as a participant.
- Knowing how to be a good follower and when to be the leader
- Networking – imperative skill for effective leadership

Lesson Plans:

- 1. Overview of theories of group process.**
- 2. Discuss practical application of group process with elected roles and in groups formed for a common or shared task.**
- 3. Effective meeting strategies – common rules of order, creating an agenda, minutes and follow-up**
- 4. Study servant leadership and followership**
- 5. Mentor and peer network roles and creating a system of support**

Investigating Multiple Levels of Leadership

Objectives:

Leadership occurs in different situations including within the home, family, community, government and with organizations.

Consider how tribal values may inform the different kinds of leadership that the participant finds themselves engaged in.

Lesson Plans:

- 1. Identify the various elected, recognized, family based leadership roles that the participant could be involved with.**
- 2. Determine if leadership is different in the family/community then it is in organizations and/or in elected position.**

Ethical Behaviors

Objectives:

Integrity and honesty
Respect and humility
Generosity
Fortitude/Perseverance with and without Spirituality
Industriousness and work ethic
Honoring skills and gifts of others and self

Lesson Plans:

- 1. Create a chart of traditional values and how they are applied in contemporary society.**
- 2. Study how values of contemporary western society may influence decision making in a manner that is different from using traditional values.**

Am I a Natural Leader (Can I be a leader and be true to my Spirituality)

Objectives:

- Are leadership abilities innate? Do I walk my talk, am I what I seem?
- It's not what I think I am, it's what people think I am (perception vs. reality)
 - Matching my strengths to leadership opportunities.

Lesson Plans:

- 1. DISC and discussion of application**
- 2. Leadership styles assessment**
- 3. Do I want to be a leader? Reflect on the following questions:**

What are my personal reservations about being a leader and are those reservations strong enough to prevent me from seeking leadership positions.

Am I worthy to be in this position of leadership? Why do I want to be a leader in an elected or organization role? How will I know when I do a good job as a leader?

Can I be a leader and be true to my identity and my spiritual values?

What will I do if my value system is challenged by my leadership role?

How will I maintain balance in my leadership role?

Practicum

Write a biography of a tribal leader that you admire.

Create a presentation for emerging leaders on what you have learned about what are important leadership skills in tribal communities.

*"When you were born, you cried and the world rejoiced.
Live your life so that when you die, the world cries and you rejoice."
White Elk*

Syllabus

Strand 3: Becoming The Leader

NASD #

Instructor:

Contact Information:

Contact Numbers

Meeting Time:

Meeting Place:

Course Description

This course will allow students to realize that becoming a leader in their respective tribal communities is a process rather than a destination. Furthermore students will comprehend that leadership roles require self sacrifice for the betterment of the people. Students will also begin to identify with a maturation process wherein they will acknowledge the critical importance and benefits derived from incorporating an intimate cultural knowledge and understanding along with an academic and experiential understanding of federal and tribal policy as it pertains to their respective tribal entities. With this understanding of self and dedication to leadership, students will be capable of facilitating the social advancement of their respective tribal entities, while defining themselves as leaders amongst their communities.

Upon completion of the course, students will have improved skills, processes and understandings that will help them walk the path to leadership.

Learning Outcomes

Students will acquire and demonstrate a fundamental understanding and working knowledge regarding the following outcomes;

1. Students will understand the importance of effective communication and trust within their respective communities by developing the following; Active listening skills, Body language, and Dealing with conflict.
2. Students will prepare themselves for practical leadership applications by understanding Group processes, Creating leadership paperwork and procedures, understanding legalese and finally, developing Networking leadership skills.
3. Students will understand The Multiple Levels Of Leadership by becoming familiar with The Variety of primary leadership roles, Secondary leadership roles, Non-Elected leadership positions and finally, Leadership tenure.
4. Students will understand Ethical Behaviors by implementing the following in their daily lives; Integrity and Honesty, Respect and Humility, Fortitude and Perseverance.
5. Students will understand Leadership Self Analysis by taking into consideration, Innate Leadership Abilities, Perception verses Reality, Matching strengths to leadership positions based on Analyzing effective leadership roles and finally through use of the DISC test.

Students will understand Leadership Consequences and Reflections by confronting

their Personal reservations regarding becoming a leader, by considering Worthiness and effectiveness as a leader, by at all times Remaining true to their personal values and spirituality and finally, by Creating a personal belief statement of leadership qualities and aspirations.

Strand 3 Practicum

- **Leadership Scenarios:** Prepare and perform scenario, incorporating and demonstrating all skills studied in all three strands.
- Complete end of course reflective journal.

DISCUSSION QUESTIONS

Discussion Questions: Discussion Questions are open-ended questions that have no right or wrong answers. Discussion Questions may be used for any of the following reasons:

- as the lead (anticipatory set) into a new strand or sub-strand
- to illicit engaging discussions among students
- as a Reflection Journal assignment
- to expand or enhance instructional material

The primary duty of an Discussion Question is to give the student a different perspective from which to view the information being presented in the class and to engage the student in active thinking about the content.

Below is listed a sampling of Essential Questions related to the Strands. This list is just a suggestion of topics and should in no way limit the instructor from coming up with additional essential questions that he/she feels are relevant and timely to the class at hand.

Strand Three:

- What are the biggest barriers that cause people to really not hear what the others are saying?
- Some people think that internal politicking and influence peddling will always be a part of tribal governance. Does the dark side of politics always have to be there? How can that cycle of dirty politics be broken? (If you can answer this one, would you please tell the people in Washington, DC!)
- Is having integrity and being honest the same? Is it even possible to be completely honest and hold an elected governmental position? Why or why not?
- “Am I afraid of being a leader even though I am lead/drawn to leadership positions?” Why or why not?
- A little bit of negative gossip dropped in the right place have forced many good leaders to back away from leadership positions. How important to you are other people’s perception of you? How can you “fight” or reverse a false public statement that someone said about you? How will you handle it if someone verbally attacks someone you love as a way to get back at you?
- Can being overly humble become a hindrance to being a leader? Does leadership itself require some level of egotism?
- Do you feel that assuming a leadership role is truly an internal prompt from Spirit to take action or just a necessary but self-inflicted form of insanity?

Student Rubric
Strand 3: Becoming the Leader- Bear (The Leader)

The practicum includes the following criteria for consideration:

<u>Level 5:</u>	Marks 15-20
-completed all exercises associated with analysis of leadership practice -completed biography of a leader and shared with class - completed and presented findings for emerging leaders -reflective journal included weekly discussion of topics -reflective journal included BELIEF STATEMENT OF YOUR LEADERSHIP QUALITIES AND ASPIRATIONS	
<u>Level 3:</u>	08-14
-completed 75% of leadership exercises -completed biography (research) but did not present -completed but did not present emerging leaders activity -reflective journal 75% complete -reflective journal included an incomplete STATEMENT OF YOUR LEADERSHIP QUALITIES AND ASPIRATIONS	
<u>Level 1:</u>	00-07
-did not participate in the selected leadership activities to a 75% level -identified leader for biography but did complete writing and presentation -worked on but did not complete emerging leaders activity -reflective journal less than 75% complete -reflective journal did not include STATEMENT OF YOUR LEADERSHIP QUALITIES AND ASPIRATIONS	

Instructor Evaluation
Engaged Learning Evaluation Form

Instructor: _____

Course: _____

Date: _____

Materials		Overall: Superior _____ Good _____ Poor _____	
	Promote understanding of content.	Effective: _____	Ineffective: _____
	Represent range of interests and levels.	Effective: _____	Ineffective: _____
	Accessible to students.	Effective: _____	Ineffective: _____
	In good condition.	Effective: _____	Ineffective: _____
	Adequate quantity.	Effective: _____	Ineffective: _____
	Challenging and engaging.	Effective: _____	Ineffective: _____
	Has support elements if necessary	Effective: _____	Ineffective: _____

Instructor		Overall: Superior _____ Good _____ Poor _____	
	Circulates throughout the classroom.	Effective: _____	Ineffective: _____
	Uses questioning strategies.	Effective: _____	Ineffective: _____
	Active.	Effective: _____	Ineffective: _____
	Respectful, warm, nurturing.	Effective: _____	Ineffective: _____
	Good listener.	Effective: _____	Ineffective: _____
	Uses a variety and balance of instructional formats.	Effective: _____	Ineffective: _____
	Aware of students' needs.	Effective: _____	Ineffective: _____
	Instruction matches assessment.	Effective: _____	Ineffective: _____
	Has a solid understanding of curriculum and course content.	Effective: _____	Ineffective: _____
	Has all necessary paperwork completed.	Effective: _____	Ineffective: _____
	Provides timely and consistent feedback to students.	Effective: _____	Ineffective: _____
	Is available for help outside of class time	Effective: _____	Ineffective: _____
	Has a clear and concise presentation style, easily understood by all students	Effective: _____	Ineffective: _____
	A engaging mix of delivery styles	Effective: _____	Ineffective: _____

Students		Overall: Superior _____ Good _____ Poor _____	
	Engaged with teacher, content and other students.	Effective: _____	Ineffective: _____
	Respectful.	Effective: _____	Ineffective: _____
	Ask questions for clarification.	Effective: _____	Ineffective: _____
	Collaborate.	Effective: _____	Ineffective: _____
	Eager to explain or demonstrate.	Effective: _____	Ineffective: _____
	Goals and requirements of syllabus are understood	Effective: _____	Ineffective: _____

Activities		Overall: Superior _____ Good _____ Poor _____	
	Different activities taking place simultaneously.	Effective: _____	Ineffective: _____
	Interactive.	Effective: _____	Ineffective: _____
	Include multiple intelligences.	Effective: _____	Ineffective: _____
	Involve multiple learning styles.	Effective: _____	Ineffective: _____
	Connects to students' prior knowledge and cultural background	Effective: _____	Ineffective: _____

TEACHER RUBRIC EVALUATION

Teacher Name _____

Course _____

	Point Value	HIGH		AVERAGE		LOW	
		5	4	3	2	1	0
	Attribute : The Teacher.....						
1.	Can define role as a teacher.						
2.	Involves the students in their own learning process.						
3.	Can diagnose the needs of individual students.						
4.	Can understand and classify performance level and performance readiness of each individual student.						
5.	Can describe the attitudes and feelings of students						
6.	Can identify students who need improvement in specific areas and know how to modify and/or supplement lessons to meet their needs.						
7.	Can identify classroom situations that may lead to problems and know how to preempt those problems.						
8.	Understands and incorporates multiple strategies for effective classroom engagement.						
9.	Understands and incorporates multiple positive reinforcement strategies.						
10.	Understands how to plan for unexpected changes in class schedule, such as unexpected days of class being called off.						
11.	Understands staff and students policies of the school.						
12.	Understands appropriate classroom standards/ curriculum.						
13.	Effectively creates lessons based on standards/ curriculum.						
14.	Create well-designed instructional materials when pre-made materials are not available.						
15.	Understands and uses a variety of classroom structures and strategies to enhance the effectiveness of teaching and learning.						
16.	Understands and uses a variety of classroom designs for instruction, such as, individual instruction, group instruction, collaborative/cooperative grouping.						
17.	Can effectively and critically evaluate the effectiveness of lessons and actively engages in self-analysis of instructional preparation and performance.						

	Point Value	HIGH		AVERAGE		LOW	
		5	4	3	2	1	0
	Attribute : The Teacher.....						

18.	Understands how and where to tap into internal and external resources for effective teaching.						
19.	Can effectively and courteously communicate with staff and students.						
20.	Can identify own teaching strengths and weaknesses, and can plan for improvement.						
21.	Sees self as a change agent: Is aware of the personal influence on students and their classroom experience.						
	Point Totals						

Total points scored: _____ (Add up all columns)

Point average: _____ (Total Points divided by 25)

Ranking Achieved: (circle one)

HIGH SKILLS AVERAGE SKILLS LOW SKILLS

(High Skills = 5 to 4 point average, Average Skills = 3 to 2 point average, Low Skills = 1 to 0 point average)

Honoring Traditional Ways Tribal Leadership Training Curriculum

Section 3



Duane Pasco

Appendices

"What ever the future holds, do not forget who you are. Teach your children, teach your children's children, and then teach their children also. Teach them the pride of a great people..... A time will come again when they will celebrate together with joy. When that happens my spirit will be there with you."

APPENDICES

GLOSSARY

Terminology is defined in Appendix A to provide a common understanding of terms used both in the curriculum guide and in the strands.

LITERATURE REVIEW

In Appendix B is the literature review conducted as part of the curriculum development process. Instructors are encouraged to be as specific as possible with tribal teachings and resources that are brought into the curriculum content.

BIBLIOGRAPHY

In Appendix C is the bibliography of resources for the topics pertaining to the Coast Salish.

Appendix A

Glossary

1. **Appendix:** Supplementary material
2. **Assessment:** The evaluation tools used to measure learning.
3. **Bibliography:** The history, identifications, or description of writings or publications.
4. **Culture:** The integrated pattern of human knowledge, belief, and behavior.
5. **Curriculum:** A set of courses constituting an area of specialization.
6. **Evaluate:** To determine the significance, worth, or condition by careful appraisal and study.
7. **Glossary:** Specialized terms with their meanings.
8. **Goals:** The end toward which effort is directed.
9. **Indigenous:** Having originated in and being produced; growing, living, or occurring naturally in a particular region or environment.
10. **Intern:** An advanced student or graduate usually in a professional field gaining supervised practical experience.
11. **Language:** The words, their pronunciation, and the methods of combining them. How they are used and understood by a community.
12. **Leader:** Some one that leads.
13. **Lesson Plan:** A reading or exercise to be studied by a pupil.
14. **Materials:** Something used for or made the object of study.
15. **Matrices:** Something within or from which something else originates, develops, or takes form.
16. **Objective:** Expressing with facts or conditions as perceived without distortion by personal feelings, prejudices, or interpretations.
17. **Portfolio:** A selection of a student's work compiled over a period of time and used for assessing performance or progress.
18. **Rubric:** A criteria to measure student performance.
19. **Spirituality:** Sensitivity or attachment to religious values.
20. **Strand:** One of the elements interwoven in a complex whole.
21. **Syllabus:** A summary outline of a course of study.
22. **Traditional:** An inherited, established, or customary pattern of thought, action, or behavior.

Appendix B

Literature Review

Building Leadership and Community Capacity in Indian Country: A Literature Review

Tribal Governance Enhancement Project
Northwest Indian College

Shelly Vendiola, Researcher

Leah Henry-Tanner, Researcher & Writer

*Building Leadership and Community Capacity in Indian Country:
A Literature Review*

Shelly Vendiola, Researcher – Tribal Governance Enhancement Project

Leah Henry-Tanner, Researcher & Writer – Tribal Governance Enhancement Project

The following literature review consists of three parts. The first examines a set of literature that addresses a range of aspects of indigenous leadership, leadership development and unique features of indigenous community revival and capacity building. The second reviews literature by non-Indian individuals and organizations that address leadership, community leadership and community engagement in non-native communities. The third part reviews several existing programs that provide training and knowledge about tribal leadership and community development.

Thinking About Native Leadership and National Revival

Two works by Taiaiake Alfred, *Peace Power Righteousness* (1999) and *Heeding the Voices of Our Ancestors* (1995) provide thought provoking ideas about indigenous leadership and governance in post-colonial societies. In *Heeding the Voices of Our Ancestors*, Alfred argues for a reconceptualization of the relationship of indigenous peoples to dominant colonizing societies. Alfred argues that orienting Native politics and leadership around ideas of “self-government” and “aboriginal rights” are limited because they essentially “attempt to synchronize Native values and institutions with those of the dominant society” and, as such, “are trapped within a paradigm expressly created to subdue Native peoples” (p.7).

Alfred supports efforts of native peoples to re-examine “the roots of their own Native political institutions and the canon of Native thought in a conscious effort to re-discover a set of values and political principles” (p. 7). Alfred argues for a “nationalist” approach to governance that understands native politics in terms of the struggles of individual nations in relation to dominant powers. He notes that na-

tional revivals by indigenous peoples' often involve kinship, spirituality, and cultural frameworks which contradict the dominant Western framework.

Alfred provides a useful case study of the Kahnawake assertion of nationhood that developed both autonomous from and in cooperation with the Canadian government. In this case study, Alfred describes the importance of traditional concepts of leadership, adapted the current context, in this process. Alfred also provides background on the Kahnawake re-conceptualization of sovereignty; interviews with Mohawk chiefs on sovereignty and identity; and an examination of how traditional ideas of government have been incorporated into current forms of Mohawk governance.

Alfred's discussion of traditional leadership in Kahnawake revival provides insights into approaches and issues confronting indigenous leadership today. He describes the disagreement in the nation over the degree to which traditional ideas of governance should be adapted to the modern context. And, he notes the potential problem of leaders who, recently adopting traditionalism, set "themselves out as a vanguard and attempt... to impose their particular interpretation of Iroquois tradition upon the community" (p.83). Alfred also addresses interactions between different political groups in Kahnawake society as well as interaction between leadership, organized tribal groups and mainstream Kahnawake ideology. This discussion is useful in thinking about the diversity of views in native societies and role of leaders in navigating them to foster national unity.

In *Peace Power Righteousness*, Alfred (1999) builds on *Heeding the Voices of Our Ancestors* to provide a summary of his ideas for native cultural and social revival. Alfred argues that native existence "cannot be realized" without respecting three aspects of tradition: culture, spirituality and government. And, in contrast to colonizing power structured through centralized power that acts on people through a mix of benefit provision and coercion, Alfred argues that indigenous governance rests on the interplay between three types of power: individual power held by community members whose autonomy is respected; persuasive power of leaders; and the power of tradition. To be rooted in traditional approaches, Native governance centers on the achievement of a consensus and the creation of collective powers through the active participation of individuals, by balancing many layers of equal and dispersed power and through a non-coercive approach to addressing concrete community concerns and respect for diversity

Alfred offers guideposts for those who seek to bring traditional approaches into modern governance in concrete and meaningful ways. Drawing on his own and others insights, he argues for community education about the destructive impact of colonization on individuals and communities; a return to traditional spiritual and cultural forms that emphasize deep connections between all peoples and the environment; the remaking of native institutions to match the consensus model (as opposed to electoral and coercive western models) and traditional forms of kinship-

based society; and the incorporation of distinctly native forms of justice in governance institutions. Alfred also includes insightful discussion of the manner in which division in native communities has arisen from colonization, placing internal obstacles in the path of effective community leadership.

Alfred also provides a clear discussion of distinctions between colonial and native forms of society, governance, and leadership. Here Alfred develops a critique of concepts such as “sovereignty” and “aboriginal rights.” As well, he discusses contrasts between western and indigenous models of leadership, emphasizing the latter’s focus on connectedness with the community and role modeling over controlling and self-interested governance practices. *Peace Power Righteousness* is a thought-provoking book that seems useful to a discussion of native leadership

An article by Alfred and Corntassel (2005) offers a brief summary of different meanings of being indigenous, offering insights into conceptions of collective community identities that may be useful in reconceptualizing ideas of native leadership. Perhaps most useful in this article is a contrast between colonial definitions of indigenous people with ideas drawn from native traditions. Alfred and Corntassel argue for the importance of education aimed at undermining colonial definitions emphasizing the importance of land and language, overcoming the fear of change, dietary change, the importance of mentoring relationships, and small, personal groups as vehicles for education.

Christensen (1999) provides a broad overview of literature on tribal ways of leadership and western theories of leadership. The review is useful in providing a synopsis of literature of these issues and summarizing briefly the differences between western and native concepts of leadership. Christensen cites a number of studies which emphasize aspects of native leadership, including the means of passing on tradition through stories and ceremonies; the importance of respect and relationships in indigenous values; the adaptation of tradition to current contexts; the importance of metaphor and story-telling in cross-generational communication; and the important connection between spirituality and land.

Christensen also points to literatures addressing possible points of departure between native communication practices and other possible methods of leadership development. For instance, she notes that in some native communities, question asking during presentation by elders is considered rude – in contrast, for example, with the mode of communication found in Freire (see below) and other dialogue-based models of leadership. Christen also points to western research on leadership generally that highlights elements of tribal leadership. For instance, findings that leaders play a role in articulating possible directions for action in contexts of stress and chaos; and that different types of leadership can be present, including political, educational, and medicine leadership.

Christensen’s study focuses on medicine leadership in Anishihnaabeg soci-

ety, a form of leadership that encompasses ideas of health, spirituality, and native values of respect and inter-relatedness that was suppressed during colonization of this nation's lands. Overall, Christensen provides a useful summary of several literatures that may be useful in thinking about tribal leadership today.

Harris and Wasilewski (2004) describe a process of "structured dialogue" that have provided "culturally resonant means through which Indigenous peoples have been able to identify and articulate their core values to broader audiences." Harris and Wasilewski argue for a combination of "holistic Indigenous worldviews" with "highly participatory decision-making practices" (p.3). These authors draw on Alfred's argument that indigenous power consists of consensus and governance in a matrix of individual autonomy, as opposed to western models of enforced power over people and things. They write that, "In indigenous governance personal autonomy has precedence over collective sovereignty. There is no coercion, only 'the compelling force of conscience' (Alfred 1999, p.45)...Leadership does not consist of 'power wielding'...of individual triumph, competitiveness, debate, majority rule, winners and losers or power and control over others. Rather, leadership involves taking responsibility, not control. The leader's major task is to be able to knit together and orchestrate the energy that enables each person to contribute effectively to the whole. Thus, a key responsibility of the leader is to create social spaces in which we can come to value each other (p.15).

A key aspect of leadership is thus the creation of open spaces for communication among community members. As a result of studies conducted among native peoples, Harris and Wasilewski argue that four important core values emerged for leadership and governance, what they call the "Four R's":

- Relationship – the kinship obligation of relations with all people and things.
- Responsibility – the community obligation, involving relationships with all people and things.
- Reciprocity – connection to a cycle of life.
- Redistribution – the sharing obligation necessary to balance and rebalance relationships and including the sharing of not just material wealth, but information, time, talent and energy.

These authors also describe a "computer-assisted, consensus-based, complex problem-solving process" developed by Dr. Alexander Christakis at George Mason University. Harris and Wasilewski describe that this process "exhibited some of the essential features of pre-contact decision-making process" in tribal communities, in particular its structuring of an ordered, yet open, communication process. This "structured dialogue process" is known as Indigenous Leaders Interactive System and has been used in intratribal and intertribal communications as well as in meetings with U.S. government entities. And, they discuss the involvement of youth in dialogue across indigenous groups.

In November 2005 the Salish Sea Gathering brought together leaders from indigenous nations to address concerns faced by tribes and possibilities for regional cooperation. As a result of the meeting, attendees formed The Coast Salish Aboriginal Council. While the overheads (Coast Salish Aboriginal Council 2005) produced from the meeting do not provide detailed information about the discussion of the event, it provides a good outline of the priorities developed by attendees. The overheads prioritize three types of issues facing tribal communities. *Over-arching issues* included impacts of the dominant society on tribal traditions and lifeways; the importance of the long term sustainability of native cultures; and developing a long-term plan. *Governance issues* included issues related to the co-management of one ecosystem by multiple governments; and the need for alliances between nations. *Capacity issues* involved steps to increase cross-border communication, including the development of networking tools and tribal databases, and the need for the development of funding sources. And, *development issues* involved a need for shared projects between nations and the need to address trans-boundary pollution and undertake health risk assessments. The overheads also outline the "Tools to Succeed," including the need for *consensus* around shared issues, tools and long term plans; the development of existing *communications* networks through gatherings and families; undertaking *collaboration* through shared information and joint projects; the importance of *language* as an essential tool tying peoples to their lands; and the need for long term and sustainable *funding*.

In her article *Keeping The Circle Strong: Learning about Native American Leadership*, Martha McLeod summarizes several Native and non-Native sources on Native American leadership. While serving the Bay Mills Indian Community, McLeod learned about leadership from the community and designed a leadership development program for Bay Mills Community College for her dissertation. McLeod's sources stress the important concept of interconnectedness and leadership that emerges to fill the needs of the community. She concludes by stating strong tribal leadership is based on strong ties to tribal culture.

The American Indian Policy Center published a report titled *Traditional American Indian Leadership: A Comparison with U.S. Governance*, which provides an overview of traditional Native leadership and some of its major differences with the United States form of governance. The report intentionally discusses traditional American Indian leadership in the past tense, but stresses that traditional American Indian values and culture continue to influence contemporary leaders. The report emphasizes the holistic nature of American Indian life and stresses the interconnectedness of the physical, spiritual, emotional, and intellectual lives of the people. The report identifies spirituality as the core element of strong leadership. Leaders were community members who earned respect by contributing their knowledge and skills for the good of the community. Leadership was shared and based on the needs of the community. Leaders were accountable to the community, who could and would cease to follow leaders that violated trust or acted inappropriately. The report states leaders led by example, were not authoritative, didn't force anybody

to follow, and believed people could decide for themselves. Leadership was also developed by elders who chose young people to pass their knowledge to. Decision making followed a consensus model, where all points of view were considered equally with the utmost concern being the welfare and future of the community. Spiritual ceremonies helped guide decision making and also made decisions official. Conflict resolution was restitution based, which reconciled people involved in conflict in order to restore peace in the community.

The report also contrasts traditional American Indian leadership with U.S. governance and is useful in highlighting the differences between *leadership* and *governance*. In U.S. governance, power is located in bureaucratic positions that are independent of the leaders who occupy them; the authority to make and enforce laws derives from the social contract in which people consent to be governed, thus giving power to institutions instead of communities; the voting process allows people to select leaders for fixed periods but people have little control of decisions made by leaders once they are elected. Decisions are based on majority vote and don't need the support of all people because of the social contract. Conflict resolution is based on a system of retribution instead of restitution. The report states that the U.S. government's failure to respect traditional American Indian leadership has resulted in bad policies that harm American Indian communities and discounts American Indian traditions and systems. As an example, the paper discusses the formation of IRA governments as being harmful to traditional American Indian leadership.

The paper concludes by stating traditional American Indian leadership survives in two ways; tribal community members serving their communities and tribal government leaders who were taught the traditions and culture of their people which influences their leadership. The report also offers these areas for further consideration:

- Create space for elders to participate in tribal government's decision making process
- Tribes need to document their unique leadership practices
- Accurate information on American Indian leadership needs to be shared with mainstream educational institutions
- Develop respectful relationships between American Indian and non-Indian cultures to exchange knowledge.
- U.S. actors in federal, state, and local governments need to become better educated about American Indian history, values, and culture to better inform their decisions that impact American Indian communities

The American Indian Policy Center also published Tribal Sovereignty and American Indian Leadership: Second Annual American Indian Issues Symposium October 16, 17, & 18, 1997. Nine symposium participants shared their knowledge about leadership in their respective tribal communities. The symposiums also in-

cluded discussion groups about the presentations and were facilitated by community members. The symposium participants and discussion group facilitators were: Vernell and Ernie Wabasha, Elders, Lower Sioux Reservation; Eugene Begay, Tribal Council Member, Lac Courte d'Oreilles Reservation; Allie Bad Heart Bull, Guidance Counselor, Indian Education, St. Paul Public Schools; Paul Day, Attorney, AIRPI Board Member; Roxanne Gould, Director, American Indian Learning Resource Center, University of Minnesota; Judy Roy, Tribal Council Secretary, Red Lake Band of Chippewa; Vine Deloria Jr., University of Colorado; Ron Libertus, Professor, University of Minnesota; Cecilia Martinez, Professor, Metro State University; Flo winger, Professor, Metro State University; Jacqueline Miller, President, J. Miller Associates; Robert Terry, President, The Terry Group; Jim Genia, Solicitor General, Mille Lacs Band of Ojibwe; and Don Wedll, Commissioner of Natural Resources, Mille Lacs Band of Ojibwe. Some participants also called on contemporary tribal leadership to return to traditional ways in order to strongly protect sovereignty. Some participants thought spirituality was the cornerstone of strong leadership, others thought preserving traditional languages was key. All participants stressed the importance of spirituality and culture in traditional American Indian leadership and that leaders are the servants of the community.

Calliou (2005) examines the use of traditional concepts of leadership and governance in indigenous economic development, arguing for a combination of both traditional leadership principles and “modern competencies, knowledge and skills required of mainstream managers and leaders” (p.48). After reviewing literature on leadership and indigenous leadership, Calliou argues for the need to overcome the effects of colonization; the need for indigenous leaders to be more accountable to their communities than to federal agencies; and the need to build agreement on the values that should be embodied in government.

While recognizing that diverse indigenous traditions exist, Calliou argues that several commonalities in traditional leadership can be found across native societies: the strong identification of indigenous leaders with their communities; a long-term vision for the community; an action-orientation; a sharing orientation toward the community; and that traditional leaders sought the council of others in decision-making processes. Calliou also presents a list of the types of competencies that are needed for effective dealings with business and government and provides summarized findings of focus groups of indigenous leaders examining the competencies that they saw as important in tribal leaders.

Hassin and Young (2001) describe a self-empowerment leadership focus (S.E.L.F.) and community revitalization program “designed to empower American Indians to identify, develop and implement solutions to community problems” (p.253). The program was completed by three generations of native people from the Southwest; the broad outlines of the program consisted of:

- A “Self-Empowerment” program emphasizing the difference between

“externally dependent” frames of mind and frames in which individuals understand and accept responsibility for their own perceptions and interactions and learn to exercise leadership.

- A “Walk-in-Two Worlds” seminar that engages participants in exploring traditional beliefs and practices
- And, a community project development component focused on developing a community-based health or social issue project.

The model draws on the work of education theorist Paolo Freire (see below) to foster self-empowerment and lessen mental dependence on the oppressing colonial society. Hassin and Young provide the findings of interviews with participants in the program who describe the changes in their understandings of health and self-sufficiency as a result of their participation.

Cornell, Curtis and Jorgensen's (2004) *The Concept of Governance and Its Implications for First Nations*, produced by the Native Nations Institute and The Harvard Project on American Indian Economic Development, provides a succinct overview of aspects of tribal governance that these authors have found important for fostering effective economic development in native communities. While a number of the ideas are describe as important for effective governance across societies, the authors are careful to point to contrasts between current forms of governance imposed on native peoples by the dominant society and forms of governance unique to indigenous communities.

While focused on formal tribal governments, the paper seems useful for leaders seeking to positively influence them. The paper begins with a definition of governance that includes the establishment of rules on which communities can depend to make collective decisions, creating government positions and choosing individuals to fill those positions. Here they emphasize the importance of governance forms that foster trust and acceptance in the community.

These authors describe several factors that they have found related to successful indigenous self-governance, including placing real decision-making power in the hands of indigenous nations; building capable governing institutions, or “an institutional environment that encourages tribal citizens and others to invest time, ideas, energy and money in the nation’s future; congruence between governing institutions and indigenous political culture; strategic orientation, or the importance of a long-term vision of the nation’s future; and leadership by a “set of persons who consistently act in the nation’s interest instead of their own and can persuade others to do likewise” (p.7). The paper describes “essential elements of governance” and discusses steps toward effective self-governance. This discussion describes the importance of efforts to expand indigenous jurisdictions either unilaterally or through cooperative agreements with dominant society institutions; commit resources to build capable governing institutions; diversify government resources to avoid dependence on dominant federal governments; and broadening the accountability of

government to the community. The paper concludes with a useful table that contrasts current forms of tribal *self-administration* – i.e., the practice of governance equated with indigenous peoples administering programs developed by the dominant society – with *self-government*, or means of placing real and effective decision-making in the hands of indigenous communities. Overall, the paper provides much useful food for thought in reconceptualizing the role of government in indigenous communities as well as thinking about the relationship of indigenous communities to both tribal governments and the dominant colonizing governments with which they must deal.

Cornell and Taylor (2000) outline a number of issues faced by tribal leaders in the period of 1990s devolution of power to states in U.S. federalism. This article is perhaps most useful in its discussion of types of opportunities and obstacles that tribal leaders may face in their dealings with states. The article first points to 3 arguments used by states in opposition to the initiative of cooperative relations with tribes: that sovereignty is a zero-sum issue; that tribal governments are not competent to manage tribal affairs; and that competition between tribal and state governments results in an economic “race to the bottom.” The authors provide a useful critique of these arguments, providing ideas which tribal leaders can use to confront misconceptions of tribes by states. While the authors are generally positive about the possibilities of devolution for tribes, they recognize that tribes also face hostility from states and localities. They also argue that success in devolution is dependent on the successful assertion of sovereignty and the development of tribal governance capacities.

While raising useful points, the authors do not raise other possible negative effects of devolution on tribes, such as that devolution may strengthen the hand of corporations vis-à-vis states and localities; and that certain trends in U.S. Supreme Court decision-making have increased the ability of states and localities to assert jurisdiction inside reservations and have linked sovereignty to (*U.S. v. Montana*, *Brendale v. Yakima*, and *South Dakota v. Yankton Sioux*). These cases raise the importance of tribal land reacquisition of on-reservation land and the building of cooperative relations with non-Indians in the protection of tribal sovereignty, points not addressed in the article.

Cornell et al (2005) outline a “nation building” approach to tribal economic development that has implications for tribal leadership. This model comes from research conducted by the Harvard Project on American Indian Economic Development and the Native Nations Institute for Leadership, Management and Policy at the University of Arizona. Successful and sustainable economic development by tribes, they argue, comes from a process of “nation-building” in which three political factors are crucial: *Self-rule* or genuine decision-making power in the hands of tribes; the development of *capable institutions of self-governance*; and a *cultural match* between government and people that produces popular support for tribal government. These authors also argue that a *strategic orientation* on the part of nations is

important.

This paper examines the reason why tribal governments do and do not engage in *foundational change*, or the “reorganization of delivery of social services to improve efficiency, better fit indigenous culture, better target community needs, and improve long-term community well-being” – in effect, “rethinking the whole economic development strategy of the nation and then launching it” (p.7). In explaining why tribal governments adopt different approaches to addressing economic development, they argue that several factors are important: the *external political, legal and economic situation*; the *internal tribal situation* (people, skills, organization, money, etc); and *how people interpret their situations*. These factors are seen to interact reciprocally with action or inaction to affect the extent to which tribes follow a “nation-building model.”

These authors focus attention on the issue of how people interpret their situation as the factor most amenable to change and key in initiating development along this model. They outline six steps in the development of interpretations: the realization that something is wrong; the belief that things can be different, the idea that it is up to community members to change the problem, the sense that the community *can* change the problem, a compelling idea of what needs to be done, and the decision to act. The manner in which these six pieces come together constitutes “a story, an account of why things are the way they are and of what it will take to change them” (p.16).

It is changing this story that becomes the impetus for change, and they offer a model in which situations, culture, knowledge and leadership act to affect how people interpret their situations and shape their action. This discussion provides useful ideas about how leaders can act as catalysts in this process of persuasion, strategic proposals and reinterpreting past experiences and traditions to tell a new story about national development. The article provides several examples of this process on reservations in the U.S. and Canada and offers a brief summary of “practical steps toward a new story.” And, they emphasize that not just elected tribal officials are leaders, providing examples of how community members have driven change in some communities.

While not speaking specifically to tribal leadership, Ryser’s *Indian Self-Governance Process Evaluation Project* provides information on a number of matters of interest in the relationship between tribal leaders and the U.S. government. The report examines the levels of self-governance in 33 Indian nations following the 1987 Tribal Self-Governance Demonstration Project. Of particular interest in thinking about tribal leadership, Ryser describes both a series of negotiating principles for interactions with the U.S. government as well as goals described by then Lummi Chairman Larry Kinley in tribal self-governance. The negotiating principles include points such as the recognition of natural tension between sovereigns; the relationship between “greater” and “lesser” powers and the trust relationship; the inap-

propriateness of the U.S. legal system for tribal matters; and the idea of U.S. non-intervention in the internal affairs of tribal governments. While the self-government goals accounted by the Lummi speak most directly to formal tribal governments, they raise issues of concern to tribal leadership generally. These include the redesign of programs to meet internal needs and increasing accountability through expanding tribal council decision-making.

The Society for Ecological Restoration posts a number of articles, but most do not address tribal leadership. In one which does, Shope (1998) describes the work of Chief Joseph Chasing Horse, describing traditional communication and leadership styles that informed his “quest to restore and revive the broken and nearly lost Lakota traditions” (p.2). Shope’s recounts how Lakota curriculum incorporated spiritual ideas and how methods of instruction combined experiential learning and instruction through oral tradition. The experiential learning involved outdoor hikes to sacred sites, instruction in survival skills, storytelling, ceremonies and dance. Shope argues that the “experiential approach harkens back to an era when the children were generally near the adults most of the time. Learning was participatory, consisting of watching, listening, and doing alongside adults, whether it was weaving, hunting, tanning buffalo hides, or star-gazing. Schooling was not a separate institution, but an integral part of the way the generations related” (p.5). Instruction also integrated practical, spiritual and ceremonial elements. Shope also describes both differences and similarities between Native and American forms of knowledge in a description of Chief Chasing Horse’s involvement in the Native American Initiative in cooperation NASA’ Jet Propulsion Laboratory.

Similarly to the dialogue-centered model of leadership in other work summarized above, Shope notes that traditional tribal leadership was rooted in moral authority and not rank. Moral authority is rather “a product of consensus building” (p.8). Rather than bureaucratic power, Joseph Chasing Horse “empowers those who participate with him as he seeks purposeful change” (p.8).

While not focused on the development of tribal leaders, Prindeville (2004) provides information on the background and development of women tribal leaders in a number of southwestern tribes. She notes a wide range of educational backgrounds among women tribal leaders, ranging from high school GED to postdoctoral work. Most of the women leaders cited a public service ethic for their involvement in tribal politics, while others cited a desire to improve the quality of life for tribal members, a sense of civic duty, and a desire to professionalize tribal government. Just two of the 48 women interviewed cited a desire to foster tribal unity and 5 cited a desire for political reform of tribal government. Prindeville also provides information on the policy goals of women leaders, variance in the participation of women tribal politics, and information about how some tribal forms of governance have undermined women’s participation. Prindeville concludes that women in tribal contexts face some of the same barriers to political participation that women in the dominant society face. It is perhaps most useful in calling attention to some of

the kinds of barriers that may face Indian women who seek to play a leadership role in their communities.

Non-native Works on Leadership and Community

The following section will discuss a number of articles by non-native writers on theories of leadership, leadership development and models of community-based leadership and collaboration. Paulo Freire's (1970) theories of education come from reflections on education programs in Brazil among peasants who could neither read nor write. Freire's "pedagogy of the oppressed" was developed in opposition to a "banking style" of education in which teachers impart standardized information to students who memorize facts that largely endorse the dominant society's views of the world. Rather, Freire calls for a humanistic approach to education in which the distinction between teacher and student is reframed and both enter into a dialogue about the concrete social context in which they both live. Rather than one imparting standard knowledge to another, this approach involves the teacher and student in a dialogue in which both commit to an ongoing examination of their own ideas. Freire describes this as a *co-intentional* process of education. Freire argues his approach can facilitate students and teachers examining their own internalized oppression as well as their concrete relations with the dominant society that are the source of their oppression.

Freire advocates a *problem-posing* approach to education. This approach involves students in investigating problems and forms of oppression in their immediate environment. In a series of investigations, dialogues, and social engagement with their surrounding social environment, Freire argues that teacher and student alike can learn about the causes of inequality and oppression and engage in efforts to address them. In the process, he argues, students and teachers can come to understand the obstacles faced by their communities and come to act together as a community. Freire outlines this process of investigation, dialogue and action in some detail and provides examples from his own observations.

Freire's work has both insights and limitation in its application to native communities. On one hand, its general approach to education appears to match well with Alfred's discussion of the consensus decision-making model as well as the de-centered form of authority that Alfred argues exists in tribal communities. It also involves mechanisms of persuasion and communication over top-down teaching models which view students as receptacles for elite-produced knowledge. On the other hand, it does not provide a specific place for the role of community elders as possessors of specific community knowledge. While the latter is lacking, Freire's general approach allows room for the incorporation of elders' knowledge through its mechanism of dialogue. Overall it is a thought-provoking text that would com-

plement much of the indigenous-focused material found in this review.

The Tamarack Center posts a number of materials on-line that describe community-based leadership models. These writings explore both general discussions of leadership and a collaborative community leader model of organizing. Born (2003a) describes a collaborative community leader as committed to harnessing the capacities of community members and creating space for cooperation. He describes principles such as the idea of “leading and following at the same time;” leading through vision; drawing on the unique ideas of community members; building intentional relationships between community members; and the role of leaders in facilitation and managing process and mobilizing people. Born (2003b) characterizes leadership as an ability to direct and focus energy in shaping order in chaos. Born emphasizes values based leadership and describes leadership as purposefully creating action by helping to define and model common community values. And he offers brief models for enabling community action and building community capacity for “getting things done” (p.4).

A Review of Supporting Literature on Community, Leadership and Community and Leadership (Born 2003c) on the Tamarack webpage provides a synopsis of relevant literature on these topics. After first presenting a range of definitions of community, and discussing some factors that can lead to a breakdown of community, the review examines a brief synopsis of leadership types and aspects of leadership found in other literature. Perhaps most useful for tribal communities in the latter discussion is the review’s discussion of participatory leadership models and the leadership role in facilitation over direction and in articulating values and vision that helps a community develop purpose. Finally, the review examines literature on community leadership. This literature has, variably, addressed community leadership in terms of process and, most frequently, a process of collaboration between community members. While brief in its coverage of each topical area, the article nonetheless provides a broad overview of potentially relevant literature.

The Tamarack webpage also has several useful manuals for community capacity building and collective collaboration. *Community Capacity Building Planning Resources for Neighborhood Renewal* produced by Action for Neighborhood Change (ANC) provides a theoretical framework for community planning, and overview of the planning process, and links to multiple resources related to each stage of community collaborative action. The ANC adopts a method called “planning for social learning” that incorporates a combination of political strategies to remove barriers to change, theories of social change, and an emphasis on community-based values and community capacity building; and neighborhood action aimed at purposeful community development.

The ANC planning process involves three stages that lead to a process of learning and change. A *pre-planning* stage incorporates an assessment of community resource, needs, and issues and an assessment of the community stakeholders

that need to be at the table. The *community capacity building* stage consists of community discussions and preparation of a plan and the formation of an organization. And, a *community action* stage consists of the initiation of community projects and seeking change in existing systems of service delivery and administration. Finally, these result in *learning and change* in which a theory of change is elaborated and a learning and assessment process takes place.

Another resource on the Tamarack webpage is *Convening a Comprehensive Multisectoral Effort to Reduce Poverty: A Primer*. This manual describes Tamarack's approach to promoting community engagement to address poverty. In addition to describing *building blocks of poverty reduction*, consisting of set of community base-building and organizational capacity and financial resource development, the Tamarack Primer outlines a four stage process of poverty reduction, each of which consists of different manifestations of the building blocks of poverty reduction:

- Exploring community interest and the development of a core of leaders.
- Building conditions for success by the development of a plan.
- A cycle of local action, new leadership development and community learning and change.
- Assessing whether to renew the project or phase it out.

The Tamarack primer provides a list of specific actions relevant to the building blocks of poverty reduction at each stage of the process. It also provides a description of the obstacles a community may face at each stage of development as well as a discussion of the socio-cultural, economic and political factors that constitute the broader context in which the community action takes place. A useful table sets displays the stages and tasks as each stage, in effect outlining a process which community leaders can draw on in conceptualizing a social change process at a local level in interaction with broader social forces.

The Kennedy School of Government also includes a series of essays written between 2003 and 2005 on different aspects of leadership. While many of these are oriented toward corporate leadership, and do not provide the type of critical approach to leadership found in writings about native leaders and community-based projects, they provide useful ideas both in analyzing aspects of leadership and as a contrast to indigenous styles of leadership. These are discussed here briefly to provide a synopsis of the types of works that are available on the Kennedy School webpage. Oberlechner and Mayer-Schonberger (2003) examine the role of metaphors of leadership and their implications for understanding the styles of different leaders.

They argue that metaphors used by leaders can be unconscious indicators of the type of leadership an individual practices. For instance, war metaphors utilized by a leader may indicate a hierarchical form of leadership while spiritual metaphors may indicate leadership based on strong community bonds and values. At-

tention to such nuances of language may aid leaders and community members alike in being attentive to the styles of leadership practiced in the community and provide a potential indicator of negative styles being adopted by community leaders.

Hogg (2005) provides a social identity model of leadership in which leaders are considered effective to the extent that they become examples of a prototypical member of the social in-group who “embody central and desirable aspects of the group more than do other members.” The article points to important ways in which leadership effectiveness is linked to a person’s ability to articulate and reflect core community values. It also points to potential pitfalls when the strong identification with a leader fosters potential authoritarian behavior on the part of the leader.

Other Kennedy School articles assess how African-Americans assess the authenticity of political leaders; how individual leadership “entrepreneurs” can play a role in mobilizing community members; and how grassroots styles of leadership are different than those of elected officials. Again, these articles tend to veer from the more consensus-based leadership models found in studies of native leadership, even drawing on corporate models. They may be useful, however, in both pointing to aspects of non-tribal leadership as a contrast to native leadership and in pointing to potential elements of leadership that may or may not be desired and useful in native communities.

The Kennedy School webpage is also useful in that in addition to listing a series of articles and books on leadership, it also provides brief summaries of these materials that can be used to quickly assess which ones might be useful for the purposes of the Tribal College.

**Tribal Leadership and Leadership Development Programs
Indigenous Governance Programs
University of Victoria**

This program provides students with “a background in the values, perspectives, concepts, and principles of indigenous political cultures,” (web.uvic.ca/igov/home/index.html) and is based on a strong respect for traditional knowledge. The program offers three areas of studies: Certificate in the Administration of Indigenous Governments; Master of Arts in Indigenous Governance; and Ph.D. Degree by Special Arrangement. The goal of the program is to provide indigenous societies with educated, capable leaders who are deeply grounded in traditional knowledge.

Website: <http://web.uvic.ca/igov/home/index.html>

**Northwest Indian Applied Research Institute
The Evergreen State College**

The NW Indian Applied Research Institute works with tribes on critical issues that impact their communities. The issues identified by tribal leaders are: Tribal Governance; Economic Sustainability; Natural Resource Management; and Cultural Revitalization. The NW Indian Applied Research Institute has produced several tools and resources available to tribes and tribal community leaders to empower them to meet the needs of their communities.

Website: www.evergreen.edu/nwindian

**The Institute for Tribal Government
Portland State University**

The Institute for Tribal Government, established in Portland State University's Hatfield School of Government, serves elected tribal leadership and provides trainings for federal, state, and local governmental agencies who work with tribes. The major programs of the Institute for Tribal Government are: Tribal Governance Trainings; Government Agencies Trainings; Great Tribal Leaders of Modern Times Interview Project; and The Great Tribal Leaders of Modern Times Curriculum Project.

Website: www.tribalgov.pdx.edu/

**The Native Nations Institute for Leadership, Management, and Policy
University of Arizona**

The Native Nations Institute for Leadership, Management, and Policy serves as a resource for indigenous nations in the United States, Canada, and globally by addressing the issues of self-determination, self-governance, and development. The Native Nations Institute offers the following programs: Leadership and Management Programs which include Executive Education sessions for tribal leaders, Native American Youth Entrepreneur Camps to introduce high school students to entrepreneurship and business, Case-based Development of Curricular Materials for tribal colleges, and Native American Congressional Internships, in collaboration with the Morris K. Udall Foundation, to provide Native youth the opportunity to be involved with federal decision-making and teach them how to participate in the arena of public policy; Policy Analysis and Research; and Strategic and Organizational Development.

Website: www.nni.arizona.edu/

**The Harvard Project on American Indian Economic Development
Harvard University – John F. Kennedy School of Government**

The goal of the Harvard Project is to understand and foster the conditions for sustainable, self-determined social and economic development for tribal nations. The main activities of the Harvard Project are: Research of Policy Related Issues; Advisory Services for tribal governments and others interested in working with tribal governments; Executive Education in conjunction with the Native Nations Institute; and Honoring Nations, a national program that recognizes and awards outstanding examples of tribal governance in the United States.

Website: www.ksg.harvard.edu/hpaied/

**Western Institute for Organizing and Leadership Development (WILD)
Western States Center**

The Western Institute for Organizing and Leadership Development (**WILD**) is a year-long organizing and leadership training program designed for emerging leaders and organizers of progressive movement organizations in Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming. **WILD** participants attend three 5 day sessions to develop critical skills and networks across constituencies and issue areas. **WILD** goals are: to develop a critical mass of leaders and organizers who share a progressive analysis and possess skills to strengthen, lead, and staff key progressive organizations; to develop long-lasting networks among program participants; and to deepen participant's commitment to racial justice and progressive social change.

Website: www.westernstatescenter.org/programs

Indian Dispute Resolution Services

The Indian Dispute Resolution Services (IDRS) is a national non-profit organization committed to helping American Indians build effective tribal governments. The goals of the organization are: creating tribal governments that support well thought out decision-making and efficient conflict resolution; instilling in leaders and staff values and skills that allows them to work cooperatively and lead confidently; resolve specific organizational, governmental, and community conflicts; and engage in constructive consultations and negotiations with governmental agencies and others interested in working with tribal governments and communities. IDRS training workshops include: Inter-Cultural Communication; Interest-Based Decision-Making; Negotiation Skills and Processes: Introductory and Advanced; Mediation Skills and Processes: Introductory and Advanced; Mediator Certification; Board Skills and Responsibilities; and Introduction To The Political and Cultural "Landscape" of Tribal Communities. IDRS Direct Technical Services include: facilitation, mediation, fact-finding, and arbitration; facilitating "Government to Government" consultations and negotiations; preparing and coaching negotiation teams; conducting and certifying democratic elections; and integrating mediation processes into tribal justice systems.

Website: www.indiandispute.com/

Appendix C

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