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Learning to Listen: Leadership Lessons From North American Indigenous Voices

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LEARNING TO LISTEN:
LEADERSHIP LESSONS FROM NORTH AMERICAN INDIGENOUS VOICES

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
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PORTLAND, OREGON

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CERTIFICATE OF APPROVAL

DMin Dissertation

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has been approved by
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for the degree of Doctor of Ministry in Leadership and Global Perspectives.

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To those who should have been listened to centuries ago...

*I think a Native American leader has a difficult job.
The job is this: to realize at each moment that you are not in control.
To listen to the Spirit and spirits; to listen to the choices of wisdom from one's past;
to listen and in a sense be, "letting go and letting God" but it's more than that.
Indigenous leadership means trusting yourself enough to trust all these and find
a way for the person and /or people you are leading, to find these things
out for themselves. It is practical in that it directs without directing.
Indian leadership means becoming the channel in that instance for all these
to work through you without telling someone else what to do...it's very difficult.*

Dr. Randy Woodley¹

¹ This came in an e-mail to me on September 27, 2015 while in Hong Kong on the George Fox LGP Advance.

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Abstract

What difference does it make that Indigenous peoples were destroyed by Western colonial hoards, often in the name of God? What can be learned from the voices of Native Americans who understand traditional values and pre-colonial leadership practices? How can these voices be lifted up into twenty-first century conversations concerning cultural and leadership issues in a post-modern world? Are these voices worth listening to? What are they saying?

This paper proposes a call to *pay attention* to traditional ways of thinking that need to be renewed today, particularly for individuals and organizations that are weary of faddish leadership rhetoric that is more often than not theorized rather than experienced. This paper is a call not only to learn to listen to authoritative voices but to also live out a way of life that includes a more human, less institutional way of thinking and behaving that can impact individuals and organizations that desire a healthier way of being.

The voices in these pages are primarily Indigenous calls to think and behave in more humane ways. They are voices that cry out for equity, justice, and common sense. They are voices from history, but they are also contemporary, very much alive in the twenty-first century. They are longing to be heard but not with fanfare or acclaim. These are humble and strong voices that have been temporarily suppressed but that refuse to be silent any longer. My hope for this project is that many would heed these voices and consider a better way, a simpler way, and a more sane way to treat and to lead others. It is time to learn to listen carefully.

Introduction

What If...?

What would the world be like if Western colonialists would have taken a different approach to viewing and treating Indigenous peoples, and what would the Church look like if it had done the same? There is not too much doubt that it would be a very different world.

In June 2015 I had the privilege of interviewing several Lakota elders in South Dakota. While enjoying lunch together (ironically) at a Native-American casino near his home, I asked my friend this question, “Brown Bear [not his real name], what would it have been like if the first white men who came to this land would have asked for your wisdom and honored your people and traditions rather than try to change them?” The answer to my question was a *tear*, *silence*, and a *smile*. Yes, it would be a very different world if this had happened. If leaders would listen before acting, there would be less damage done to people. If we all saw ourselves as learners, rather than as people with the answers, life would be more pleasant. If humility – true humility – were the norm for leaders, it would be a different world. The workplace would be different. Organizations would manage people differently. Family relations would be more functional. Higher education would teach differently. And churches might be places that people flocked to instead of away from.

For the past two years I have studied Native American culture, leadership, spirituality, history, values, and pain and have only scratched the surface of understanding these people. But one thing has been consistent in my studies; there are many treasures that non-Native people could learn from Indigenous men, women, and

children that just might change the way we see and act in this world. Although there is no perfect culture and there are no perfect people groups, I am convinced that there are some things that Indigenous people know that others need to hear and contemplate. Sadly, most of us are too busy – or too self-absorbed – to listen. Perhaps it is time for us to slow down long enough to learn some new strategies for how to navigate in this crazy place we call Earth. Maybe it is time for us all to listen. And we have a lot to learn about listening. But first we need to understand who we are and who it is we are listening to. A word of wisdom might be helpful here:

*There was an old owl who lived in an oak
And the more he heard the less he spoke
And the less he spoke the more he heard
Why can't we be like that wise old bird?*²

I think we could all learn much more if we heeded these words.

Will the Real Savage Please Stand Up?

American history is stained with the blood of the Indigenous peoples of this land, as is the Earth upon which we live. People are naturally drawn towards others who are like themselves. It is easier that way. Learning new cultures and new languages is hard work. *Annihilation* of Indigenous peoples has been a worldwide colonial strategy for thousands of years, as has *assimilation*. But are these the only two options? I believe that at least part of the reason we have behaved this way has to do with fear and misunderstanding. We fear those whom we do not know. We also tend to put labels on

² This poem was given to my friend Dr. Lou Foltz by a wise old Jewish neighbor by the name of Abraham Wise.

those whom we consider “the other.” Certainly we do this with our enemies, and more often than not, that is what Native populations became – “the other,” became the enemy.

According to Adrian Jacobs, what has happened over time is that with Indigenous people in particular, even from ancient times, there was a label attached to these people. Jacobs refers to this label as the “savage trope.” A *trope* is a metaphorical way of categorizing something or someone. Jacobs systematically traces this idea of “the savage trope” understanding of Indigenous people to Western culture and to the Western church. He connects the *Doctrine of Discovery* and the *Doctrine of Manifest Destiny* to this mindset and paints a graphic picture of how this worldview has been used to rationalize the treatment of Indigenous peoples throughout history – and into the present age. Jacobs writes:

From the beginning of the so-called “discovery” of the Americas the set of the ideas surrounding the idea of the savage shaped the perceptions of European settlers. Indigenous nations were expressive of the savage trope: uncivilized, without law in general and without property rights in particular, in various states of nakedness, cannibals, hardy and warlike, with alluring uninhibited female sexuality, women that were strong leaders like Amazonians, without enduring stone buildings, babblers in strange languages, far from European civilization, living in wild untamed wilderness and with wild animals. George Washington compared Indians to wolves that needed to be killed and give way to American civilization.³

Why is this significant? If a group is labeled as something other than human, then it follows that they can be treated in inhumane ways. And that is exactly what happened throughout history: annihilation of natural resources, of animal species, of the environment, and of Indigenous peoples (savages). If annihilation seemed too harsh for some, a second strategy was used – assimilation. Our histories, both secular and religious,

³ Adrian Jacobs, “I Am Not Your Noble Savage” (paper presented at the 12th Annual Symposium on Indigenous Mission and Theology, Wheaton, IL on June 4, 2015), 4.

are full of stories of assimilation practices, the most notable being the Native-American boarding school system that was prevalent in the 19th and 20th centuries. In this system, Native children were taken from their families and carted away to educational institutions that were far from their homes. They were forced to cut their hair and to stop speaking in their native tongues. They were also made to abandon their Traditional beliefs and usually to convert to Christianity. Many denominations took part in this practice, both Catholic and Protestant. There was also abuse of many kinds. After all, if these were *savage* children, why not treat them as savages? The *savage trope* was alive and well in these institutions. But perhaps the label was misplaced. Those who are doing savage things to others are the ones who are the savages. These are not pleasant things to think about but it is truth that sets us free, so we need to explore the historical truths of Indigenous peoples. It is time to listen.

Listening to the Elders

In all Indigenous cultures I have studied, honoring elders is an essential value and practice. So, I think it is a good place to start listening. Two resources have been of particular help in this study. The first resource is a trilogy of books written by Kent Nerburn: *Neither Wolf nor Dog*, *The Wolf at Twilight*, and *The Girl Who Sang to the Buffalo*.⁴ These three books tell the story of Dan, a cantankerous Lakota elder and Nerburn, the “white guy” author who learns from Dan about many things. These books should be required reading for every student of American history. The second resource is a book I discovered called *Wisdomkeepers: Meetings with Native American Spiritual*

⁴ A good place to go for finding these books and learning about Kent Nerburn is at his website: <http://kentnerburn.com>.

Elders.⁵ In 1990, Steve Wall and Harvey Arden published this important book that is a compilation of photographs and narrative interviews with Native American spiritual elders that began in 1981. It is a unique work that has greatly influenced my research. *Wisdomkeepers* is more of a prophetic message than a mere piece of photojournalism, and I think it does an excellent job of getting us to think deeply about our responsibility to the earth and to one another, particularly for leaders. In this book are messages that need to be heard today.

Please see *Appendix 1* here for more detail.⁶ We must listen to these voices. They are consistent. They are clear. They are calling us to action. They are calling for change, for repentance. They are also wise voices that have been silenced for too long. It is time to listen.

Native Leadership Research Challenges

There are many philosophies and theories of leadership that look good on paper. But what do they look like in real life? Frankly, the reason I decided to do my studies in a doctoral leadership program was because I have experienced so many inept leaders, many who have no business being in positions of leadership, primarily because they do not have the slightest idea of how to work well with people. Leadership that does not value relationships is not leadership at all. So what is distinctive about traditional Native leadership practices, and how do these practices affect those who are being led? Aren't there good and bad Native leaders as well? These are important questions, ones that I will

⁵ Steve Wall and Harvey Arden, *Wisdomkeepers: Meetings with Native American Spiritual Elders* (Hillsboro, OR: Beyond Words Publishing, Inc., 1990).

⁶ Go to Appendix 1.

try to unpack in this paper. But I need to offer a disclaimer here: *There is no one superior leadership style*. I am in no way making the claim that all Native American leaders are good leaders. In fact, in the interviews I have conducted over the past two years, many of my contacts used terms like “corrupt” or “political” to describe some of their contemporary tribal leaders. Some have even gone as far as saying that many modern tribal leaders are crooks and charlatans. But I must add here that this problem began when colonialists outlawed traditional Native leadership practices and traditions and made tribal peoples follow their “modern” patterns of leadership. My attempt in this dissertation is not to study contemporary leadership, important as that is. Rather, my research has focused on Traditional leadership practices, those values and practices that are consistent among Native peoples over time. This has been a challenging study for several reasons.

The first difficulty is one of access. Frankly, it is hard to be a **white, Christian, researcher** when working with Native people. There are some obvious reasons for this, but the greatest of these has to do with trust. How can a white man be trusted when he has, throughout the ages, used and abused Indigenous people? Secondly, researchers are not usually trusted. Many researchers come to tribal people and use their research for personal gain. Thirdly, why should Christians be trusted when it was they who were behind much of the assimilation and abuse of Native children?

The second major difficulty has to do with something I already alluded to; not all Native leadership is good leadership. Colonialists devastated the cultures of so many of the First Nations peoples, including their leadership structures, and then forced them to do leadership the same way the white man does leadership. As Randy Woodley, my

academic advisor, told me, “We are a poor imitation of a bad model.”⁷ The democratic model, which most Americans value so highly, is not the only way to do leadership. In fact, it is not necessarily the best way. It all depends on what is needed at the particular time and place.

The third major reason has to do with history and memory. Being predominantly oral cultures, there is not a lot written down about traditional Native leadership. And due to assimilation practices, not all Native people know their history anymore, and when the elders pass away, sometimes the stories pass with them. For all of these reasons, this has been an uphill trek, but the effort has not gone unrewarded.

Project Scope, Direction, and Safeguards

This project is a Track 2 dissertation. In addition to the written statement, I have crafted an artifact that is an attempt to practice and apply the lessons learned through my research. The artifact is a curriculum that was taught at Warner Pacific College in the fall of 2015. The purpose for this artifact is to purposely influence the thinking and lives of a group of freshmen students who will be leaders in their schools, families, and careers. Through teaching and modeling principles and practices of traditional Indigenous leadership, my hope is that these students will impact those with whom they live, study, and work.

When I came into the doctoral program, I knew that I would be researching intercultural leadership but was not sure how this would unfold. After participating in the first Advance in London, I flew to the Ukraine to do some work with some university leaders in Kiev. I enjoyed the time and considered doing research there but my mind was

⁷ Interaction with Dr. Randy Woodley, Fall 2013.

stuck on something my advisor Randy Woodley had said at our first meeting in September 2013. Dr. Woodley told me that he could help me with the intercultural part of my research but that he could not help with leadership section because he “knew very little about White leadership” since he was from a Native American background. He said that Indigenous leadership was different. This haunted my thinking for months. As my curiosity grew, at the end of 2013, I decided to look into why and how Native leadership was distinctive. That decision has proven to be providential and began a journey that has greatly impacted my thinking about leadership. My hope is that this whole new world of understanding would also impact the lives of those who read this dissertation.

The scope of this dissertation project, although it touches on many facets of history, relationships, and intercultural understanding, is limited by both time and space to focus on the importance of listening to Indigenous voices in the area of **leadership**. This is not an exhaustive study on Native American life and culture; rather, it is my best attempt at adding voices into the important leadership conversations that are in process in many parts of American society.

The information and lessons gleaned through the many face-to-face interviews for this study were the result of many hours of relationship building over coffee with many trusted friends and advisors. My goal for these interviews is that they would yield needed wisdom from the voices with whom I collaborated, sweat, and learned through trial and error. I am grateful to these men and women for their permission to use their insights in the writing and teaching represented in this project.⁸ I have done my best to honor the

⁸ You will find my human subject consent form in Appendix 2

cultures and relationships made through this study and hope that it is their voices that are heard here, not the voice of the researcher.

Section 1 – Unpacking the Problems

Problem 1: A Warped View of History

Our nation was born in genocide.... We are perhaps the only nation, which tried as a matter of national policy to wipe out its Indigenous population. Moreover, we elevated that tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or feel remorse for this shameful episode.
-- Martin Luther King Jr.⁹

American history is pocked with contradictions, dysfunction, mistakes, and downright evil, though not all Americans would agree with this claim. I was sitting with an elderly African American friend after church recently. We were talking about life and about history. She said something that impacted me deeply. “Black and Indian histories are the skeletons in the closet for most Americans. These are huge problems that most people do not know how to deal with. Many just don’t want to talk about it or simply think that racism is a thing of the past.”¹⁰ As a person of color, she has experienced racism from the time she was a child and until the present time. These are not exaggerations for African Americans. The United States of America has been wrestling with this problem since before it existed as a nation-state. And the Indigenous inhabitants of the Americas were the first to experience such treatment – and they continue to experience this treatment until this day. Does history bear this out?

⁹ Roxanne Dunbar-Ortiz, *An Indigenous Peoples’ History of the United States* (Boston: Beacon Press, 2014), 78.

¹⁰ Personal discussion with a church member, Gresham, OR, August 2, 2015.

Hugo Grotius, the Dutch philosopher/jurist, experienced firsthand the brutal religious wars of Post-Reformation Europe in the sixteenth and seventeenth centuries and was appalled at what he saw. Grotius saw (imagined) a different world than the one he had experienced and entered the conversation of Just War Theory in a radical, unorthodox way. Eventually, Grotius became known as the “Father of International Law.”¹¹ His most important work is “The Law of War and Peace,” which he wrote after escaping prison and ending up in France. Speaking on this work, Paul Christopher writes:

The Central Theme of *The Law of War and Peace* is that the relations between states should always be governed by laws and moral principle, just as relations are between individuals. This assertion is pivotal because, if true, it restricts both the authority of the Church and that of sovereign states (and their rulers). Such limitations on secular and Church authority are necessary if international laws are to have any force. But in order for his argument to persuade, Grotius must first show that just as there are moral principles operating in interpersonal relations there are analogous moral principles that are at the foundation of municipal (civil) laws. Only then can he stand any chance of convincing us that analogous rules apply (or should apply) in the society of states.¹²

Christopher continues to explain that what Grotius grounds his municipal law in is in a “law of nature.”¹³ Grotius puts it thus, “[The laws are] unchangeable – even in the sense that it cannot be changed by God.”¹⁴ This was indeed a new social order, and why not a new order? Grotius experienced the unbelievable carnage of Europe’s religious wars in which whole towns were annihilated. He declares in his own words the reason he “imagined” *The Law of War and Peace*:

¹¹ Paul Christopher, *The Ethics of War and Peace: An Introduction to Legal and Moral Issues* (Upper Saddle River, NJ: Pearson/Prentice Hall, 2004), 66.

¹² Ibid., 67-68.

¹³ Ibid., 68.

¹⁴ Hugo Grotius, *The Law of War and Peace*, translated by Francis W. Kelsey (Indianapolis: Bobbs-Merrill Co., 1962), 40.

I had many and weighty reasons for undertaking to write upon this subject. Throughout the Christian world I observed a lack of restraint in relation to war such as even barbarous races should be ashamed of; I observed that men rush to arms for slight causes, or for no cause at all, and that when arms have been taken up, there is no longer any respect for law, divine or human; it is as if, in accordance with a general decree, frenzy had openly let loose for the committing of all crimes.¹⁵

Mark it well: humans, even religious ones, are capable of committing unspeakable atrocities.

In his book *Guns, Germs, and Steel*, Jared Diamond sees institutional religion as a key ally to the negative practice of Western conquest of tribal peoples. He sees religion throughout history as being a key motivator and justifier for violence against the “heathen.” Although he is not completely opposed to people of faith (he seems to have some missionary friends), he does believe that at least historically speaking government and religion have worked together to “convert” others to their ways of thinking, to their ways of living, and to their ways of believing. In speaking of the influence that “civilized” societies have had upon tribal populations, Diamond says:

After the missionaries come teachers and doctors, bureaucrats and soldiers. The spreads of government and religion have thus been linked to each other throughout recorded history, whether the spread has been peaceful...or by force. In the latter case it is the government that organizes the conquest, and religion that justifies it. While nomads and tribespeople occasionally defeat organized governments and religions, the trend over the past 13,000 years has been for nomads and tribespeople to lose.¹⁶

In his important work on the history of Western civilization, John Mohawk says that Western colonialists had an obvious agenda when coming into the “New World.” According to Mohawk, early expansion among Indigenous people was filled with a

¹⁵ Ibid., 20.

¹⁶ Jared Diamond, *Guns, Germs and Steel: A Short History of Everybody for the Last 13,000 Years* (London: Vintage, 1998), 266.

“utopian cultural ideal,” and the Indigenous inhabitants stood in the way of that vision. Mohawk comments, “The pursuit of utopian goals requires resources, both material and nonmaterial, and its achievement is such a splendid objective that its followers are inclined to believe nothing should stand in the way of securing these resources. Whatever the utopian justification, the practice of acquiring these resources by force or by other forms of coercion is simply an act of plunder. Utopian ideologies enable plunderers to claim—even to believe—that they are in pursuit of noble goals.”¹⁷ Noble goals by ignoble means. Mohawk continues:

The ideals that are pursued by those in power rarely concern such matters as harmonious relations among peoples or the regeneration of the ecology of a distressed region. They are almost always ideals that, if pursued, involve some level of dispassion, removal of populations, exploitation, pollution, economic devastation, or other evil.

These tendencies have not existed in every culture of the world or at every moment in history, but it is important to acknowledge that they are major themes – perhaps characterizing themes in Western culture. Revitalization movements have energized people and have given them permission to commit horrible crimes against humanity in the pursuit of utopia. The pursuit of the ideal has provided a stream of rationalizations that justified plunder, racism, and oppression in the name of a better future. The fact that conquests and their reward were acceptable and continue to be celebrated in Western history is a key to the story of how the world came to be the way it is.¹⁸

Mohawk’s words paint precisely the picture of how Western thinking was thrust upon Indigenous peoples. Many Christian missionaries, though well intentioned, joined in the practice of *Manifest Destiny*. Cultures, customs, traditions, images, artifacts, and tens of thousands of human beings were destroyed forever, all *in Jesus’ name*. Certainly, not all missionaries or Christians joined in with the Indigenous iconoclastic movement.

¹⁷ John C. Mohawk, *Utopian Legacies: A History of Conquest and Oppression in the Western World* (Santa Fe, NM: Clear Light Publishers, 2000), 3.

¹⁸ Ibid., 13-14.

But many did. Rather than creatively and wisely redeem Native cultures and their objects of worship, these cultures and objects were judged and destroyed.

From the Puritans to the present day, United States Indian policies have always been short on mercy and understanding for Native peoples. European Colonists waged war on Native populations, often in the name of God, because they were strong and ignorant. Often, the strategy was one of unlimited war that had as its intention to “destroy the will of the enemy people or their capacity to resist, employing any means necessary but mainly by attacking civilians and their support systems, such as food supply.”¹⁹ The period from 1607-1814 was called “barbarous” and “a conflict of civilizations” according to historian Bernard Bailyn. Bailyn believed that the European settlers needed to “get rid of” the Indigenous civilizations.²⁰ Colonists, often in connection with a twisted understanding of Scripture, committed unlimited violence. Calamities done to Indigenous peoples were even interpreted as “God’s great goodness and bounty toward us” as was the case when King James observed smallpox and other European diseases decimate tribe after tribe.²¹ If one studies American history objectively and does not feel a sense of remorse and aversion, one must question his or her own commitment to humanity.

In a chapter titled “Sins against Indigenous people” from *Forgive Us: Confessions of a Compromised Faith*,²² the authors attempt to help Western Christians own their sins against Native peoples. According to the text, “European colonists used religion as a

¹⁹ Roxanne Dunbar-Ortiz, *An Indigenous Peoples’ History of the United States* (Boston: Beacon Press, 2014), 57-58.

²⁰ Ibid., 58.

²¹ Ibid., 62.

²² Mae Elise Cannon, Lisa Sharon Harper, Troy Jackson, and Soong-Chan Rah, *Forgive Us: Confessions of a Compromised Faith* (Grand Rapids, MI: Zondervan, 2014).

means for controlling and subjugating Native American communities. Christians operated on a fundamental assumption that they had been given a divine mandate – an obligation – to dominate and exploit the natural world. This belief affected not only the wilderness and animal life, but the people who had been living among them.”²³ The book chronicles war after war that demonstrates the unbelievable ethnocentrism enacted by Christian people. But not only in times of war did colonists assert their will on Indigenous peoples. As mentioned earlier, assimilation into the White, Christian world was often the goal with Native people. Both Roman Catholic and Protestant Christians sought to Christianize those who they deemed uncivilized “savages.” If murder was not considered appropriate for some, conversion strategies were rife with ways to bring savages into the fold alive. One of the most horrendous strategies used to civilize the savages was the Christian boarding school system. These schools were a dismal failure. Tens of thousands of Native children were taken from their families. Physical, emotional, and sexual abuse was rampant in these institutions, and countless families and lives were destroyed in this process of assimilation. But for the most part neither the United States government nor the churches have acknowledged the horrors of these abuses.²⁴

Atrocities to Indigenous people are talked about more today than in the past, but among most non-Indigenous people, even among the educated, specific events are not well known. They are not part of the stories of most North Americans. And if they are discussed, it is only done in the past tense. Indigenous people have a different sense of

²³ Ibid., 62.

²⁴ Ibid., 66.

time. The past and the present are closely related for them. An event in the past is part of the present.

The *Trail of Tears* is one example of an atrocity that was committed by the United States government. The *Indian Removal Act of 1830* was one of the many policies of the United States government that would cause heartache and devastation to tribal peoples. The forced removal of the Cherokee people from Georgia to the Oklahoma territory caused the death of thousands of men, women, and children. These deaths were unnecessary and were rooted in greed after the discovery of gold on Cherokee lands. The colonialists were hungry for wealth and for more land, and President Andrew Jackson was a weak leader but a strong politician. So, the removal of Indian people became the “new normal” for the fledging United States of America. Tribe after tribe was forced from their lands all in the name Western expansionary “progress.” Ironically, many Christians used Biblical passages, particularly from the Old Testament Scriptures to justify their actions. I am amazed how the Scriptures can be twisted to justify decisions and behaviors that have nothing to do with Christ. Yet, the discriminatory and racist policies of the government of the United States continue until today. According to many, it is time for Christians to repent from these actions, but sadly, the majority of American Christians do not even realize that there is a problem. The word needs to get out. But how will this happen in any substantial way? That is at least partly what this dissertation is about. Oppressed peoples’ voices need to be heard, and Christians need to be the first to not only hear but also to act.

Is the oppression of Indian people a thing of the past, or is the oppression still with us today? One cannot read Thomas King's, *The Inconvenient Indian*,²⁵ without cringing at the reality that Indigenous people are still being oppressed in modern times all over North America. Who but the callous could forget the Sand Creek massacre or Wounded Knee? But these are the common stories, and even these are overlooked in many history books today. What about all the uncommon stories? Stories of prejudice, rape, injustice, family destruction, broken treaties, broken promises, inadequate services and healthcare, and land grabbing – these still go on today. Colonialism is not dead any more than communism is. It is alive and well, still spinning its evil web. But it is now more in the shadows, in the dark and silent places.

Problem 2: A Leadership Drought

*When you discover that you're riding a dead horse,
the best strategy is to dismount!*

Old Sioux Saying²⁶

Another problem faced in the United States and in tribal societies has to do with leadership. With each election season this becomes clearer. As the 2016 election is upon us, one has to wonder if anyone will step up to the presidential plate who will be worth voting for. With Donald Trump being the frontrunner in the Republican Party as I am typing this paper, I don't have much hope. Also, as I speak with Indigenous people, there is consistent frustration with leaders who are elected to tribal councils. Due to a major

²⁵ Thomas King, *The Inconvenient Indian: A Curious Account of Native People in North America*. (Canada: Anchor Canada, 2013).

²⁶ Manfred Kets De Vries, *The Leadership Mystique: Leading Behavior in the Human Enterprise* (Harlow, England: Prentice Hall, 2006), 47.

change in how leaders are chosen, individualism and politics are now common problems faced in tribal communities. This was not always the case. We are in a leadership drought. Not only is the climate changing; leadership choices are also changing. What ever happened to virtuous leadership or to leadership based on integrity and traditional values? Is this a thing of the past, or is this simply an exaggeration about the “good old days”? Granted, there are bad leaders and good leaders in every generation, but is the preponderance of poor leaders growing with each new day?

According to Jeffrey Pfeffer, leaders often fail their people, their organizations, the larger society, and even themselves.²⁷ Pfeffer says that the leadership industry has been a dismal failure. His primary reasons have to do with chronic inconsistency and a lack of truthfulness. Pfeffer points out that although the leadership industry promises that leadership is about inspiring trust, authenticity, truth telling, service, modesty, empathy, and emotional intelligence, the reality is that most leaders do not manifest these qualities in their actual leadership practices.²⁸ If anything, the majority of leaders merely offer lip-service to these ideals and often do just the opposite of what they promise. Pfeffer sees this primarily through research evidence that points to dissatisfied and disengaged workers who find themselves in increasingly dysfunctional workplaces. Pfeffer’s book is filled with truth, but it is also filled with a melancholic cynicism that I wish were not true. The text in the end calls for reformation in the leadership industry, but it also paints a graphic picture of the state of Western leadership that is quite depressing.

²⁷ Jeffrey Pfeffer, *Leadership BS: Fixing Workplaces and Careers One Truth at a Time* (New York: Harper Business, 2015), 1.

²⁸ *Ibid.*, 4.

Everywhere ones turns, from government to private-sector organizations, from institutions of higher education to fast-food restaurants, there is a growing sense that leadership may say one thing but does quite another. Bullying, verbal abuse, and intimidation are rampant in organizations that are filled with professional development sessions that preach just the opposite. Human nature seems to take more and more of a downstream approach to treating others well, specifically employees. Sadly, the law of entropy is strongest in places where encouragement is needed the most.

The human condition itself needs to be examined carefully since at the core of every action and decision is the human heart. The never-ending debate about whether or not that heart is good or evil will not stop anytime soon. But one place that just might argue for the darkness of the human heart is leadership. Unaccountability, depravity, selfishness, ego inflation, self-deception, greed, and power hunger are but a few of the maladies that can affect those who find themselves in positions of leadership, for both Indigenous and non-Indigenous people alike. There is an urgent need for leaders who practice empathy, have virtuous character, and who know how to listen to others.

Section 2 – Other Solutions and Voices

The Contract: A Word from the Led

*And in the end we follow them—
not because we are paid,
not because we might see some advantage,
not because of the things they have accomplished,
not even because of the dreams they dream
but simply because of who they are:
the man, the woman, the leader, the boss*

*standing up there when the wave hits the rock,
 passing out faith and confidence like life jackets.
 knowing the currents, holding the doubts,
 imagining the delights and terrors of every landfall:
 captain, pirate, and parent by turns,
 the bearer of our countless hopes and expectations.
 We give them our trust. We give them our effort.
 What we ask in return is that they stay true.*

—William Ayot²⁹

Non-Indigenous Input

There are probably as many leadership theories as there are people to make them up. In fact, a Google search for leadership will give about 477 million possibilities in 0.38 seconds. Almost anyone you ask will have something to say about leadership. But more than likely, it will be examples rather than definitions. Examples of leadership abound, but definitions are more interesting animals.

Just how is leadership defined? One of the best definitions I have found comes from an important text on leadership theory and practice put out by Harvard University. This definition is credited to B. M. Bass in an article written by Mary Ann Glynn and Rich DeJordy:³⁰

Leadership is an interaction between two or more members of a group that often involves structuring or restructuring of the situation and perceptions and the expectations of the members. Leaders are agents of change—people whose acts affect other people more than others people's acts affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group.

²⁹ Sam. M. Intrator and Megan Scribner, *Leading from Within: Poetry that Sustains the Courage to Lead* (San Francisco: Jossey-Bass, 2007), 45.

³⁰ Nitin Nohria and Rakesh Khurana, eds., *Handbook of Leadership Theory and Practice: A Harvard Business School Centennial Colloquium* (Boston: Harvard Business Press, 2010), 121.

This definition says that leaders are agents of change and that they are effective at affecting others. This is a key point for distinguishing leaders from non-leaders. When someone is a leader, others are affected, both individually and as a group. When in the presence of a true leader, something happens. Change happens. Decisions are made. Action happens. Something good happens.

According to Manfred Kets De Vries, these leaders who make a difference play two major roles. The first is the *architectural* role. In this role the leader becomes an organizational designer and puts into place appropriate structures and systems. The second, the *charismatic* role, is characterized by envisioning, empowering, and energizing others. Both roles are necessary for healthy leadership.³¹ Good leaders in the twenty-first century understand that flat structures are better than tall hierarchies, that new ideas are necessary in new times, that small can be more beautiful than large, that creativity needs to be nurtured, that customers need to be highly valued, and that emotional intelligence is one of the most important keys to leadership. The best leaders also have and share an overriding vision, are not afraid to share power, and know how to harness the energy within their organizations.³² And, according to Kets De Vries (and others), the best metaphor for a workplace graced with good leadership is that of a jazz combo – “a place where all musicians work together to play harmonious music. For each

³¹ Manfred Kets De Vries, *Reflections on Character and Leadership: On the Couch with Manfred Kets De Vries*. (West Sussex, England: Jossey-Bass, 2009), 211.

³² *Ibid.*, 214-225.

player, however, there is ample room to improvise as a soloist.”³³ What a beautiful picture of leadership culture!

In his excellent book on faith and improvisation, Dr. Dennis Plies describes the day that he added Jazz to his musical repertoire. Plies was a well-trained classical musician and a good one at that. He had been playing from the age of three and knew his stuff, but now he had entered a whole new world. He says that it took years of immersion and playing time to even begin to sound like a jazz musician. Jazz worked completely differently.

You get experience by “sitting in” and trying your “chops” in live situations, not necessarily getting to polish a piece and then performing. You often find yourself playing with others for the first time, many of whom may be strangers who are virtually putting you to the test. Such a performance is *rather risky* [Italics mine] and certainly “in the moment.” It’s finding out what’s going to happen as it happens, quite unlike the classical mode.³⁴

So, perhaps leaders need to break the mold of the status quo. Yes, it is risky to begin to do things in a new way and with new people. But a “work-with approach” is a worthy endeavor, one that just might change the dynamics of leadership. Plies continues:

So here I was ready to learn this art form of jazz, which is centrally about improvisation, but I also realized that I was not going to get clear directives from teachers showing me how to go about it. In fact, the rudest awakening occurred when I discovered that simply sprucing up a melody and feeling that I was improvising was farcical. Finding out that whatever type of varying the melody had to be done within “time” was an extreme shock to me. This alone demonstrated how uninformed I was about this art form. Whereas, I had thought I could dink around with the melody, secondarily consider harmonic support, and at the *hierarchical heap* [Italics mine] take rhythm into the mix, I was realizing more than anything else I was to honor time and rhythm, as well as harmony

³³ Ibid., 226.

³⁴ Dennis Plies, *Embracing the Unforeseen: Improvisation in Life and Faith* (Portland, OR: Self-published, 2014), 47.

within time; then, as I was able, I could deal with melody. What a jolt! Heretofore, I had thought that all I had to do was knock ‘em dead with a gorgeous melody. Time for a new mindset.³⁵

How does this relate to leadership? Is there some secret here for us to think about?

Plies goes on to say that he was shocked at his ignorance. He was ignorant of the reality that “improvisation is based on the ‘given,’ the structure, the essence upon which you exercise freedom.”³⁶ Says Plies, “I was realizing that meaning occurs as responsible freedom is applied within established constraints.”³⁷

Kets De Vries and Plies are saying the same thing here. I find beautiful connections with leadership and improvisation that is properly understood. Keep the things that work well, but also be willing to step out and take a risk. Play with others. Honor others. Allow others to take the lead when it is their turn to do so. Leadership jazz should be the norm, not the exception.

Another helpful text on leadership also by Manfred Kets De Vries is called *The Leadership Mystique: Leading Behavior in the Human Enterprise*. The author clearly and eloquently describes leaders who lack emotional intelligence and skills necessary to lead effectively and consistently. “Leadership,” he says, “isn’t nothing; neither is it everything.”³⁸ Kets De Vries spends a lot of time explaining leadership’s shadows, something we are all familiar with. He has three premises upon which he bases his

³⁵ Ibid.

³⁶ Ibid., 48.

³⁷ Ibid.

³⁸ Manfred Kets De Vries, *The Leadership Mystique: Leading Behavior in the Human Enterprise* (Harlow, England: Pearson Education Limited, 2006), 2.

“clinical paradigm.”³⁹ The first premise is that *perception isn’t reality*. The world is far more complex than what we perceive. Good leaders understand paradoxical complexities and face them head on, which sometimes requires thinking and behavior that operates “outside the box.” The second premise is that *irrationality is grounded in rationality*. Here, Kets De Vries talks about our unconscious motivations and that sometimes aspects of our character exists outside our awareness, but that we can become aware of our behaviors with personal work that involves emotional intelligence. The third premise is that *people are products of their past*. The author argues that we must pay attention to the past if we are to live in the present. Emotionally intelligent leaders are better about “tracking down the rationality behind irrational behavior”⁴⁰ that can be traced to their past experiences.

Kets De Vries dedicates an entire chapter to emotional intelligence (EQ) and fleshes out the primary components of EQ. These are 1. Getting to know our own emotions; 2. Learning to manage those emotions; and 3. Learning to recognize and deal with the emotions of others.⁴¹ Kets De Vries claims that self-knowledge is the first step to emotional intelligence, which is the first step to leadership effectiveness.⁴² He goes on to say the most important skills that make up EQ are active listening, the ability to pick up on nonverbal communication, and being able to key into the wide spectrum of emotions in ourselves and others.⁴³ The best leaders are the best listeners.

³⁹ Ibid., 8-17.

⁴⁰ Ibid., 17.

⁴¹ Ibid., 25.

⁴² Ibid.

⁴³ Ibid., 27-33.

Although this dissertation is primarily about listening to non-Western voices, there are some Non-indigenous theories of leadership that are also worth mentioning here. In her doctoral dissertation, Laurie Yates looks at the importance of *Ethical Leadership* and compares and contrasts this approach to leadership with three normative leadership theories that share a similar moral orientation found in ethical leadership. These are *Transformational Leadership*, *Servant Leadership*, and *Authentic Leadership*. Each of these theories has attractive elements; however, each of these theories also has obvious limitations that need to be addressed. But what they all have in common is that good leadership is about including others into the leadership equation. It is not about the “I” as much as it is about the “we.” Sounds a lot like jazz improvisation in the Plies’ book.

Yates defines ethical leadership as follows: “Ethical leadership is the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making.”⁴⁴ She also says that ethical leaders are altruistically motivated, caring, and concerned for others, have characteristics such as integrity, trustworthiness, and credibility that stems primarily from actions that are in sync with their spoken words.⁴⁵ She then says, “The combination of a positive role model and caring leader may lead to improved employee work-related attitudes and behaviors.”⁴⁶ And, when all is said and done, it is not only about the leader; rather, it is about the satisfaction of those who are being led. Yates does a good job of describing

⁴⁴ Laurie Yates, “Exploring the Relationship of Ethical Leadership with Job Satisfaction, Organizational Commitment, and Organizational Citizenship Behavior” (Doctor of Management, George Fox University, 2011), 2.

⁴⁵ Ibid., 3.

⁴⁶ Ibid., 4.

these three normative leadership theories. Following are some highlights for our consideration:

Transformational Leadership incorporates four primary factors that attempt to transform the cultures of organizations that are being led. According to Yates, the four factors are idealized influence or charisma, inspirational motivation, intellectual stimulation, and individualized consideration.⁴⁷ Yates sees transformational leaders being change agents and strong role models who “develop high moral value systems and inspire others to trust in them and follow them.”⁴⁸ This sounds good, but is it a sustainable model?

Servant Leadership is a leadership theory popularized in the 1970s by Robert Greenleaf. According to Yates, one of the unique perspectives of servant leadership “is the leader’s focus on followers above other stakeholders.”⁴⁹ According to the theory, others’ needs are served before those of the leaders or the organization. Yates lists ten characteristics of servant leaders. These include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and building community.⁵⁰ Again, I admire this theory and have seen organizations that have attempted to implement this system, but I have never seen it last. Often, the system seems to lose steam as the leaders fail to live up to the rigorous standards this system demands. It looks good on paper, but is it a theory or a practice?

⁴⁷ Ibid., 24.

⁴⁸ Ibid., 25.

⁴⁹ Ibid., 27.

⁵⁰ Ibid.

The final theory that Yates describes is *Authentic Leadership*. Yates defines authentic leadership as follows:

...a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development.⁵¹

A big part of this leadership theory has to do with self-awareness and transparency. These leaders share both their positive and negative characteristics with their followers. The theory sounds good, but I must ask again the question about sustainability. It must be noted here that all of these theories assume a Western mindset; that is, there is an elevation of the individual leader. But what happens when the leader does not measure up to the standards of the system? And who holds the leaders accountable if they fail to live out the theories that they espouse?

There is good thinking out there about leadership. As we have seen from this section, many are attempting to live out good leadership theories. But there is no one leadership construct that is the end all, be all for every situation. Perhaps the best system is a hybrid of all these systems. And when all is said and done, it is only those who are being led who can declare a system effective. There are so many variables to consider when approaching this subject. Let us now look at some non-Western perspectives on leadership.

Indigenous Input

In non-Indigenous ways of thinking, leaders are often understood as those who deal with power and control. Often, when one thinks of a leader, the picture that comes to

⁵¹ Ibid., 29.

mind is the “person at the top.” In Native-American thinking that I have encountered, a very different picture emerges. In fact, the picture looks a lot different than most Western leadership practices. In a recent conversation with a woman from the Eastern Shoshone tribe from the Wind River Reservation, she described a leader as follows:

“A true leader among our people is a person who does not assert himself or herself. Rather, a leader waits patiently for an opportunity to serve the people. The good of the whole is what matters. Leadership is not about position; it is primarily about knowing the needs of others and meeting those needs.”⁵² This kind of leader at her core is a good listener. Leadership is more about listening than about telling.

In countless interviews and conversations, this theme continues to surface. Authentic traditional Indigenous leadership is more about caring for others than about serving self. And this is often a far cry from most Western leadership models. Since there is not a lot written about traditional Indigenous leadership, I decided to do some primary research that, I hoped, would shed some light on this topic. I believe that the interviews I have done these past couple of years bring some valuable information to this conversation. I have decided to include these interviews here in their raw form and then to analyze the data in the next section.

The Interviews

I have not worked with all North American Indigenous people groups; that would be a lifelong study. However, in my interviews and survey work I have done over the past two years, I have discovered some common themes among the peoples with whom I have worked that has been informative. The basic interview questions were developed with Dr.

⁵² Interaction with Edith Woodley, Tigard, OR, July 29, 2015.

Randy Woodley in early 2014. The interviews were conducted in one-on-one sessions with several different people groups. The primary work took place on several reservations with Chinook, Navajo, Yakima, Colville, and Lakota informants. The questions were revised over time as I realized that some were more relevant than others. Also, since I was using non-Indigenous methods, I was sometimes told that my questions were irrelevant and ignorant. The *process* of gleaning information was as important as the information itself. This work was extremely multi-cultural in nature. Candidly, I learned by trial and error and by making multiple mistakes. Many times, the response to my questions was *silence*. More often than not, the questions were not addressed directly, and sometimes they were not addressed at all, since in some situations they made no sense, and at times I discerned that it was best to not ask the questions at all. It all depended on how the conversations were going at the time.

Here is a list of my original questions:

1. What does leadership look like in your tribe/culture?
2. How do you feel this is different from the old days, or is it the same?
3. Where are tribal leaders found?
4. Thinking about native leaders from the past, who stood out?
5. In a communal society, what are qualities for good leaders?
6. Who are the leaders in your tribe today? Are they groups or individuals?
7. Is the role of “chief” still acceptable and used in your culture?
8. How are leaders chosen and how long are they allowed to be leaders?
9. Are there multiple leaders chosen?
10. How is a leader removed?
11. What is the role of women in leadership in your culture?
12. Can one be a leader without being an elder?
13. What about spiritual leadership? What is the structure for this?
14. In meetings of leaders, is there an agenda?

15. How are conflicts resolved?

It is important to note that not all the questions were asked in every interview. I must stress that these interviews were done in as respectful way as possible. My goal was to hear the hearts of my informants rather than to discover everything they knew about my topic. And, since White people have always only taken from Indigenous people, I always brought traditional gifts for my informants; ones that I hope were appropriate and thoughtful. An understanding of cultural reciprocity is essential when working with Indigenous people.

As I began preparing for my early Field Research, which consisted in interviewing several Native-American contacts, I had no idea that it would be a problem to make connections. Was I ever wrong! However, this itself was beneficial, since I learned about “Indian time” from this experience. What is Indian time? Well, it is definitely not the same as a Western educator’s time. The first time I contacted my first Native interviewees was in late 2013. However, since these two key contacts did not respond to me in a “timely fashion,” the first time we ever made contact was several months later. But, when we did finally meet, the interactions were rich and fruitful. Again, I need to state here that these responses are not indicative of **all** Native American people, but there are many remarkable similarities culture by culture, person by person.

All of my personal interviews were done face-to-face, with the exception of one that was done by phone. However, rather than use names for my informants, I have coded them as per people group.⁵³ The following codes are used in the following narratives:

⁵³ Names are available by request of the author of this dissertation.

“C”	Chinook People	“L”	Lakota People
“N”	Navajo People	“S”	The “S” designation is
“NY”	Navajo Youth		used for the survey and is
“Y”	Yakama People		indicative of several people
“C”	Coleville People		groups.

Chinook People: C1 (First Interview)

My first interview was with C1, a one-time Chinook tribal leader from Southwest, Washington. Our first two hours consisted of building trust with one another and of our wives doing the same thing. The next several hours consisted of questions. Although we never actually stayed on track, we did accomplish a lot on that sunny Sunday morning and afternoon. What I discerned most clearly from my interview with C1 was sadness. He is saddened mostly by the injustice of the American government towards his Chinook tribe. This tribe was officially recognized by the federal government for a short season, only to have that recognition revoked by the Bush administration. C1 was also saddened by the inter-tribal conflicts with the Quinault tribe. They have had a land dispute for years, and since the United States government recognizes the Quinalt tribe, it has more clout in matters of land ownership than the Chinook. Regarding tribal leadership, C1 seemed quite pessimistic. The leadership in the Chinook tribe consists of a highly politically driven group of men and women. The one highlight is that his nephew C3 is running for a council position soon. C3 values the traditional ways, so he will be a welcome addition to the council.

Regarding traditional tribal practices, C1 seemed to indicate that much has been lost through acculturation through the years. The tribe has gone from 50,000 members to around 2,000 members today. Traditional values that still exist include honoring elders, importance of extended family units, honesty, gentleness, patience, and hospitality. Divorce and alcohol are two of the most damaging social problems in the tribe. C1 admitted to having a drinking problem when he was a young man but is now sober and has an almost 50-year relationship with his wonderful wife. In regards to traditional spiritual practices, he did not have much to say; however, there are two annual ceremonies that are celebrated, one in the spring and the other in the fall. As this was only our first meeting, I looked forward to the next time we could get together. The next meeting would include time with C1's brother C2 and his nephew C3.

Regarding leadership, here are C1's thoughts:

Our leadership today looks more like White leadership. Tribal councils are how we do things now, but it was not always done that way. In the old days there were leaders in every village, even in the very isolated ones. Today, leaders are elected and Indian politics is very frustrating. My brother C2 was tribal chairman for six years; he was a good leader. My nephew C3 will be running for tribal chair; he will also be a good leader. If you want to know about our Chinook Tribe, go to our website to discover more about us.⁵⁴

Regarding past Chinook leaders, Billy Frank comes to mind. He is with the Northwest Indian Fish Commission. Also, Comcomly was one of our chiefs in the 1850s who was a great leader. Chief Comcomly sat in council with Lewis and Clark and was

⁵⁴ You can find the Chinook Indian Nation website here: <http://www.chinooknation.org>.

instrumental in helping this expedition. [At this point in our interview, C1 got quite emotional as he talked about another tribe who took their land. He also talked about a treaty that was signed but never ratified.]

Extended families used to be the norm for leadership development. Good leaders were those who were soft-spoken and were not in a hurry. We want leaders who have experience in leading others and who think and listen before they talk. They must also be honest in all they do and are. And, for us Chinooks, we want leaders who are good researchers. We need this since leaders must be keenly cognizant of our history.

When asked about whether or not the term “chief” was still used today, C1 laughed out loud. He indicated that the term chief is only used loosely and only in a pejorative sense. He also talked a lot about the Bureau of Indian Affairs (BIA) and about the poor representation and poor leadership found there. He said that all Indians are “wards of the state” and that everything had to be approved by the BIA, even something as basic as a place to live. He also talked about how foolish it was that Native fishing rights were taken away and that he now had to buy a fishing license. He said that the State had really screwed up fishing, hatcheries, and the rights of the Native people to be able to have what rightfully belonged to them. Here, C1 exclaimed in great frustration, “It’s a screwed up world, man!”

In regards to how leaders are chosen or removed, C1 had this to say:

Tribal council members are elected for four-year terms. There is little money in our tribe; in fact we never had much money except for a few grants and some inheritance money that has been used primarily for school scholarships and property. There used to be seven Longhouses, but they are no longer there. However, we do have a Longhouse

now where we have two major ceremonies, one in the fall/winter and another in the summer. We also have an annual general meeting for all in our tribe to gather together. We have about 2,000 members today, but we used to have over 50,000 tribal members. The majority of these members were wiped out by the white man's diseases. Tribal leaders can be removed for ethical issues. It is not hard to get rid of someone by a special vote of the tribal council, but there will need to be a special meeting for the general council to make this happen.

Yes, there can be women leaders in Coastal tribes; in fact, there are many women leaders and the Shoalwater tribal chairman is a woman. However, the traditional role of women is in the home and taking care of the children; mothers ruled over their children. But then and now there has always been mutual respect for all people in our tribe. Mothers taught values by example. My mother taught me honesty by behaving honestly. One time she accidentally received sixty cents extra in change for bus fare, and when she realized it we marched back to the bus station to return the money.

One can be a leader without being an elder and this is fairly common since many of our elders have been frustrated by the United States government. Younger people are now involved, particularly people in their thirties. We have a great need for leaders who are "go-getters." But whoever become leaders must prove themselves in some way, especially by respecting and listening to the elders. This value is still very important to our people.

A lot of our spirituality has been lost through the years, but we still have some ceremonies that are important to our people. Our salmon ceremony is very spiritual and essential to us. We do have some who are working on resurrecting our spirituality,

especially some women. We do have some singers and drummers who are doing some things among us. My grandmother belonged to a Shaker church in Bay Center. They had many long ceremonies including funerals that lasted for many hours. Tobacco can be important but is not that important among the Chinook people. Also, we do not use sweat lodges, at least not commonly.

Meetings in the old days did not have an agenda. Today, there is an agenda, but the agenda is often changed depending on who comes to the meetings and who speaks up. Often, the meetings last all day long.

Regarding conflicts, we have definitely had these. Today, there is a lot of tribal politics. This is sad but is a reality. Most often, there are certain families who assert their power. Rumors happen often. If there is conflict, the tribal council can help to resolve the conflict, but this is often the responsibility of the tribal chairman.

C1 concluded our chat talking about the fact that the Chinook Nation is an unrecognized tribe. I could see the pain in C1's eyes as he talked about this situation. This has been a long road for the Chinook people and they are working hard at becoming a recognized tribe again. The United States government has broken so many treaties. Since C1 was a fisherman, he was especially saddened by the fact that the fishing rights of the tribe have been taken away. In one particularly emotional moment, C1 asked, "How can the government give back what was already ours in the first place?" He also talked about the fact that there has been much work done in Washington DC to bring the Chinook back into a recognized status, but up until now the matter has not been resolved. This is a very sad situation for the Chinook. C1 ended our meeting with an important quote that relates to his children in particular since they are mixed blood; his wife is a

white woman. “Don’t judge an Indian by the color of his eyes or hair; judge him by his heart.”

C1 Family (Second Interview)

I had the wonderful privilege of revisiting C1 in late August of 2013, but this time I also met with C1’s brother C2 and his nephew C3 (C2’s son). All three of these men are a part of the Chinook Tribe in Southwest Washington. All three of these men are (or have been) leaders in their tribe. All three of these men are full of wisdom and kind hospitality. C1, C2, and I drove from their town after spending some time just reacquainting ourselves and then headed up to Tokeland, Washington. Both humor and soberness framed our discussion as we drove to C3’s office where we would chat and enjoy lunch together.

We did a lot of small talk when first meeting C3, but after a few minutes, I could tell that I was standing on sacred ground, both metaphorically and literally. Having these three men together in one room was a rare and priceless treasure for me. We ended up talking for several hours but took a break for lunch. I treated. That was my gift to them for the day since I had absentmindedly walked away from home empty handed that morning.

C3 did most of the talking, but everyone pitched in. I mostly listened but got a few questions in, though not from the list I had brought (this is an important lesson I am learning). The dominant topics were history and people, particularly tribal leaders. However, another major theme for the day was reintegration and recognition by the U.S. Government of the Chinook Tribe. Although there were no physical tears shed, yet there were tears in the combined voices of these three well-educated men. There was also pain

and brokenness in their stories, but there was no sense of defeat in their voices. This is not to say that there was not discouragement and a sense of fatigue. These men had fought many battles for their people, but as of yet there was not the fulfillment of their dream to be a recognized tribe again.

I would like to conclude this section with two observations. Whether it was because they were family members or just because they were all Chinook, I noticed that the interview with the three of these men together was better, more energetic, and deeper than my interviews with individuals that I had before this day. Had I hit on something here? I wonder if group (community) interviews are more appropriate and more effective than individual interviews when working with Indigenous people? Might this be because of their communal nature? I think there is a place for both kinds of interviews, but this has certainly given me some fodder for thought.

Secondly, I observed that overall my three friends stayed away from matters of tribal spirituality – at least until near the end of our time together. But when they did start talking about tribal spirituality, they were all passionate and reflective. It was as if a new spirit had entered the room. We were, as I see it now, on *sacred ground*. As they talked about their dances, about their feasts, and about their ceremonies, the room was alive with energy, with another reality. This was a spiritual time, one that moved me deeply. Needless to say, my three-hour drive home was filled with deep thoughts and important questions.

Navajo People: N1 Interview

My first interaction with N1 was on Face Book and then by e-mail. Eventually, however, we connected by phone and the following is a summary of that first phone conversation.

N1 is a Navaho tribal and church leader. She is co-pastor of a mission church in Klagetoh, Arizona. Since the Navajo Nation is large, so is the Navajo government. The nation is divided into 110 communities, each having its own officials. There is a lot of bureaucracy in the system since it is based on the United States government. There are 24 council delegates; each represents five to seven communities. The tribe now has a sales tax within the reservation that helps pay for economic development and educational scholarships. N1 explained that the Navajo Nation is communal in that the communities must approve everything a person does. She described this situation as being “communist-like.”

N1 also discussed the intercultural differences within Indian tribes. She talked about the sad state of racism and intolerance between tribes. She also admitted that the Navajo people are very adaptive and have thus become more and more like Western culture. Few speak the language now (which is very sad), but there are more and more young leaders who are surfacing who honor traditional ways. According to N1, unlike many tribal churches, the churches of the Navajo Nation are 95 percent Indigenous. Most of the missionaries are long gone.

We also discussed the “old ways” when grandfathers and “uncles” were greatly respected and were natural leaders in homes and in the tribe. Also, since the Navajo are matriarchal, there are many women leaders. In fact, the majority of true leaders today are

women. The old ways are becoming more and more rare; however, there are several groups that are beginning to go back to traditional ways, primarily in “spiritual” activities. The use of peyote in religious ceremonies is also becoming more popular (but not in her church services). It was during this phone conversation that N1 invited me to join her at the annual meeting of her denominational Native Ministries conference, which was to be held during July 2014 in Klagetoh.

The Navajo Nation

I flew into the 115-degree city of Phoenix in late July. The drive to Klagetoh took about five hours. Unbeknownst to me, this would be a most unusual experience on the Navajo Indian Reservation in northeastern Arizona. I had thought that this would be a week of deep and fruitful primary research with Christian Native leaders from all over the United States. Unfortunately, since most of the Native leaders could not make it to the conference for various reasons, I ended up being in a several-day conference with about a dozen white “missionaries,” most of whom thought that any form of contextualized ministry was “of the devil.” It was a shocking time for me, and it took all I could do not jump on the first plane back to Portland. The first half of the trip was primarily taken with meetings with this interesting group. The half, the better half, was when I was with Native people only for the better part of three days. So what did I learn during this week? First of all, I learned that sometimes expectations can lead to disappointment, so it is best to keep one’s expectations realistic. I also learned the graciousness of Navajo Christians. These are amazing people – humble, hardworking, and servant-hearted.

I also learned from three very different rounds of interviews. I am going to focus on three particular interviews for this section even though I surveyed three different groups while on the reservation. The first group consisted of two white men who thought that Native people needed to become white people, and this was not very helpful. The next group of interviews was done with Navajo high school students whom I met when attending a Navajo Youth Workshop. I will include these responses at the end of this section since the other three interviews were more substantive and helpful. The final group of interviews consisted of three Navajo men: the first (N2) is a sixty-something-year-old pastor of a mission church. The second (N3) is a thirty-something-year-old man who works with Navajo youth on the reservation through the Navajo Department of Behavioral Health Services. This contact was very knowledgeable of traditional Native religion. The third person (N4) is a thirty-something Arizona state senator who is well respected on the reservation. Although he is a politician, he seemed to be a man who placed leadership above politics. Following is what I gleaned about Native leadership from these three men.

N2 Responses:

Leaders are strong people, but in the past they were stronger. Today, they are more educated but in the past they seemed to be more concerned with being wise. In the past, the leaders seemed to care more for the community. We used to get together in the Chapter House as a community, but that doesn't happen very much any more.

The most important qualities for good leaders are honesty, integrity, listening skills, and the ability to really facilitate change – not to just talk about it. We do not use the term “chief today, but in the old days, we did. But we did not have only one chief but

many. A chief was a person who was respected and who was considered an elder by his or her peers. There were even chiefs in families. Whoever was looked up to the most was the chief for that family. My uncle was a well-respected chief.

We used to have smaller groups of leaders. Community was more important then. The community was the leadership. Men and women could both be leaders, but a woman has never been our tribal president yet, maybe some day. Elders do not have to be old, but they do have to be wise; however, the older and more experienced the better. There are always agendas for meetings now, but this was not always true in the past. I don't really know how conflicts are resolved now, but there is probably a special meeting called for this purpose.

In the old days, people wanted to come to meetings. Nowadays, there are too many excuses for not coming to meetings. People only come when they feel like it. This is particularly true for spiritual meetings.

N3 Responses:

We must take the time to listen carefully to all of life. Language is everything; it keeps us in balance. In the old days, there were four "branches" of government: judicial, legislative, executive, and spiritual. The white man stole our form of government and did away with the spiritual branch. This caused our ceremonies to be done away with and caused our traditional ways to be ignored. Because of this, we entered into a long season of chaos and our culture began to die. We need to revive the traditional songs, prayers, and ceremonies.

True leaders are holy people. They are the ones who have the least; they may not even have an education. My grandfather was a man of prayer; he was a true medicine

man, not the phony kind that there are today. The modern medicine men are prideful. You cannot be both prideful and holy at the same time. My grandfather followed sheep around to learn about life. You can learn a lot about yourself by following sheep.

The most important quality for a leader is spirituality. True leaders must be committed people of prayer. They must have an optimistic/positive view of life every day. They must be humble and be free from pride. They must also be loving people, whose goal it is to be helpful to everyone. But above all, leaders must be of the holy people. Leaders must also be warriors who follow the warrior way. Leaders lead on multiple levels and they must first be leaders of themselves. Good leaders are also keen lovers of wisdom.

The Navajo word for chief is "Na'atani." The Na'atani is the one who has come to his fullness, like a mature corn stalk. The mature corn stalk has a long tassel with lots of corn pollen. Like a ripe corn stalk, a leader must grow strong and tall and straight. Like a mature corn stalk, a real leader is fully-grown and is a "wise one," one who is full of knowledge and wisdom. A true leader is an example to others and one who knows the traditional ways and knows the language.

In the old days medicine men and other wise ones were chosen as leaders. Respect was a major factor in choosing leaders. Now, it is about "the White way" and there is only disrespect. The spiritual element is gone from choosing leaders now. Before, there was one primary leader but the leader always needed help, so of course there were multiple leaders. A key point is that leadership was not about power but about how well the people worked together. If a leader needs to be removed today, there are many ways to do it, many Western ways. Before, a leader was removed by the consensus of the

people; this was usually done in a Chapter House meeting. Abiding by the tribal ways, the ways of the clan, and by traditional ways was the system whereby a leader remained a leader.

Women are in charge of everything in the home. In the home, women are number one. A woman's role is to complete the man. The woman goes the way of beauty – that is the good way. All women are to be “white shells.” They are to be holy and spiritual. A woman is not to be a warrior; that is for the man.

A person can be a leader without being an elder, and some persons can be elders without being leaders. What matters is if this person is a blessed person, a spiritual person, and a person who knows the traditional ways, including language. What really matters is educating others by placing one's knowledge into others. And the key word is “balance.” Leaders purify themselves through the Sweat and through prayers of purification.

In important meetings there is normally no agenda. Yes, people get together for a reason, but they are there to work together. In the old days, different elders exercised the role of leader. Nobody was the one leader; the leader came when one was needed. Also, in the old days conflicts were resolved through Sweats. And if there was a conflict, the elders were called into the conversation to help resolve the matter. This was known as “the way of peace.” Today, that is not the case. But that is not right. It should be required that elders help with conflict resolution.

Above all, leadership must be unashamedly spiritual. We should never be ashamed of who we are. It is not about one's degree or title; it is about one's character. And, true leaders are those who understand the traditional language and culture. True

leaders are those who are humble, loving, caring, compassionate, and those who give back to the community. They always see the good.

N4 Responses:

Leadership is about giving guidance for where we are going as a people, as a nation. This is missing today; we have a need for a sense of direction again. There is so much poverty and unemployment that leads to other problems. Our youth, especially, need direction and hope. Leaders realize that the greatest resource we have is our people. Real leaders are visionaries who can see the future, who can see our nation as a rich nation. Leaders are those who work collaboratively and partner with all who are around them. Good leaders support communities to help get their people off the welfare system. Chief Manuelito was a forward thinking leader and example among our people. He led our people on the “long walk.” He led our people into who they could become. He believed that education was the key that would allow our people to climb out of a bad situation.

The most important qualities for leaders to have include the following: resilience, future-orientation, decisiveness, selflessness, and honor. Leaders must be able to restore a sense of self-determination. They must be leaders in the fight against paternalism and codependency. It is an honor to be a leader and the role must be taken seriously and responsibly.

The word chief has been adapted through the years. The word Na’atani can mean “my leader” or “my leaders.” Once you are a leader, you are always a leader. Everyone who has ever been a leader is greatly respected and honored. True leaders are

not chosen; rather, they are those who rise up to meet the challenges of the day. Leaders are the voices and the advocates for the people, not for themselves.

The tribal council can remove leaders, but the whole process is somewhat confusing since we do not have our own constitution yet. What we have now are merely titles and codes, not a government created by the people. We hope to have our own constitution in place within ten years.

Yes, there is a place for women in leadership. Women are the foundation of society, the heads of households. The questions we are wrestling with on this matter have to do with how to wisely balance tradition with modernity.

One can be a leader without being an elder. It is also true that one can be an elder without necessarily being a leader. Leaders can be found in any age group; it all depends on who a person is. Leadership is more about being than it is about title.

Meetings of leaders are sometimes scripted and sometimes spontaneous. They often evolve into what they are to be. Sometimes, people have their own agendas and sometimes meetings have their own agendas. The important thing is that people are talking; it is good when everyone has a voice. The will on the community and the voice of the community are what is most important.

When there was a conflict in the old days, the process of Navajo Peacemaking was utilized. Unfortunately, we have lost this today. This process was used to bridge varied opinions and ideologies. It was used to build consensus and was built on the principles of respect, responsibility, relationships, and reasoning.⁵⁵

⁵⁵ After doing some research on Navajo Peacemaking, I have decided that I need to explore this area further and may use these concepts in my work with relationships between faculty and administration

As you are learning about native leadership, you will need to get lots of input from various age groups from youth to the elderly. The experiences of your respondents will vary widely. There have been so many changes in the recent past. Do good research. Our youth need to have the resiliency of our ancestors. There were many dark times in our history. It is important for us to know who we are and where we came from. Much of our teaching has come from oral narratives; these are sandstone footprints. They are easily lost, but you can find them if you know where to look. It is also important for my people to know where they are and where they are going. We need to be proud of who we are even though we live in two very different worlds (the worlds on and off the reservation). We must seek change responsibly so that we could compete with the outside world.

Navajo Youth Responses

On the day before I left Arizona, I drove with N1 to a community center where she did some of her work. It was there that I was given an amazing opportunity to interview several Navajo youth who had come to an all-day workshop to learn about traditional ways and about some of the problems that were happening in their community. These young people were being trained as leaders in their communities. When asked by N1 if any of them would be willing to talk with a “white researcher from Oregon,” several stepped up to the plate. This time with these young people was one of the highlights of my time in Arizona. Their perspectives, I believe, are important to this study. I was able to interview four boys and three girls, all in their teens. What follows is a list of questions I asked these young people. Please see *Appendix 2* for their responses.

in institutions of faith-based higher education. There is a good document for an introduction into this process located here: http://navajodigest.com/images/30._Peacemaking_Guide.pdf.

1. What does leadership look like in your tribe/culture? How do you feel this is different from the old days, or is it the same?
2. Where are tribal leaders found? Who are these leaders?
3. Thinking about native leaders from the past, who stands out to you?
4. What are the most important qualities for good leaders among your people?
5. Is the role of “chief” still acceptable and used in your culture?
6. How are leaders chosen and how long are they allowed to be leaders?
7. Are there multiple leaders chosen or do you choose one leader at a time?
8. How is a leader removed if necessary?
9. What is the role of women in leadership in your culture?
10. Can one be a leader without being an elder?
11. How are conflicts resolved among your people?
12. Is there a difference between spiritual leadership and tribal leadership? How are they the same? How are they different?
13. What other questions need to be asked about leadership practices in your tribe? In your churches?

Yakima People

In early 2015, I met with two Native leaders who both influenced me greatly in unexpected ways. My first contact was with Y1 and the second was with Y2. Both of these interviews took place on the Yakima Reservation in central Washington.

When I approached Y1’s house, I did not know what to expect. I found it ironic that right across the road from his home was a field where hops are grown. I gathered my notes and box of gifts and walked toward the front door. The front door was opened by one of Y1’s young interns.

“I’m here to see Y1.”

“Come on in,” said the young man.

I walked into a lovely home, large, homey, and filled with Christmas decorations. It didn't feel like an Indian home at first, until I really began to look around.

"How are you, Don?" came a husky voice.

"I'm doing fine," I replied. "The name's Bill."

There was a giant laugh.

"Sorry. For some reason, I thought you were Don. Would you like some tea? I have a lot of holiday flavors."

And thus began a new friendship between Y1 and Bill (Don) Dobrenen. We started with small talk and quite a bit of joking around. In a short time, I found out that Y1 had come down with the flu the night before and that he had forgotten about our appointment until a half hour before I got there. The good thing was that he still wanted to meet together. I also learned that although Y1 had asked several elders if they would be willing to interview with me, and that all but one had refused to talk to me. Why was this the case, I wondered?

"Oh, those 'fancy pants' white educators are all alike. They ask us a bunch of questions then they write a book and make money off of us."

Y1 continued, *"They don't know you so they don't trust you."*

I got that. I really did. Who was I to come and take from them? This was not going to be an easy day. Thankfully, we got pretty comfortable after a couple of hours. Y1 and I talked about leadership. I never actually got to all of my questions, but he gave me more than I needed without answering my questions. Y1 told stories, lots of stories, good stories. I listened far more than I talked. He talked about history, about family, about ministry, and about belief and faith. We also talked about reservation problems,

which are many. And we talked about stupid Christian missionaries who come on the reservation with stupid ideas and stupid behaviors. *Why do they even come if they don't know what they're doing?* But the best thing we talked about was about what he was learning from his elders right then. Having agreed that I would not share them with anyone, we talked about the *Twelve Virtues of the Yakima People*. I asked for permission to take notes, which he gave me, but I cannot share here what he told me, except to say that it was amazing information and it would certainly be great fodder for any work on Native-American culture. I think these things were shared for the benefit of my soul and to confirm to me that I was going in the right direction with my project. By the way, after doing some research on this topic, I did find an accessible article that talks about Yakama values for education.⁵⁶ The article is very helpful and has some similar themes to what Y1 shared with me. I will speak more on this in another section.

Later that day, Y2, Y1, and I walked into the conference room at Y2's office where I was introduced to Y2, a Native elder who had agreed to speak with me. Then there was some uncomfortable silence. I made some small talk, "I am studying Traditional Native-American leadership practices. I think there are some really good things here, important things."

"If you want an indirect answer from a Native person, ask direct questions. We Natives are very indirect."

So what do I do now? I certainly couldn't ask my direct questions. Y2 must have been reading my mind.

⁵⁶ Levina Wilkins, "Nine Virtues of the Yakama Nation: Incorporating Native Values into Education" *Democracy & Education* 17, no. 2 (1997): 30-31.

“I read your questions all the way through once. They are good White man questions.”

Y2 and Y1 had a good laugh about this one. Then we sat in more uncomfortable silence for at least ten minutes. Y1 decided to leave the room around this time so now it was just Y2 and Don...I mean Bill. More silence.

Then came a good hour of Y2's talking and sharing openly. He asked the questions; I mostly listened. We talked about family, about history, about belief systems, and about Jesus. Eventually, I mustered up the courage to ask if it was OK if I took notes. He said it was OK, so I took a few notes. Mostly, I listened. Oral cultures make it mandatory that we take the time to listen carefully. Here are a few things that stood out:

- *You can't ask what Native-American leadership looks like. There are too many of us, over 400 tribes. What does it look like? It all depends. It depends on the leader, on the person, on the situation. Leadership is fickle. I don't even know what Native-American leadership looks like.*
- *What really matters is DBR (death, burial, and resurrection).*
- *“I am a heartbeat away from the needs of my people.”*
- *Columbus might have brought the Bible and Jesus, but he did not bring God.*
- *The good teachers are the practical ones, not the rigid ones.*
- *What you ask is not as important as how you ask.*
- *What is true leadership in any culture? This is an important question. Whatever it is, it will have to do with knowledge, wisdom, and understanding. But every time you learn something, there is a new shoreline of wonderment that is yet to be learned.*
- *Look for commonality more than for diversity.*
- *All leaders experience real life through their own biases and prejudices.*
- *Look for Jesus in everything and in everyone.*
- *Jesus was the only true leader.*

- *There are no pat answers.*

Coleville Reservation

I heard about C1 and C2 through my advisor Randy Woodley. After many e-mails and phone conversations, we finally were able to connect. I expected to see them and spend a few hours together since I did not want to take advantage of their time, but I soon realized that this would not work since they wanted me to stay longer. So I ended up spending the entire weekend. We spent a lot of time just talking and a lot of time driving around. C1 and I really hit it off.

C1 and C2 are Christians and are on the Colville reservation to share their faith. But it has taken them years to earn the trust of the people. I was hoping that C1 would be able to find others who would be willing to chat with me, but he could not find anyone who was willing to speak to me. This was disappointing but not surprising.

C1 is Cherokee and Choctaw and is originally from Oklahoma. He is a retired police officer and is full of funny stories. He is outgoing and full of life. We exchanged many good jokes while driving around the reservation. C2 is C1's opposite. She is quiet and reflective and wise. She is multi-tribal. Her mother is Yankton-Sioux and her father is from the Nomlaki and Wailaki peoples. The following is what I gleaned from them in my formal interview, although most of what we talked about was done informally while we drove around together.

On the Colville Reservation there is little cooperation among the tribes. They do not like each other and they are like crabs in a bucket in that they are always pulling each other down. There are lots of tribal councilors but there is an abundance of moaning and groaning among them. Absentee voting is rampant since many do not stay

on the reservation. This is problematic. There is a great need for education and for more traditional people to be in leadership. It is important to note that there is a move to get back to traditional ways, but all do not agree with this. Decisions should be made by consensus, but now it is done by the Tribal Council, rather than by the people. There are still moves by the American government (particularly by the State of Washington) to terminate tribes and to commit cultural genocide. But, thankfully, there is a move among the people to stand up to this and to be proud of who we are and be proud of our Tribal heritage. We must fight if we are to be Indians in today's world.

When we think of Native leaders from the past, the following come to mind: Tecumseh, Crazy Horse, John Ross, Dreadful Water, Walter Moffat, Osceola, Black Hawk, Pontiac, Riel, Junaluska, and Sitting Bull. These were all good leaders who cared more about their people than they did about themselves. They were always serving the people and did more than just talk. They especially cared about the children and the elders. Traditional leaders were not bosses but were representatives for the people and they made decisions together, by consensus. This is not the way it is today in most tribes.

The role of chief still exists in some tribes in Canada but not in the United States. But even where there are chiefs, they are not "polished"; they are humble and other-oriented. Today's Native leaders all wear three-piece suits and ties. The tribal chairman is the boss; he is slick. This is a sad reality. Traditionally, the People would lift up the leaders; they would not lift up themselves. Sometimes leaders were lifted up because they were proven warriors and sometimes it was hereditary. It all depended on the tribe. All Indian agents were crooks!

Traditionally, if a leader was a poor leader, he would be “shamed out of leadership,” particularly by the clan, but again, it depended on the tribe. In some tribes women were allowed to be leaders, but traditionally they took care of the home, the garden, and the children. However, among most Native people, there is a strong sense of equality when it comes to the sexes. It is also important to note here that the extended family always takes part in raising the children; aunts, uncles, and all elders are highly valued in the child-rearing process.

Leaders are not necessarily elders, but they often are. The most important factor in traditional leadership has to do with the character of the person. What matters most is virtue, and those with true virtue are those with few words. An eight-year-old can be an elder if he has virtue and character.

Spiritual leadership is important and is still practiced today. True spiritual leaders are those who know and practice traditional ceremonies, the old ways. This is essential. Also, there are Medicine Men; these are those who have knowledge and wisdom in the use of traditional medicines of the lands upon which they live. Also, there are some spiritual leaders out there, true spiritual leaders, who can almost read others’ minds. It is also important to note that true spiritual leaders are those who eat traditional foods and who dance with simple regalia. They are not flashy or self-serving. Again, this also depends on the tribe or people group.

Regarding conflicts, it again depends on the people group. There is no one good answer for this question. However, the important thing to note in this regard is to keep the balance in mind. Imbalance is not a good thing. Relationship is very important. It is important to study Navajo peacemaking. Here, families talk together and utilize their

elders to do this. There is a desire to go from chaos to peace, from disharmony to balance and harmony.

It is also important to note that Canadian Natives keep their languages and are more traditional than American Natives. American Natives, sadly to say, are more assimilated into mainstream culture than their Canadian brothers and sisters.

I loved my time with C1 and C2. Three days was not long enough. I hope to return for another visit.

Lakota Journey

When I discovered that one of my cohort members did mission work with Native people in South Dakota, I quickly contacted John Woodward, and we set up a time to travel to the Pine Ridge reservation in western South Dakota. After attending a four-day NAIITS Symposium in Wheaton, Illinois, I flew to Omaha, Nebraska, to meet John. The next morning we drove to his very contemporary, evangelical, mega church to meet the youth group who would be going to do work in Pine Ridge. Frankly, this was a challenge for me. First of all, I am a fairly liberal, liturgy-loving Episcopalian. Secondly, I am not fond of short-term missions, especially to Indigenous people groups. So I found myself wondering what I was getting myself into, particularly after just having spent time with some of the best thinkers in the world on Native issues while in Wheaton.

We drove west through the Nebraska plains and then into South Dakota. This was my first time to be in this part of the country, and I marveled at the beauty, particularly the sky. We arrived at Pine Ridge that afternoon. This is a small, reservation town. There are few tall structures. It is a very depressed area. Old cars abound, with the exception of those passing through. “Big Bats” gas station and convenience store is at the heart of the

town. Thankfully, there is also a very nice coffee shop in town called “Higher Ground,” which became my headquarters for the week. Finally, we arrived at our destination, a large, tilt-up blue building just a couple of miles from Wounded Knee that would house us (John, me, several youth leaders, and some twenty-five, rowdy youth). Sleep would be illusive in this hot and noisy place.

The next morning I headed for “Higher Ground” armed with my computer, cell phone, and three contact names that I was given by Kent Nerburn and C1. Remembering my experiences with “Indian time,” I wasn’t sure that a week would be enough time for these interviews. I tried all three numbers. No answer. An hour later I tried again and got a voice on the other end of the line.

“Hello, L1. This is Bill Dobrenen, a friend of Kent Nerburn. I am hoping that we can meet this week.”

“Can you come to my house on Wednesday morning around 8:00 AM? I live a few miles outside of town; it’s not far. And can you bring some coffee? I like the classic roast. And some tobacco...”

I got off the phone, grateful to have made a connection with L1. This man is a well-educated, Lakota elder. It would be a privilege to meet with him, although I had no idea what to expect. The next day, I finally got in touch with L2, my other Nerburn contact. We would meet at “Big Bats” on Thursday. We would then drive to a little town on the Nebraska border for a meal. Again, I had no idea what I was getting into. Finally, I got ahold of L3 and L4. They live in Blackhawk outside of Rapid City, so it would mean a two-hour drive north where we would meet at a restaurant. So the week was set, but

was I ready for this? I want to mention here that working with Indigenous people is definitely rigorous cross-cultural work.

L1 Interview

Of all my interviews, this one was the most intense. Supplied with gifts, my notebook, and a tape recorder, I set out for L1's home outside of Pine Ridge. I arrived about 8:30 AM after missing his road the first time. Pulling up to the small, single-story house, I felt anxious. Was I taking advantage of this good man? What would he think of my research? Would he too laugh at my "white man" questions?

I knocked on the door, and a short time later I heard a kind voice welcoming me into the home. I entered into a cluttered living room and dining room that was adorned with Native art and family photos. This would be my classroom for the next several hours. L1 accepted my gifts appreciatively, and using his walker, he slowly made his way to the kitchen and opened one of the cans of coffee for our first pot of the morning.

L1 was calm and he appeared happy to have a visitor. I felt awkward at first in the presence of this man in his late seventies who had served as a hospital administrator for some thirty years. He spoke about many things: his work background, his family background, the importance of a balanced life (two-legged thinking), Lakota traditions, Traditional gardening, Pine Beetles, the Black Hills, sacred things, ways of acquiring knowledge and wisdom, Native values, leadership, mental illness, cultural norms and behaviors, education, art and life, heritage, books and reading, the seventh amendment, greed, ceremony, prayer, Catholicism, Christianity, the Wounded Knee massacre, the Homestead Act, broken treaties, injustice, colonialism, survival, diabetes and other illnesses, social media, forgiveness, paradox, *Wankan Tanka*, understanding what is

sacred, traditional healing methods, honorary doctoral degrees, humor, listening, and the importance of silence. L1 did most of the talking; I did most of the listening. It was a powerful and impactful day. It was not just what was said that was important but the spirit in which was said that made the time so valuable. I was in the presence of a special person, an elder, a humble man of wisdom. He was open and gracious, respectful and respectable. He was also confident but humble. His person was as powerful as his message. But I would like to point out that he would be the first to share about his humanity as well. Life is not easy on the reservation. There are many problems, many inconveniences, many injustices, many ruined lives, many flaws, and many hopeless days. Finally, after two pots of coffee and lots of sharing together we decided to take a drive to the local casino for lunch. While at the casino, which held dozens of gambling Native people and very few Whites, we discussed my interview questions. I gained some new insights from this conversation but was also enlightened to several similarities that I had discovered in my prior work.

Traditional leadership was nurtured in the family. As soon as the United States government dictated the governmental and leadership structures to our people in the Indian Reorganization Act (IRA), the quality of our structures began to go downhill. Now, decisions were made by majority rule, not by reasonable consensus. Tribal leaders are now determined by popular voting and that gives room to bad kinds of politics rather than measured wisdom of the elders. There are no longer chiefs. Actually, we did not ever really have chiefs; rather, we had leaders who made decisions by the consensus of all the people. And our leaders were not chosen hereditarily; they were chosen by who had earned the right to be the leader. Mutual respect has everything to do with true

leadership. Most often, leaders were chosen or lifted up due to their experience of life and by their reputations within their families and clans. Family is the strength of leadership. **Destroy the family system and you destroy leadership.** Since our families are deteriorating for many reasons, so is our ability to generate leaders. True leaders wore the “scalp-shirt” on which hair was tied. This showed the values of relationship. True leaders also had “greasy doors” on their teepees. This was so because so many people would come through their doors that the skins on the doors would show signs of use and would become greasy and dirty. This showed who the true leaders were. They were generous with their time and with their possessions.

Our elders are all teachers. They teach us about our ways. They teach us about what is important in life. They model good leadership. They impart skills and act as examples for us. But not every elder is necessarily a leader. Younger people can also be leaders, but they need to have proven themselves by courage and integrity. Leaders must be spiritually sound. Spirituality is everything to leadership. We do not believe in separation of church and state; this does not make sense to us. True leadership requires astuteness, lots of observation, and trial and error. Leadership is based on the decision made by the whole, not just by the individual. And leaders must have knowledge and understanding of the past if they are to lead well.

Steps toward leadership require a good understanding of prayer and ceremony. It also requires that you have a good understanding of your own identity; you need to know who you are and where you came from. Without this, you are not a leader. Also, leaders must respect themselves; they must also respect others. Respect is essential to leadership.

Good leaders are good teachers; they teach gently and confidently. They care about the learning and practices of everyone.

L2 Interview

I got L2's name from my friend Kent Nerburn who met her many years ago. L2 is a well-educated, interesting person who is steeped in traditional Lakota ways. She received her Associates degree in Oklahoma and studied for three and a half years at the University of Washington. She also went to school in West Virginia and Illinois for a season and is a certified teacher. She has had many jobs including teaching, health care administration, working as a police dispatcher, and has also served as president of a local chapter of Habitat for Humanity for several years. My interview with L2 was at a small café at a tiny border town in Nebraska that was only a couple of miles from Pine Ridge. Our time together was more informal than some of my other interviews and bounced around from subject to subject. Following are some of L2's thoughts:

In the old days leaders were chosen by their quality of character and were measured by the levels of wisdom and knowledge they possessed. They were men who listened a lot more than they spoke and always listened thoroughly before speaking. Men were the rulers outside the home and held most of the leadership roles. Traditionally, women were the leaders in their homes and knew their place in the family system. It is different today in that there are both women and men in leadership positions, but it should be the men who lead. Nowadays, there is a lot of corruption among our leaders. It is different than the old days.

Today, there are many problems on the reservation and many issues that need to be addressed including taking care of the land, suicide among the young people, teenage

pregnancy, and poverty. The problem with these matters is that we are losing our balance and this is a very serious matter. When people are dishonest, particularly with money, problems follow.

Another big problem among my people has to do with boarding schools. Our children were taken from us and placed in out-of-state schools far from the reservation. And although this is not the same today, still many of our children leave the reservation both to see the world and to have better opportunities. There continues to be a lot of prejudice today towards Indian people, particularly in South Dakota, North Dakota, and Nebraska. This is not a thing of the past; colonialism is still strong today.

Our traditions, ceremonies, and rituals are very important. We especially cherish our rites of passage. Colors and directions play a part in our circle of life that guides our lives. South is white, which represents energy, the energy of the equator. West is black, which stands for night. North is red and represents the blood of the people. East is yellow and stands for the sunrise. A baby is seen as southwest and a young adult is northwest. An adult is northeast and an elderly person is southeast. These directions and colors on the wheel are essential to a right understanding of life.

After returning from a simple lunch, L2 and I drove back to Pine Ridge and sat in the car for an hour talking about Native spirituality. L2 believes in supernatural powers and is committed to traditional ways. She told many stories about what she believes are direct interventions of the “Great Spirit” in her life and in the lives of her family members. Although she did not have a lot to say about leadership, I still felt that this was a very good use of time. I was enriched by her stories and input.

L3 and L4 Interviews

I received the names of L3 and L4 from C1. L3 and L4 live outside of Rapid City. L3 is an artist. Both of them are quiet people. I could sense their reluctance to get together, but eventually they agreed to take some time to see me. We met at a restaurant of their choosing in Rapid City. After the scenic two-hour drive from Pine Ridge, I waited at the restaurant for a good twenty minutes before my phone rang. It was L4. I was in the wrong restaurant. Somewhat embarrassed, I then drove to the right place. I entered the restaurant to discover an elderly Native couple. I could tell that they were somewhat reticent to share, but as we talked about family and personal matters, I could see them warm up a little, their apprehension melting away, more so with L4 than with L3. I could see the pain in their eyes and hear weariness in their voices. But it was still a fruitful time. Following is the gist of the conversation.

Family is all-important, be it by blood, by marriage, or by adoption. Leadership always comes back to family. Leaders are trained and nurtured in their families. The spokesman for the family is the headman, but there are always multiple leaders in the family system, particularly those who are grandparents/elders. Our ways do not allow us to be governed by one person. But that changed when the government and Bureau of Indian Affairs (BIA) changed how we led our people. This “New Deal” has created many problems for us. We are now made to choose one person to be the chairman; thus our systems have become political, rather than relational, which is what they were intended to be. Now we have to place our hands on the Bible to be sworn in as leaders. Sadly, we now have rampant corruption and self-interest seen in our leadership. This is not the right way. Family groups are where leadership really comes from, but with the

breakdown of the family, true leaders are not nurtured as they used to be. This is a great problem for us.

In the old ways there was no technology. Life was much simpler. There were no beer cans lying around like there are today. In the old days families were honored – so was the land. These things brought a sense of pride that is not there today. We have many problems today, but the biggest problem is that family is no longer the focus. Respect and honor are dying in our culture. Our children have a lack of self-esteem today. This is sad to watch. There are no easy answers for all these problems. We see life as a circle. At the heart of the circle are our children. The next level includes the elders. Then come the women. On the outside circle are the warriors, the men who are the protectors. The circles are problems today, as they are not organized as they once were.

Another problem we have today has to do with our ceremonies. These are not taken as seriously as they should be. Today, our pow-wows are less about traditional ceremony than they are about competition. This is not the point of our dances. Our pipe ceremonies are spiritual, respectful, and sacred. But protocols must be followed in the Lakota way. Protocols protect the ceremonies and the people. We should not photograph our ceremonies. This is not our way. There is no word for “holy” in our Lakota language. The Creator, Wankan Tanka, is Mystery. We must remember this. Women are sacred – so are children – and so is religion. Prayer is also sacred and is always connected with the family, but with the destruction of the family comes the destruction of the sacred. This is very sad.

It is hard to go back to our old ways, particularly when it comes to leadership. We have lost much of our culture, language, and values. Our values that matter to us must be

revived. These values include leadership by consensus, humility, leadership chosen from families, generosity and sharing (greasy teepee doors), and compassion. We need to see a revival of these values. But this will take a lot of work and a lot of time.

This interview was short but powerful. I knew I was standing on holy ground while being in the presence of this couple. This was a great honor and privilege. I will not forget this precious time.

Survey Responses

In addition to individual face-to-face interviews, I also conducted an anonymous survey on *Survey Monkey* to get further input on Indigenous leadership in August/September 2015. I sent the link for the survey to the North American Institute for Indigenous Theological Studies (NAITS); to Native American Family and Youth Center (NAYA) in Portland, Oregon; and to a local Sweat Lodge community that I am a part of. I only received eleven responses, which did not surprise me. This was due, I believe, to the fact that this is not the best format for Native people. A face-to-face approach is more appropriate. However, I believe this is still useful information to my studies. Of the eleven responses, eight were female and three were male. The majority of the respondents (eight out of eleven) were 50 years old and above. Seven of the eleven identified as Indigenous in background, coming from the following people groups:

1. Saami
2. Keetoowah Cherokee
3. Saulteau (Anishinaabe)
4. Native American
5. Yankton Sioux, Oceti Sakowin (The Great Sioux Nation)

6. North West Coast Indigenous
7. Indigenous. Northern Cheyenne

When asked how satisfied they were with present leadership structures of their people, half were somewhat satisfied or satisfied, but the other half were rarely satisfied or completely disgusted.

Following are the final five questions asked in the survey. Please see *Appendix 4* for the responses to these questions.

Question 1: What values are most important to your people?

Question 2: What words/phrases describe leadership among your people?

Question 3: How are traditional leadership practices different than present leadership practices among your people?

Question 4: Who are some indigenous leaders from history who stand out to you? Why do they stand out?

Question 5: What else would be important to know about leadership that has not been addressed here?

So what do we do with all this data? Where are the similarities and what can we learn about leadership from these voices that we can add to the leadership conversation? These questions will be explored in Section 3.

Section 3 – Thesis/Solutions

A Different Approach

Brothers and Sisters:

*These words are a prayer of hope for a new
path to wisdom and power.*

*Anguished hearts, minds, and bodies
are the profound realities of our world.
We have lost our way
and the voices of our ancestors go unheeded.*

This is our ordeal.

*There are those who remember
what has had meaning since time began
but we are deaf to their wisdom.*

*Why do we not hear them?
Suffering; the dragons of discord.*

*Wipe the tears from your eyes
Open your ears to the truth
Prepare to speak in the voice of your ancestors.*

*This is a discourse of condolence.
A prayer of hope for a new path.⁵⁷*

What can we learn about life and leadership from Indigenous peoples? As I have already stated, we have a lot to learn – if we would only take the time to listen and understand – and have the courage to hear and respond. I went into this study with the idea that Indigenous leadership practices were different than mainstream White leadership. Before this study, I only had anecdotal data. Now I have hard data to back up my thesis. Although there are some good leadership theories out there, the White

⁵⁷ Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto* (Oxford: Oxford University Press, 1999), 39.

majority has a lot to learn from our Indigenous brothers and sisters. How are these ways distinctive? I will now attempt to synthesize the voices from Section 2. But I will first discuss the overall importance of Native values and how these values are helpful to a better understanding of leadership.

Native Values

One cannot study Native-American leadership without discovering the values that undergird Native cultures and behaviors. As was mentioned earlier in my interview with Y1, I was introduced to some very important principles and values that impacted me deeply. These particular *Yakama* values were shared with me quietly and humbly. One would have thought that this was a curriculum for a class in true Christian education. I was mesmerized. Because I made a commitment to my friend that I would not disclose what he shared in confidence (a commitment I have kept till this day), I was happy to discover a document that was written by a Yakama tribal elder that I could share here. In her excellent article, Levina Wilkins describes nine Yakima virtues that she uses in teaching young people traditional ways. These virtues cannot be adequately expressed in English, but for the sake of clarity, I will only use her English equivalents here. The nine important virtues she describes are as follows:⁵⁸ (Please note that I have only included the main concepts here; the more robust explanation can be found in the Appendix section.)⁵⁹

1. *Honesty, being truthful*
2. *Extending from the heart, compassion*

⁵⁸ Levina Wilkins, "Nine Virtues of the Yakama Nation: Incorporating Native Values into Education," *Democracy & Education* 17, no. 2 (1997): 30-31.

⁵⁹ See Appendix 5.

3. *Cautious and careful of all things and others; restrained, peaceful, and responsible*
4. *Not afraid of any type of challenge; courage; heroic perseverance*
5. *Taking care and being aware of one's total being; balance and harmony; integrity; honor; nobility in crisis*
6. *Respect*
7. *Deep thought and feeling; meditation and mindfulness*
8. *Self-denial and gratitude, humility*
9. *Help family growth; service to others*

Honesty, compassion, responsibility, carefulness, courage, integrity, honor, respect, mindfulness, gratitude, humility, and service – how could one top such a list of virtues? And these are not virtues for some; they are virtues for all – young and old, male and female, leaders and followers. Not since reading Galatians 5 (the Fruit of the Spirit) had I seen such a list. So, what about all those “savages” and “barbarians” we have learned about in our history classes? The truth is that the majority of the Native peoples were wiped off the American continent, most in the name of Christ and *Manifest Destiny*. Men, women, children, and entire societies were destroyed. As I look at American culture today, I again wonder what it would be like had the Native people been treated differently? I also wonder how much, if any, the Gospel has influenced the American continent. One thing is certain; the virtues listed above do not dominate the American culture any longer as they did prior to 1492.

In another study about Native values, I was fascinated to note the similarities to the Yakama virtues. Through a thorough literature review, interviews, and a 100-person

survey of Native peoples, Dr. Randy Woodley came up with a list of values that he refers to as core Native-American values.⁶⁰ His list follows: (Please note that I have only included the main concepts here; the more robust explanation can be found in the Appendix section.)⁶¹

1. Tangible Spirituality
2. Life Governed by Harmony
3. Natural Connectedness to All Creation
4. Community as Essential
5. Sacred and Necessary Humor
6. Cooperative Form of Communalism
7. Orality as the Primary Communication Method
8. Present and Past Time Orientation
9. Open Work Ethic
10. Great Hospitality/Generosity

This list greatly expands the knowledge of Native values and virtues, but there are many parallels to the Yakama list. Obviously, Woodley's list is more extensive due to the kind of study he was doing. However, at the heart of both lists is a sense of goodness, selflessness, other-orientation, respect for others, community, honor, harmony, peace, and balance. Mark it well, many Native peoples actually do march to a different drumbeat, a more balanced one, a more spiritual one. But due to many factors, many Native people have not been taught these values and virtues. Christians also have their own lists of

⁶⁰ Randy Stephen Woodley, "The Harmony Way: Integrating Indigenous Values within Native North American Theology and Mission," (PhD diss., Asbury Theological Seminary, 2010), 155-157.

⁶¹ See Appendix 6.

virtues and values, but who are following these today? Or are Christians following a new secular drumbeat, one that is not truly spiritual? Perhaps this is where Natives and Christians could come together, agreeing on a set of values and propagating those values among their young people. Christians have a lot to learn from Indigenous peoples. My hope is that there would eventually be a way for this to happen.

Drawing Conclusions: Data Analysis and Synthesis

So what can we learn from these interviews, readings, surveys, and studies that add value to the understanding and practice of leadership and to life? Does my original hypothesis that having an understanding of traditional Native-American leadership practices adds value to the twenty-first century ongoing leadership conversations hold water?

Again, I cannot speak here for all Indigenous people since I have only worked with a handful of tribes; however, there are some important parallels that I have unearthed in my research that are powerful and that beg our attention.

As I have looked at the data for my study of Native-American Leadership, several themes have emerged after a careful analysis and compilation of the data. The following list highlights the summary of the top seven themes:

1. Leadership is Communal, Collaborative, Caring, and Based on Consensus

Leadership comes from the family
Importance of family
Leaders come from extended families
Family importance
Leaders risen from the family
Lifted up by parents and grandparents

Grow into positions of leadership
Extended family valued
Learn from grandparents
Raised by grandparents
Priority of family
Role models
Leads the young
Learn from elders
Communal

Community decisions
Value Community
Community support
Community consensus
Honor community
Finding commonality
Values harmony
People working together
Keeps people together
Do right in their communities
Connected
Do what is best for all
People are the greatest resource
Cooperation
Representatives of the people
Hospitable
Multiple leaders
Shared leadership
Leadership by consensus
Decisions by consensus
Collaborative
Consensus driven

All have a voice
Relational
Willingness to lead others
Good communicators
Value others
People-oriented leadership
Communication
Value relationship
Caring
Caring about others
Care for the community, elders, and youth
Concerned about the people
Familiar with the people
Value others
Hope-givers
Empathetic
Servanthood
Encouragers
Other oriented
Loving
Compassionate

2. Leadership is Rooted in Spirituality and Tradition

Healing
Indian time
Healing in families
Knowledge of traditional foods
Values story
Value tribal unity
Honor traditional ways
Sing traditional songs
Honor the elders
Know traditional medicine
Value oral culture
Keep traditional values alive
Value oral narrative
Importance of story
Live ancestral principles
Honor the clan
Respect elders
Value balance

Agenda-less meetings
Understand history
Understand the past
Know traditional language
Historical awareness
Importance of Spirituality
Spirituality valued
Prayer
Ceremonial
People of prayer
Honoring the sacred
Rituals
Holiness
Practice ceremonies
The leaders just shows up when needed
Purification

3. Leadership is Character-Centered

Honesty
Integrity
Character
Accountability
Virtuous character
Trustworthy
Not about age but about
character
Truthful
Good examples
Trusting
Responsible
Good
See the good
Good reputation

Humble
Found in humble places
Helps others selflessly
Confident humility
Dance with simple regalia
Earns the right to lead
Leaders lifted up by the people
and not by self
Unassertive
Not about power
Poor in spirit
Character over title
Self-sacrificing
Selflessness
Soft spoken

4. Leadership is Practical and Wisdom-Based

Practical
Doers not talkers
Experienced
Hard working
Emotional Intelligence
Reasonable
Confident
Diversity of experience
Risk takers
Visionaries
Proven
Proven warriors
Resilient
Strong
Courageous
Wisdom
Giving away wisdom
Honor wisdom
Gives guidance
Know when to pass leadership to
others

Wise from life experience
No pat answers
Knows the deeper meaning
Understanding
Value knowledge
Prioritize education
Value Education
Not just the what but the how
Know what the elders are saying
Intelligent
Knowledgeable
Provide useful information
Share knowledge
Knowledge of the past
Learners
Aware of the problems of the
people
Facilitate change
Problem solvers

5. Leadership is Value-Centered

Respect
Honor
Respectful
Ensures respect for all
Respectful of others' ideas
Mutual respect
Self-respect
Honor others
Values generosity
Value sharing
Represents the voiceless
Speaks out for people who are
afraid

Honor Women
Fighting spirit
Voice of the people
Value Women
Tolerance
Honor diversity
Equity and equality
Equality of the sexes
Non-violence
Value justice
Serving others
“Greasy doors”

6. Leadership is Mindful and Self-Aware

Self aware
Cognizant of all of life
Balanced mind
Astuteness
Understand their calling
Know where they are going
Ontological
Knowledge of self
Mature
Good observers
Self-identity

Learn from mistakes
Value silence
People of few words
Listening skills
Listen before speaking
Slow to speak
Good listeners
Patient
Listeners
Communicators

7. Leadership is Creation-Honoring

Non-materialistic
Eco-health
Honor the land
Reciprocity with creation
Relatedness to all creation.

So what is the significance of these themes? And how can we connect these themes to the important leadership conversations of the twenty-first century? What stands out? What can modern, Western people learn from these themes, these practices?

First of all, it is important to recognize that through assimilation, through the 1930 Indian Reorganization Act, and through the practice of forcing Native children into boarding schools, Western Colonial powers *knowingly* cut off tribal methods for raising up leaders. I cannot stress the significance of this point. These government-approved strategies intentionally tried to destroy all Indian people. Thankfully, these practices and policies did not succeed. However, all over the United States both with Indigenous and non-indigenous people alike, the family is disintegrating. It is time to change this damaging trend. If Native leaders are to again take their place of significance in the leadership world, there must be a restoration of the family system. This has been a huge takeaway from this study, one that I hope will take root in Native circles. It is time for Tribal communities to heal their family systems. And perhaps this trend will begin to rub off on non-Indigenous families as well. Also, I believe there is much to learn from the concept of leadership that values both community and consensus rather than individuality and democracy. Leadership by consensus is not the same thing as democratic leadership. Consensus requires listening, mutual respect, and patience. It may even require letting go of power once in a while and valuing others' perspectives and opinions. We have so much to learn here, but these are hard lessons to put into practice, particularly in a world where individualism is so highly valued.

Second, it is time to recognize that there is a spiritual world and that traditional ways offer wisdom and fodder for reflection. Fulfillment is not found in materialism. Innovation is not the only way to measure success. It is time to value traditional ways of looking at life. We have a lot to learn from our Indigenous brothers and sisters. And we

cannot discount the spiritual world. Perhaps it is time to pay attention to the spiritual world rather than to explain it away.

Third, as we look at character, wisdom, and values, isn't it time for leadership to again be about *being* rather than just talking, about mutual accountability rather than individuality, and about humility rather than about power? People are looking for role models who are worthy of being followed rather than an embarrassment to their organizations. Traditional Indigenous leadership can lead the way in these kinds of leadership practices.

Next, we look at leadership that is self-aware and mindful of others. Thankfully, these practices are becoming more common today. Without self-awareness, leadership is at best about stabbing in the dark and at worst it is about self-absorbed narcissism. And without mindfulness, leadership is about self-deception. If we do not take time to look within, we will soon be out of touch with reality. And if we do not take the time to value others, we are missing the point of true, healthy leadership.

Finally, the best leaders honor creation; they do not exploit it. Where would humans be if there was no planet for them to live? Good leadership cares about environmental sustainability, for without it we would not have anything at all. Mark it well, if one does not care for creation, creation will not care for you. May God help us to honor the Creator by honoring the Creator's handiwork.

All of these themes listed above would be the perfect focus for a course on twenty-first century leadership practices. Caring for others over self, healthy self-awareness, generosity, and care for creation. Thankfully, some are trying to lead in healthier ways. But so much more needs to be done. Can the concepts discussed in this

dissertation become a spark for a call back to common sense and traditional ways of leading others? That is my hope and prayer.

Section 4 – Artifact Description

Overview

When I was thinking about studying in the George Fox doctoral program, I decided that I needed a group of advisors. This group has been with me since the day I considered beginning the Leadership and Global Perspectives program, and it consists of three very wise friends, all professors who help me to think, help me to grow, help me to change. I call this team the *Keep Calm and Carry On Advisory Group*. We meet regularly, at the end of each semester. Their input has been helpful, real, and sometimes challenging.

My initial idea for an artifact was to write a popular book. This both excited and terrified me. In a meeting of the KCCO group, one of the group members suggested another possibility for an artifact. “Why not use your *Freshman Year Learning Experience* (FYLC) class as your artifact?”⁶² Thus came the formation of two classes to teach and educate several of the principles I am grappling with in this dissertation. The first class is a team-taught class instructed by Dr. Arthur Kelly and me. The name of the course is *UrbanRez: Voices of Oppression and Strength in Portland*. This class was taught to 14 freshmen students at Warner Pacific College in the fall of 2015. The second class is a modified EN 95 Writing and Grammar course that I teach every fall. The two courses were taught Mondays and Wednesdays from 1:00 to 3:45 PM and focused on the stories of Indigenous people and the personal stories of our students. One purpose of the courses is to help these students understand the history and experiences of ethnic minorities in the American narrative. Students studied their own narratives in light of

⁶² Interaction with Dr. Cole Dawson, Portland, OR, April 2015.

what they learned and discovered. They also specifically researched the history of Indigenous people in the Portland, Oregon, area and determined who these people are today in the urban context in which they find themselves. Students presented their **final research project** on December 14 to the Warner Pacific College community, which has been **videotaped and archived here**.⁶³

The other main purpose of these classes and co-curricular activities was to teach and model the values and practices of Native American leadership to these students. We did this intentionally and are monitoring our students in their second semester in another writing class that is focused on Indigenous living and issues. We believe that these students are better equipped because of these courses and because of the intentional community that has been built among them.

I also did pre-class and post-class interviews with my students to determine what impact these classes had on their understanding of Native history and culture, which is recorded in Section 5. Although these classes focused on Native American issues, they also focused on Indigenous approaches to leadership. My next steps include developing a traditional Native American leadership curriculum for other classes to be taught in the future.

These classes have been both a challenge and a blessing. One of my underlying goals of this project was to bring a greater awareness of the importance of Native-American issues into the diversity conversations going on at Warner Pacific College. I know that my students were significantly impacted by their readings, by the five class speakers, by the class outings, by building community, and by their team research to a

⁶³ The final presentation can be viewed here on You Tube: <https://youtu.be/9M6a7BKHrfc>.

point that they will be spokespeople and leaders for Native issues in their classes and in their conversations on campus during their college careers. My hope is that this experience will add to Warner's mission of being "*a Christ-centered, urban, liberal arts college dedicated to providing students from diverse backgrounds an education that prepares them to engage actively in a constantly changing world.*" How can one have conversations on diversity and inclusion and demonstrate Christ's love for all people without having Indigenous people as a significant part of the interaction?

Section 5 – Artifact Specifications

Course Outcomes Relating to Indigenous Issues

In addition to the course syllabi that have been posted in Appendix 5, the specific outcomes for these courses relating to Indigenous issues are as follows:

Upon successful completion of this course, students will:

- ☐ Be able to communicate the purpose of a liberal arts education through real-life application.
- ☐ Understand her/his individual strengths, how they can best be developed and used, and how they fit with the strengths others bring.
- ☐ Be able to read, analyze, and apply themes from a variety of texts.
- ☐ Have developed a new set of lenses through which to view American history as well as understand their personal histories.
- ☐ Be able to recognize the reality of and have spent time in the Portland urban reservation (UrbanRez).
- ☐ Have discovered the many Native voices resident in Portland and explored the services that help people navigate the challenges of life on the UrbanRez.
- ☐ Have learned about issues related to privilege and power in relationship to various populations, to themselves, and thought about how to address them. Be able to ask questions and explore responses about the justice or injustice of structures, agreements, and systems, like treaties, river rights, housing, reservations, and the distribution of resources.
- ☐ Have learned to think critically about how to live in a world of increasing diversity and why.
- ☐ Have thought critically about the implications and consequences of choices on the communities they live in and with.
- ☐ Realize the importance of the tradition and value of listening to elders.
- ☐ Understand and practice concepts of Native American leadership modeled in and out of class.

Student Learning and Assessment

I surveyed all my students during the first week of classes to determine their starting point for their understanding of Indigenous history and culture. I also surveyed the students at the end of the course. The questionnaires appear in the appendix section.⁶⁴ Two questions were used to determine the prior knowledge level of my students. I asked the students to rate their knowledge of Native-American history. I then asked them what they thought of Native American people and whether or not they had Native American friends. The following is a summary of these initial responses:

Eight out of fourteen students (57%) indicated that they had very little knowledge of Native-American history. Six (43%) stated that they had some knowledge of Native history. None claimed to have good or excellent knowledge of Native history. On the question of having Natives friends or relationships prior to taking these classes, five out of fourteen (36%) said that they have Native friends or relationships, while nine out of fourteen (64%) had no such relationships. I was not surprised by these results.

In relation to end-of-course feedback, I am pleased to note that there was substantial growth noted in the student responses. When asked about their knowledge of Native history and culture during the last week of class, three out of fourteen (22%) reported that they had some knowledge, and eleven (78%) reported having a good knowledge of Native history and culture. None reported having very little knowledge or excellent knowledge. This was a considerable gain from the first set of surveys.

When asked about their thoughts about being in the HUM 163 FYLC class, individual comments yielded these results:

⁶⁴ See Appendix 8.

- *My personal being has changed through HUM 163. What I learned has really shaped how I feel about life. I realize how little I know, but I also realize how much more I can learn as well.*
- *I am so thankful for this experience. I have learned invaluable information that will spill over into my day-to-day life and will, hopefully, rub off on my children. Thank you!*
- *I have gained a new family in these classes. Really enjoyed the time.*
- *Thank you for this class. I have had the opportunity to meet great friends, mentors, and professors.*
- *This class was hard at times but made me a better person. I am grateful for that. Thank you.*
- *This class was beneficial and fun while it lasted.*
- *These classes have given me a good serving of practical, personal, and experiential knowledge. What a great memory for my first college classes. Thank you for the encouragement and knowledge.*
- *I am grateful to have been in these classes. They have prepared me for life and for my future courses.*
- *I loved being in this community and believe God put me here for a reason. It taught me how to work as part of a team. Thanks for the encouragement!*
- *I am glad to have learned how to be a part of a community. I learned so much interesting material in these classes.*
- *Helpful classes. I have more knowledge than before and my eyes have been opened in many new ways.*
- *These were great classes because we got so close together. These classes made me know what college is and were helpful in many practical ways.*
- *I really liked learning about Native Americans and their culture. Thank you for caring about us!*
- *Thank you for your patience with me.*

Conclusion

As I look back on this experience of teaching these courses as the artifact for this dissertation, I have mixed feelings. It was a good experience, but not an easy one, as I alluded to earlier. It may have been easier to write a popular book on my subject – which I still hope to do at some point. Did these courses impact my students? I am convinced that they did. Did these classes impact me? Yes, so much so that I will be teaching HUM 163 again in the fall of 2016 when I will be the primary instructor. I am tweaking the course in some ways to make it better, particularly in the area of leadership. I have included my proposal for the course in the Appendix section.⁶⁵

Teaching is a tricky business. I say this because I believe that the success of a course is more about the students than anything else. Although the curriculum and the instructor are important, it is really the students who make or break a class. And these 14 students were amazing, to say the least. It is the most diverse group I have had in my 20-plus years of teaching. So, I guess I could say that we were dealt a good hand. But I will also say that the content of the course also made it a success. These courses, I believe, were the perfect entry point into college for this particular group of students at this particular point in time. And, although these classes were not only focused on leadership, leadership development was one of the most important outcomes of this course. I look forward to watching my students be transformed into the leaders they will become at the college, and I am honored to be a part of that.

⁶⁵ See Appendix 11

Section 6 – Post Script

So what have I learned? How has this study over the past two plus years impacted me? And what do I hope to accomplish through this dissertation?

Above all, I can say honestly how little I know about my subjects. I am not an expert or a scholar when it comes to Native American culture or leadership. At best, this dissertation is only a small chip off of a giant iceberg of information, mostly oral information that has impacted me deeply both as a student and as a teacher. The Leadership and Global Perspectives program has been a timely gift to my soul and mind. I am not the same person I was in the spring of 2013 when I decided to start the D. Min program. Nor am I the same person who just happened to serendipitously stumble upon the idea of a Native American emphasis for my dissertation in the fall of 2013. Another door closed, which opened the door into another world, a world that needs to be acknowledged by so many who have no idea that it even exists.

None of my work has been easy. It did not always flow together. The interviews taught me the most, primarily about myself. Teaching a class with another person was a new experience; it caused me to think differently – and teach differently. Whenever multiple people are involved, there will be challenges. But these challenges are what life is about. Jesus interacted with people – lots of people, and not all these people were easy to work with whether it was those whom he healed or those whom he trained. Leadership development is not easy work. But it is some of the most important work on the face of the planet.

So what have I learned? I have learned that there is much about myself that needs reconstruction. I also learned about God's working and speaking through those

who some might deem insignificant. My interviews with Native people showed me how much I need to grow in intercultural skills. But the good news is that I did grow in this area. I have become less talkative and less certain of my own answers. I have also become more open to mystery and more understanding of God's grace and love for all people. I also think I have become a better teacher by having to do my craft while another person was watching. Thus I have gained respect for and now more value the role of community in the shaping of who I am becoming as a human, as a teacher, as a researcher, and as a follower of the Jesus Way.

I have also learned much about leadership that I will share with others. Good leadership is desperately needed in our complicated twenty-first century world. How can this study be used as a catalyst into deeper discussion and strategizing on issues related to leadership? I see this as the primary focus of my life and vocation in the next season of my life.

As I type these words, I am in the last days of my fifty-ninth year of life. As I enter my seventh decade on earth just a few days after spring commencement, I wonder what I will bring into the world in this important season of life. Has this study impacted me to a point where I will impact others in better ways? Will I be a better teacher, a better husband, a better father, a better friend, a better writer, a better human, and a better leader? Only time will tell. I do know this: When I look back on my doctoral work, I will smile at all the good memories of this important journey. Above all, I hope that I have become a better listener, especially listening to the voices of those who are saying something so important to this needy world.

Appendices

Appendix 1 – “Listening to the Elders”

Vernon Cooper is an elder who comes from the Lumbee tribe of North Carolina. In his interview he relates this message to Wall and Arden:

I wasn't cut out for the age we're living in. Everybody's hurrying but nobody's going anywhere. People aren't living; they're only existing. They're growing away from spiritual realities. These days people seek knowledge, not wisdom. Knowledge is of the past; wisdom is of the future. We're in an age now when people are slumbering. They think they're awake, yet they are really sleeping. But this is a dangerous age, the most dangerous in human history. People need to wake up. They can't hear God's voice if they're asleep.⁶⁶

Cooper's message is urgent. He continues by talking about his deep concerns about the destruction and poisoning of nature and then warns of God's intervention – if these practices are not stopped.

Oren Lyons is the Faithkeeper of the Turtle Clan of the Onondaga Nation and spokesperson for the Six Nations Iroquois Confederacy. He says, “There are no secrets. There's no mystery. There's only common sense.”⁶⁷ Lyons says that all life is equal and that all life needs to be respected – and that includes respecting the earth. He also says that humanity is only a part of the whole and is supposed to be steward, not exploiter. Responsibility is more important than power and that is what man is to be, responsible. He then says:

⁶⁶ Steve Wall and Harvey Arden, *Wisdomkeepers: Meetings with Native American Spiritual Elders* (Hillsboro, OR: Beyond Words Publishing, Inc., 1990), 63.

⁶⁷ *Ibid.*, 64.

In our way of life, in our government, with every decision we make, we always keep in mind the Seventh Generation to come. It's our job to see that the people coming ahead, the generations still unborn, have a world that is no worse than ours—and hopefully better. When we walk upon Mother Earth, we always plant our feet carefully because we know the faces of future generations are looking up at us from beneath the ground. We never forget them.⁶⁸

Lyons words speak directly to our future. We need to consider our children. We need to care for the Earth.

Finally is Leon Shenandoah, the “Tadodaho”—presiding moderator of the fifty coequal “peace chiefs” comprising the Grand Council of the Six Nations Iroquois Confederacy in upper New York State. Speaking of power, Shenandoah says, “I myself have no real power. It's the people behind me who have the power. Real power comes only from the Creator. It's in His hands. But if you're asking about strength, not power, then I can tell you that the greatest strength is gentleness.”⁶⁹ He continues:

Our religion is all about thanking the Creator. That's what we do when we pray. We don't ask Him for things. We thank Him. We thank Him for the world and every animal and plant in it. We thank Him for everything that exists. We don't take it for granted that a tree is just there. We thank the Creator for that tree. If we don't thank Him, maybe the Creator'll take that tree away. That's what our ceremonies are about, that's why they are important—even for you, the White Man. We pray for the harmony of the whole world. We believe that if we didn't do our ceremonies in the Longhouse the world would come to an end. It's our ceremonies that hold the world together. Some people may not believe that, they may laugh at it, but it's true. The Creator wants to be thanked. When we go to the Longhouse to thank Him for His Creation he kneels down and listens to us. He puts His ear to the Longhouse window. He hears His own children, so holds off destroying the world for a while longer.

⁶⁸ Ibid., 67-68.

⁶⁹ Ibid., 104.

If you white men had never come here, this country would still be like it was. It would be all pure here. You call it wild, but it wasn't really wild, it was free. Animals aren't wild, they're just free. And that's the way we were. You called us wild, you called us savages. But we were just free! *If we were savages, Columbus would never have gotten off the island alive* [italics mine].

We are made from Mother Earth and we go back to Mother Earth. We can't "own" Mother Earth. We're just visiting here. We're the Creator's guests. He invited for us to stay for a while, and now look what we've done to His creation. We've poisoned it, we've made a wreck of it. He's bound to be mad—and He is.⁷⁰

⁷⁰ Ibid., 105-106.

Appendix 2 – Human Subjects Consent Form

Bill Dobrenen
2951 SW 32nd Terrace
Gresham, OR
wdobrenen13@georgefox.edu
503-577-7207

Dear _____:

My name is Bill Dobrenen. I am a doctoral student at George Fox University in Portland, Oregon. My advisor is Dr. Randy Woodley. I am studying traditional Native American leadership practices and values. In light of this, I am looking for some people to help me with my dissertation research. I would like to learn from you. If you are willing to take some time to sit together and chat, I would be deeply appreciative. I have several questions that I would like to discuss together and would consider it an honor to spend some time being together. My primary goal is to learn about Traditional Native-American leadership practices and to incorporate what I learn into a dissertation document that would help educate and inform others who want to know how to be better at how they listen to and lead others. The projected title of my dissertation is *Learning to Listen: Lessons from North American Indigenous Lives and Leaders*. My hope is that the information gleaned from this study would impact ongoing leadership conversations in organizations and institutions of higher education.

If you agree to participate in my research, there is a written consent that you will need to complete and return to me. Your involvement in this study is completely voluntary. If you choose to participate, you may refuse to answer any question during the oral interview that you do not wish to answer, and you may withdraw from the study at any time. I do not know of any risks associated with this interview. However, it is possible that you might feel distress in the course of our conversation during the oral interview. If this occurs, please communicate with me right away.

There are no specific benefits to your involvement in this study; however, I hope that the interview time will be an enjoyable conversation in which we will build a relationship that lasts beyond the interview. The interviews will last for one to two hours of time.

Your name will be kept confidential in all of the reporting and writing related to this research study. I will use codes for each participant unless you let me know in advance that you do not mind being identified by name. Also, there is a possibility that I will publish my thesis with this study included or referred to in a published

form in the future. In this event, I will continue to use codes rather than names and will modify particulars in order to protect your anonymity.

If you agree to participate in this study, would you please sign the consent form and return it to me as soon as possible, preferably by September 1. After receiving your consent, we will set up our interview. In the meantime, please look over the attached questionnaire and let me know if you have any questions.

I am grateful for your consideration to be a part of this study. Please feel free to contact me or my advisor Randy Woodley with any questions or concerns. You can contact us by phone, by e-mail, or by regular mail; see below for contact information.

Bill Dobrenen
2951 SW 32nd Terrace
Gresham, OR 97080
503-577-7207
wdobrenen13@georgefox.edu

Dr. Randy Woodley
C/O George Fox University
12753 SW 68th Avenue - #268
Portland, OR 97233
503-554-6031
rwoodley@georgefox.edu

Thank you so much. I look forward to our time together.

Respectfully,

Bill Dobrenen

Statement of Consent: I have read the above information, and have received answers to any questions I have asked. I consent to take part in the study.

Your Signature _____ Date _____

Your Name (printed)

Signature of person obtaining consent _____ Date _____

Printed name of person obtaining consent _____

Please Note: This consent form will be kept by the researcher for at least three years beyond the end of the study.

Appendix 3 - Navajo Youth Responses

1. What does leadership look like in your tribe/culture? How do you feel this is different from the old days, or is it the same?

NY1: A leader is a person who leads, helps others, ensures respect of all, and keeps people together. It is similar and different from the old days. It is easier to be a leader today than it was in the past.

NY2: A leader speaks for people who are afraid. They also provide information for those who do not know what to do. In the old days people could speak up, but today people are afraid of this.

NY3: Today and yesterday are very different. Today it is about being successful and there is little importance given to traditional values. In the old days, medicine men were leaders who listened to the people, healed them, and prayed for them. It is sad that we are losing traditional values.

NY4: I really don't know. However, my parents are the best leaders I know and instruct me not to do bad things.

NY5: A leader is someone who is followable. Things are very different today than in the old days. Today's government is "in the middle."

NY6: Leaders are people who help our youth and who make the Navajo Nation better. Our present day leaders are not good; they steal our money. In the old days our leaders used to help our Nation.

NY7: Leaders come from the family. Unfortunately, there is some corruption in our leaders today. True Navajo leaders are those who really care about their people and take care of the community. In the old days, wisdom was more important than education.

2. Where are tribal leaders found? Who are these leaders?

NY1: They are now found in offices. However, good leaders are found in the community where they are helping out the people.

NY2: A leader can be anyone who is old and wise. A good leader must be willing to lead the younger people.

NY3: The leaders are not necessarily known by everyone today. Leaders are the elders who are found in families. They are the ones who give their wisdom to others.

NY4: Leaders come from parents, teachers, mature adults, siblings, and especially grandparents and other elders.

NY5: We need to pay attention to our people and give them a voice since so many do not know what to do. Real leaders are those who represent the people who have no voice.

NY6: They are found everywhere.

NY7: True leaders are always found in the most humble places, especially where there are not a lot of modern conveniences. The best leaders are those who are raised by grandparents who possess wisdom and knowledge.

3. Thinking about native leaders from the past, who stands out to you?

NY1: Not sure, but probably Chief Manuelito and Sitting Bull.

NY2: Chief Manuelito, because he protected our villages.

NY3: In the 1960s the leader who stands out is Chief Manuelito. The reasons for this are that Manuelito prioritized education and always put others first. We remember "The Long Walk" of our people.

NY4: Nobody comes to mind.

NY5: Chief Manuelito. He got an education to tell our people's story. We are capable; others need to know that.

NY6: I think of myself. I am a leader. True leaders are those who are real human beings.

NY7: Peterson Zah. He stands out because he brought grocery stores to places where there were none before. This was an important thing for our people. Now we have Basha's grocery stores.

4. What are the most important qualities for good leaders among your people?

NY1: Leaders are people who are honest, caring, respectful, loving, outgoing, intelligent, and who are concerned about and familiar with their people.

NY2: Leadership qualities include honesty, knowledge, being respectful concerning others' thoughts and ideas, being outgoing, and having a willingness to lead others.

NY3: Honesty and the ability to encourage others and make others feel comfortable. It is important that leaders understand that we must lead together; it is not just about the individual.

NY4: Honesty, trust, and ability to communicate clearly.

NY5: Strength, independence, and not being afraid to actually do something – not just talk. It is also important to know what the seniors [elders] are saying; thus they must speak Navajo. They must also know how to juggle their responsibilities and their personal lives.

NY6: Respect, honesty, responsibility, and trustworthiness.

NY7: Honesty, empathy, humility. They also put tradition first and motivate others to get an education.

5. Is the role of "chief" still acceptable and used in your culture?

NY1: No.

NY2: Not sure.

NY3: No. However, the Native American church has chiefs who are called "fire chiefs." These are specially chosen.

NY4: No.

NY5: No.

NY6: No.

NY7: No.

6. How are leaders chosen and how long are they allowed to be leaders?

NY1: It depends on the leader himself. They were chosen by other leaders but only if they were worthy enough.

NY2: A leader must demonstrate bravery to back up his words. They are allowed to be leaders until they feel that they have finished their calling. At that point, they pass on their positions to other worthy people.

NY3: The elders choose them. In the church they are allowed to lead for a long time; there are no rules for this.

NY4: Leaders are those who do the right things in their communities.

NY5: They are chosen through elections, which is just like the United States government. It should be different. It was better before when we chose leaders our own way and when we were at peace with other tribes. Hopis and Navajos don't like each other now, though we used to be at peace. But now we are fighting over land.

NY6: They are elected for four-year terms.

NY7: No response.

7. Are there multiple leaders chosen or do you choose one leader at a time?

NY1: Multiple leadership is better since then they can talk together and develop community.

NY2: One leader is chosen.

NY3: They choose multiple leaders.

NY4: One only.

NY5: No response.

NY6: No response.

NY7: No response.

8. How is a leader removed if necessary?

NY1: When the leader is too old to function, then it is time to choose a new one.

NY2: The whole community decides if a leader is to be removed. The reasons for dismissal have to do with doing wrong or if they do things in non-traditional ways.

NY3: In church they are not removed. Political leaders today are part of the Tribal Council, but often all that is done is to slap them on the wrist.

NY4: The people come together to determine when this leader is done.

NY5: Now, they are impeached. Once, a tribal council member locked himself in the council chamber, but eventually he was removed.

NY6: A leader is removed by getting him out of his office.

NY7: They decide to leave themselves because of shame.

9. What is the role of women in leadership in your culture?

NY1: Yes, women do have roles in leadership, but leaders are mostly men.

NY2: I am not sure about this question. However, I see nothing wrong with women being leaders since all people are equal.

NY3: Women do lead today, but they are not supposed to lead according to Navajo tradition.

NY4: Yes and no. They can be leaders but probably not president.

NY5: It is the same as before. Women are not supposed to be leaders and they are looked down upon. Women are the givers of life, but if they are made leaders then they are burdened with something that they are not supposed to do.

NY6: Yes. Women make good leaders since they have more power and respect than men.

NY7: We are a matriarchal society. Women can own homes and vehicles. Women can be Tribal Council delegates. Many men think that women should not be in leadership.

10. Can one be a leader without being an elder?

NY1: Yes, this is possible. But they must be good people. People grow into positions of leadership. Elders can help people to become leaders.

NY2: Only if the person has a lot of knowledge and wisdom.

NY3: Yes. However, in the Native American Church, leaders must be elders.

NY4: Yes, a younger person can learn from grandparents what it takes to be a leader.

NY5: Yes since younger people are more fluent in English and technology; therefore, they have access to more good information. Unfortunately, we are not learning our traditional Navajo language in schools now.

NY6: Yes, this is a good thing because they are more open-minded.

NY7: Yes, but it really depends on how they were raised. It is good when they are educated outside and then come back to the reservation so they can beat the white man at his own game.

11. How are conflicts resolved among your people?

NY1: We talk it out but sometimes violence happens. The most important part is to get the community involved since community members can help to resolve conflicts.

NY2: Both sides of the story must be heard. Conflicts are solved differently, depending on the size of the conflict.

NY3: In the Church there is a four-day ceremony called the "Protection Ceremony." In this ceremony, the evil goes away. There is much prayer and singing. On the fourth day, everyone stays up all night.

NY4: Conflicts are resolved through families when they talk together.

NY5: The same way the government resolves conflict, through legal means. People are abusing these things.

NY6: The person who is in the wrong goes to jail. It is best when there is a conflict that the people leave each other alone.

NY7: Conflicts are handled in non-violent ways. They people above them come together to discuss the situation.

12. Is there a difference between spiritual leadership and tribal leadership? How are they the same? How are they different?

NY1: No response.

NY2: The Medicine Man is the spiritual leader. Traditional ways must be taught since they show the right way for the community.

NY3: Many differences.

NY4: No response.

NY5: Medicine Men are the strongest leaders. Ceremonies and traditional ways are so important in our culture. The peyote ceremony is important, as are rites of passage.

NY6: No response.

NY7: No response.

13. What other questions need to be asked about leadership practices in your tribe? In your churches?

NY1: Today, anyone can have his or her own voice. A good question would be to know about the attributes of leaders.

NY2: It would have been good to know the importance of respect and communication. Also, where do military and college fit into leadership?

NY3: What about casinos? I think that they should go away so people could spend their money on better things. Also, it would be good to ask about our addiction problems. We have huge problems with alcohol; many have drinking problems. And, even if we pass laws that outlaw drinking on the Reservation, that will not stop many from drinking anyway.

NY4: No other questions.

NY5: You need to be more understanding of our ways and gain some deeper knowledge about our culture. Also, be careful that you do not stereotype us.

NY6: You need to talk with our elders. They know about the old times and that is very important. There are not a lot of good leaders today.

NY7: No. Your questions were good.

Appendix 4 - Survey – Indigenous Responses

Question 1: What values are most important to your people?

S1: Honor. Respect. Connection. Community. Individuality.

S2: Humility, generosity, harmony, cooperation, family, hospitality, courage, relatedness to all creation, reciprocity with creation, tolerance, and consensus driven.

S3: Respect. Honesty. Love. Humility. Sharing. Truth. Courage.

S4: Tribal unity is a want but an ongoing struggle. Eco-health but a huge battle right now. Keeping traditional values alive.

S5: I was not raised on a Rez or amongst my people and their practices. Therefore, this question doesn't hold current validity to me, mainly because there are no known persons of political value that is known amongst the various nations that stands out. Where are they?

S6: Respect and learning to respect self and the other.

S7: Honesty, integrity, accountability, community consensus.

Question 2: What words/phrases describe leadership among your people?

S1: Collaboration. Care for the young/old.

S2: Weak. Closed. Money-driven. Dependency. Programmatic. Non-traditional.

S3: Honesty. Sharing. Respect. Humility.

S4: Difficult as in any people group. Accusations of corruption within tribal council. Leadership has a real presence. This divides the unity so desired or in the case of the Yankton Sioux corrupts housing available to people in need of it. We are known as the friendly people at the end of the village but this can be out of reach if we are divided.

S5: Unless one has been raised amongst their own, how can this question be answered?

S6: Someone who lives ancestral principles in their relationships.

S7: Patriarchal. Hierarchy. Government dictated.

Question 3: How are traditional leadership practices different than present leadership practices among your people?

S1: ?

S2: They keep the traditional people away from policy-making and politics as if we live in two separate worlds. Traditional decisions are based on consensus and what is best for all the people, not just a few families.

S3: Leadership was by consensus of the people - not a 'nomination'. Leaders were taught from a young age how to be good leaders.

S4: It seems to me that traditional practices are highly individual because there are traditional people, and people who practice some traditional ways and so there is fighting or disagreement in and among the leadership because of it.

S5: I was never given the opportunity to study or be exposed to any of these leadership practices.

S6: The emphasis today is on self-determination associated with financial independence. Traditional leadership practices would have healing in families from generational trauma as the foundation of all social and economic development.

S7: Women had more of a say and led the process from the side. Present practices are male led and centered and now it is called traditional. We use IRA government instead of societies and Council of 44.

Question 4: Who are some indigenous leaders from history who stand out to you? Why do they stand out?

S1: Tecumseh, Dragging Canoe, Seattle, Young-Joseph, Sitting Bull, Oren Lyons, Red Jacket, Richard Twiss, Lawrence Hart, Black Kettle, Black Elk, and Redbird Smith.

S2: Chief Kinistin and Chief YellowQuill - our chiefs who led our people to care for and protect us - away from the settlers where conflict & tension was rising. Chief Dan George - a man of wisdom & humility Chief Poundmaker - a man of courage & strength.

S3: Louis Riel and Elijah Harper.

S4: Crazy Horse; Sitting Bull; Geronimo; Cochise; Sequoyah; Chief Joseph; Black Elk; Red Cloud; Tecumseh. They were warriors who fought for their people to resist the invasion of this nation. Sequoyah was the first one that was recorded to have a written alphabet.

S5: The traditional leaders of the late 1800s in BC who spoke of the connection between the people and the land. Chief Dan George; Geronimo; Sitting Bull; Louis Riel.

S6: I can't say, but the "Idle No More" group is a group I respect, I hope for more.

S7: No response.

Question 5: What else would be important to know about leadership that has not been addressed here?

S1: Leadership springs from the people who recognize the Servant qualities in future leaders.

S2: Leaders empower others; they don't dis-empower them. Leaders will stand against popular and convenient solutions to be brave and find solutions with integrity regardless of the cost. Indian leaders today fool themselves that they are leading our people but they are all dependent on the US Government and their funding. That is not sovereignty - that is lazy and cowardess. We are puppets being led by powerless leaders. We need to get off of US dependency in order to regain our dignity.

S3: Leaders who are attempting to restore and utilize traditional ways/leadership are more effective & healthy Leadership is not about ladder climbing or success in our culture but rather about caring for the community (often requiring self-sacrifice) for the health and well-being of all people. Good traditional Leadership requires humility - willingness to learn from others and your mistakes. There were different types of leaders within each community/nation that fulfilled different roles, which are often overlooked/negated today.

S4: Native American leaders are human, just like everyone else. While tribal councils are made of elected Native leaders it is still a governing body. Some tribal Council meetings cannot be executed properly because the quorum has not been met and is a requirement to meet for the purpose of voting on current issues. People cannot attend the meetings for various reasons. Things are just tabled until the next meeting. The meetings are important to the other people who are not in leadership. One has to be a member of the tribe to be an elected official. There are tough decisions to make, for example, Pine Ridge reservation had to decide whether to keep the reservation "dry" or allow alcohol sales on the reservation. The revenue could then be used to build a treatment center...complexity.

S5: Everything. It's as if we are extinct. Many of our people have lost their

identity. There is no leadership. My people have lost just about everything: our language, our identity, our land, and our culture after the trail of tears. We only know what our grandparents have past on to us. We were not given "dog tags" to say what amount of blood quantum we have.

S6: The questions come from academic (Euro) way of thinking about ancestral teachings and ancestral law (protocol).

S7: Definition of leadership...it is a word I find needs to be defined. Or we tend to go off a Euro-centric idea...me included.

Appendix 5 – “Nine Virtues of the Yakama Nation:
Incorporating Native Values into Education”

1. *Honesty, being truthful*

To be honest and truthful in talking about yourself and your opinions, to avoid any behavior that could even appear to harm the honor of yourself or your family by being dishonest.

2. *Extending from the heart, compassion*

To show kindness and care at all times to others whether in listening, speaking, helping, or performing a service for them. To consider the feelings of others, to avoid hurting them, and to show concern for their feelings.

3. *Cautious and careful of all things and others; restrained, peaceful, and responsible*

To be careful in your speech and other behavior so as to avoid harming or hurting anyone, including yourself. To be responsible and accountable for your behavior. To show care for maintaining peace and harmony with all people.

4. *Not afraid of any type of challenge; courage; heroic perseverance*

To show courage. No matter how hard life gets, to never give up. To be willing to put up with negative behaviors and pressure from others in order to do the right thing. To be a leader when others hesitate to do something positive.

5. *Taking care and being aware of one's total being; balance and harmony; integrity; honor; nobility in crisis*

To take care of yourself and to know yourself. To constantly seek to understand yourself. Self respect. To stay in balance with what you believe. To behave with honor and refuse to get involved in behaviors that would hurt you or others.

6. *Respect*

To maintain harmony and cooperation with all people, including those who have differing opinions from your own. To show care and regard for preserving and protecting the cultural traditions, beliefs, and unwritten laws of Native people.

7. *Deep thought and feeling; meditation and mindfulness*

To practice looking at yourself, your thoughts and feelings. To meditate and pray regularly. To be constantly aware of all that is around you and within you. To grow in using your mind at all times, especially in getting an education.

8. *Self-denial and gratitude, humility*

To be humble. To be grateful just to be helpful to others. To give away all feelings of conceit or arrogance. To be the first one to apologize, to correct your behavior, and to forgive others.

9. *Help family growth; service to others*

To serve others by offering to help others in as many ways as you can think of. This might include helping elders and other family members and friends. It also includes taking part in positive community events and activities that prevent violence, helping people to heal from traumatic experiences, eliminating substance abuse and chemical dependency, promoting positive understanding and involvement in your Indian culture, modeling and encouraging education and the pursuit of life goals for others, and working to increase the unity of all people.

Appendix 6 – “Values of The Harmony Way”

1. Tangible Spirituality

- Belief in the great mystery/creator
- Creation, (including land and water) being natural and spiritual
- Practiced ceremonies and traditions
- Vital societies
- Heavily symbolic culture
- Authority from reflected experience

2. Life Governed by Harmony

- Seeking to maintain balance in all of life
- Interconnectedness in all of life
- Life in harmony expressed as a circle or hoop
- Seeking peace
- Humans as mostly good with some evil
- Fear as a catalyst for virtue
- Imbalance resulting in ill health

3. Natural Connectedness to All Creation

- Reciprocity
- Stewardship (keeper)
- Gratitude expressed in ceremony
- Learning with creation as a dynamic process

4. Community as Essential

- Sacred women
- Beloved children
- Elders are Respected
- Vital family
- Integral relation of all

5. Sacred and Necessary Humor

- Humor as part of the balance
- Humor as impromptu or designed in ceremony

6. Cooperative Form of Communalities

- Dignity from consensus

- High tolerance of and respect for dissension
- Process of both hearts and minds
- Diversity giving strength and balance to life

7. Orality as the Primary Communication Method

- Orally passed traditions
- Spoken words with primordial power
- Stories as a main vehicle for teaching and sustaining
- Quiet, respectful communication

8. Present and Past Time Orientation

- Present engagement above future scheduling (Indian time)
- Future determined by looking to the past
- Fluidity between past and present
- Present reality affecting future generations

9. Open Work Ethic

- Meaningful work
- Work as needed
- Identity in both doing and being
- Lifestyle with few constraints
- Nonmaterialistic

10. Great Hospitality/Generosity

- Giving one's best away to others
- Better to give than to receive
- Giving secretly

Appendix 7 – HUM 163/EN 95 Syllabi/Schedules

Syllabus -- HUM 163-LC6:

UrbanRez: Voices Of Oppression & Strength in PDX

“There is a tribe out there called Other, and that is us.”

Class Time: Monday/Wednesday: 1-2:15p (3 credits)
Linked Class: EN 95-LC6 M/W: 2:30-3:45p (3 credits)

(Spring Linked Class: EN 200-LC M/W: 2:30-3:45p (3 credits)
Outside of Class Time: 9/9, 9/14, 9/17, 10/19, 12/14—see calendar Room Location: TBD

Fall 2015

Instructor: Dr. Arthur M. Kelly	Linked FYLC	Instructor: Prof. Bill
Dobrenen Email: akelly@warnerpacific.edu	Email:	
wdobrenen@warnerpacific.edu		
Phone: 503-318-8405 (cell)	Phone: 503-577-7207 (cell)	
Office Location: Tabor Grind	Office Location: A.F. Gray 213	
Office Hours: TBD	Office Hours: TBD	

Peer Mentors:

Milo Lopez Maya
mlopezmaya@warnerpacific.edu
Olivia Welch
owelch@warnerpacific.edu

Warner Pacific is a Christ-centered, urban, liberal arts college dedicated to providing students from diverse backgrounds an education that prepares them to engage actively in a constantly changing world.

A Brief Introduction: Welcome to HUM 163, UrbanRez PDX, a First Year Learning Community course.

This learning community, including your paired EN 95 course, is designed and intended to be a different kind of learning experience. It is our hope that your experience this semester will shape your attitude toward learning and life forever.

Two things will be essential to you having the most meaningful learning experience possible this semester—that you engage well and that you allow

yourself to become a part of the community. Being a learning community will require that we learn from each other. It will also require that you take responsibility and are accountable for your own learning to others. We will ask and answer questions together, explore the city, look for answers, and talk together about things that matter most. We will also work to build habits and skills that will help you throughout your college experience. I am delighted that you are part of this FYLC (First Year Learning Community) and look forward to a great semester!

Course Description:

When you played "cowboys and Indians," which side were you on? Consider with us the voices of struggle, oppression, and strength in your story and in Portland's story. Explore and learn in community, consider what hope there is and your role in realizing it; give voice to oppression and strength—your own voice and the voices of others—and serve our world.

Core Studies Outcomes Addressed by this Course:

Students will be encouraged and given the opportunity to develop and demonstrate:

- ☐ **Convictions:** self-knowledge, integrity, and awareness of others through responsible decision-making.
- ☐ **Knowledge:** an understanding of urban contexts across the curriculum.
- ☐ **Skills:** civil verbal discourse to clarify and express themselves

Department Outcomes Addressed by this Course:

- ☐ Use appropriate concepts, methods, and materials to foster an integrative approach to learning about American culture and society, past and present.
- ☐ Demonstrate an understanding and appreciation of the cultural diversity of the American experience, particularly across the issues of class, ethnicity, gender, religion, and race.
- ☐ Transform culture by engaging aesthetic urban contexts and communities.
- ☐ Identify culturally grounded assumptions that have influenced the perception and behavior of people in the past and identify those that influence their own perception and behavior.
- ☐ Prioritize and propose effective multidisciplinary responses to personal, professional, and social challenges.

Learning Community Outcomes:

After participating in a learning community, students will have:

- ☐ developed a **sense of belonging** among diverse cohort members
- ☐ developed **hope** in relation to their academic potential and future outlook

- increased **curiosity** through the lens of a particular academic discipline that engages a real world issue in the **city** and beyond
- **improved reading and writing skills** to a level that helps prepare them to engage upper- division courses
- experienced **intentional academic support**
- **developed spiritually** as part of a community and through intentional mentorship
- **developed a greater sense of purpose** regarding their education at WPC and as a human being in the world
- transformed their **orientation toward academic work** and faculty

Course Outcomes:

Upon successful completion of this course, students will:

- Be able to communicate the purpose of a liberal arts education through real-life application.
- Understand her/his individual strengths, how they can best be developed and used, and how they fit with the strengths others bring.
- Be able to read, analyze, and apply themes from a variety of texts.
- Have developed a new set of lenses through which to view American history as well as understand their personal histories
- Be able to recognize the reality of and have spent time in the Portland urban reservation (UrbanRez)
- Have discovered the many Native voices resident in Portland and explored the services that help people navigate the challenges of life on the UrbanRez
- Have learned about issues related to privilege and power in relationship to various populations, to themselves, and thought about how to address them
- Be able to ask questions and explore responses about the justice or injustice of structures, agreements, and systems, like treaties, river rights, housing, reservations, and the distribution of resources
- Have learned to think critically about how to live in a world of increasing diversity and why.
- Have thought critically about the implications and consequences of choices on the communities they live in and with.
- Realize the importance of the tradition and value of listening to elders.

Learning Activities:

In order to achieve the listed outcomes, the student will:

1. Engage in common reading of texts, discourse, practices, question-asking, and experiences.
2. Create authentic community through practicing attentive presence with one another and creating safe places to reveal our true selves.
3. Visit assistance and advocacy non-profits as well as lobbyists and elected officials to understand the holistic complexity of addressing

social issues.

4. Research immigration practices and history through interviews, periodicals, readings, and mediations for a group project and presentation at fall semester's end.
5. Meet with a Peer Mentor every other week (six times in semester) for 30 minutes to discuss Strengths, Resources, and college adjustment matters.
6. Research the realities of the UrbanRez in PDX, identify urban voices of resilience and strength, in order to provide a space for their expression.

Required Texts:

Takaki, Ronald. (2012). *A different mirror (for young people), a history of multicultural America*. NY: Seven Stories

Other sources:

Nabokov, P. (Ed.) (1991). *Native American testimony, a chronicle of Indian-White relations from prophecy to the present (1492-1992)*. NY: Penguin Books.

Martinas, S. (1998). "Shining the light on white, challenging white supremacy." [PDF]. Retrieved from <https://multco.us/file/9932/download>

Takaki, R. (1993). *A different mirror, a history of multicultural America*. NY: Little, Brown, and Company

Young, I. (2004). "Five Faces of Oppression" in L. Heldke and P. O'Connor. (Eds). *Oppression, privilege and resistance*. Boston: McGraw-Hill

Readings from the Following Essays/Blogs:

Burton, Tara Isabel, "Study Theology, Even if You Don't Believe in God" <http://www.theatlantic.com/education/archive/2013/10/Study-Theology-Even-If-You-Dont-Believe-in-God/280999/>

Cronon, William, "Only Connect: The Goals of a Liberal Education" http://www.williamcronon.net/writing/Cronon_Only_Connect.pdf

Rawlings, Hunter, "College is not a commodity. Stop treating it like one" <https://www.washingtonpost.com/posteverything/wp/2015/06/09/college-is-not-a-commodity-stop-treating-it-like-one/>

Community Covenant: At the beginning of the course, we will collectively share what being a loving, authentic learning community means and what our covenant is for each other. The aim is that our communal learning will bring us to a sacred

place where we can give and receive, love and be loved, know and be known, and as a result be transformed persons who will in turn transform our world for the common good. During this time we will design our own “life rules” as a community, including such items as the use of electronic devices, collaboration, safety, privacy, and self-enforcement.

Engagement and Participation: The vast majority of the work of this class is done in community, in gathering, and in going out into the city. Much of our work is experience-based, and so we need to *be there* to experience it. Because of the participatory and community nature of this course, attendance is essential to its successful completion.

Here are some of the criteria for Engagement and Participation:

- (1) You have **2** unexcused absences, including out of class gatherings (see item 2 below). If you miss more than 2 regular meetings, please schedule an appointment with Prof. Kelly to discuss an appropriate course of action to deal with the absences, and how the absences reflect your commitment to the course. After three absences, you may not be allowed to rejoin the work of the community until you have met with Prof. Kelly. The same policies apply to Prof. Dobrenen’s EN 95.
- (2) You may not be absent from **any** dinners, off-campus events, or participant-learning experiences (especially, including the out of class dates noted in the syllabus). Exceptions will be made only in extenuating circumstances.
- (3) To the best of your ability, all planned absences must be communicated at least 24 hours in advance, or as soon as possible prior to the meeting of absence. Because we will be traveling to and meeting in places other than campus, it is necessary for our community’s logistical concerns that we know if you are going to be absent.
- (4) If you miss class, you are responsible for getting notes, completing work, and preparing for the next class. Adhere to the reading and writing schedule of the class. You cannot contribute much if you have not done the reading, and you will be expected to know what was covered in the missed class.
- (5) Peer mentors are vital players in FYLC. They are here to help you navigate your first year in college. You are responsible to connect, communicate, and meet with your Peer Mentor. It is for your success and benefit to utilize having a committed and competent older student to care for you, listen well, and offer guidance when needed. Meeting every two weeks with your Peer Mentor is a requirement of this course, considered class participation, and affects your final grade.

Policies and Comments:

1. *Accommodation for Disabilities:* Any student who has a documented

disability that may require accommodation to fully participate in this class should contact Dr. Carol Dell'Oliver, the Interim Director of Career and Life Counseling, at 503-517-1119 as soon as possible. Students with an Accommodation Plan through the Career and Life Counseling Center who would like to discuss the plan with either Professor Kelly or Dobrenen should make an appointment to do so. Students who wish to discuss emergency medical information or special arrangements in case the building must be evacuated should also make an appointment to meet with Professor Kelly.

2. You will be held to high standards of academic honesty. Make sure you know what plagiarism is—you can refer to the WPC Catalog and/or ask the instructor if you are not sure—and make sure you DO NOT plagiarize. Any act of cheating may result in a failing grade and in being reported to the College; repeated plagiarism will result in failing the course.
3. Please retain copies of all coursework until you have received a final grade for the course. Maintain your papers in a folder. They may be required at the end in order to assess your progress if you should fall between two grades.
4. Class courtesy, community, and in-class digital life: While some of this will be addressed in our discussion and determination of our class covenant, the basic understanding is that having a safe and civil atmosphere for learning depends on all of us. Mutual respect, paying attention, thoughtful and kind responses are assumed. As a general rule, the use of personal electronic devices is not allowed. Sometimes there are real and serious reasons why you may need to keep your phone on. If this is your situation, please talk with me before class so that I understand what is going on and why your phone is necessary.

Email Communication Responsibility: WPC provides each student with an email account. Failure to regularly check your WPC email may result in missing important messages. Students who fail to check their email take responsibility for the consequences.

ASSESSMENT/ASSIGNMENTS	Point Value	%	Time
Attendance and engagement: Fulfillment of class roles/facilitations:		15%	
Class (26 x 5)	130		
Dinners (3 x 10)	30		
Common Day of Service (1 x 25)	30		
StrengthsQuest Worksheet	20	1%	30 min
StrengthsQuest Reflection	25	2%	20 min
Peer Mentor one on one (6 x 10)	60	7%	@ 30-40min

Takaki Team Presentations	50	20%	@ 3 hours
Reading assignments	30	20%	@ 30 min
Final UrbanRez Presentation	100	25%	5 hours
Personal stories (5 Hs)	25	7%	@ 20-30 min
Guest speaker notes (4 x 25)	100	3%	@ 20-30 min
TOTAL	600	100%	

Grading Scale (for grade definitions, please refer to the WPC Catalog):

A	570-600 (95% or more of possible points)	C-	420-443 (70-73%)
A-	540-569 (90-94%)	D+	384-419 (67-69%)
B+	522-539 (87-89%)	D	384-383 (64-66%)
B	504-521 (84-86%)	D-	360-383 (60-63%)
B-	480-503 (80-83%)	F	000-359 (Below 60%)
C+	462-479 (77-79%)		
C	444-461 (74-76%)		

Turning in Assignments: Written work is to be typewritten, fully proofread for correct spelling, vocabulary, and grammar, use inclusive language, and have college level content and properly documented source material. All quotes and citations must adhere to APA/MLA formats with proper usage of footnotes and a bibliography. All papers that do not follow a largely consistent format or properly document source materials will receive a reduction in grade. All writing assignments are to be double-spaced, size 10 to 12 Times or Times New Roman font (like this syllabus) with 1" margins and printed on white paper. *Unless otherwise noted, all major assignments are due electronically through Moodle (MYWP classes) on or before the class due date.*

Late Papers:

- ☐ Papers handed in late may lose 5% per weekday late.
- ☐ No assignments that were due before midterm exams will be accepted after the Wednesday of midterm week.
- ☐ Papers will not be accepted after the final exam.

Caveat:

The provisions of this syllabus may be added to, deleted from, or otherwise changed if, in consultation with the learning community, Director of Learning Communities, and department chair, and as the instructor deems it necessary to achieve course objectives. Updates will be made as collaborations with community partners develop and as the learning community makes collective decisions about the work that we will be doing. There will be sufficient notice given and it will be the responsibility of the student to continue to keep organized on those dates through our community communication. Changes will be announced in class and, as possible, you will be notified via email.

Final Note: In order to complete this course thoughtfully and successfully, the standard expectation is that for every hour in class students will spend 2-3 hours outside of class reading, completing assignments, and engaging in other research and/or conversations regarding class themes.

CALENDAR & COURSE SCHEDULE • HUM 163–LC6

Week/Date	Topic	Activities/readings	Assignments/Notes	EN 95
Welcome Week (Sun-Mon) 8/29-31	Why are you here? Who are you? Who are we?	Two sessions of getting to know you and getting to know our topic. City Search—getting to know the city		<i>NWND</i> : Forward, Intro, Chapter 1
W. 9/2	What are we doing this year? Transitions from high school to college Peer mentors as resources	Wisdom words: Mr. A (wolf/dog: 109) Yarn Covenant building Facebook Check on transportation Dinners!! Syllabus training Clear expectations Semester calendar & out of class experience	Make sure you have taken the SQ assessment <i>before</i> our next class meeting Read Takaki, Introduction and chapter 1 for 9/16	<i>Handbook</i> : pp. 425-429
M. 9/7	Labor Day—No Classes			
W. 9/9	Our stories We are text/context to our learning Bringing whole selves Paying attention	Wisdom words: Mr. B Strengths Quest activities Know Your Neighbor Stories.1 & Dinner at Dobrenen's home Mr. A & B	Prepare to share your life stories using the “5 Hs”—Heritage, Heroes, High Times, Hard Times, Healing	<i>NWND</i> : Chapters 2-3 <i>Handbook</i> : pp. 425-429 <i>40 Essays</i> : pp. 26-28 Essay 1 Due
M. 9/14	Our stories We are text/context to our learning Bringing whole selves Paying attention	Stories.2 & Dinner at Kelly's home Milo & Olivia Read: “5 Faces of Oppression (on Moodle) for class on Wednesday	Prepare to share your life stories using the “5 Hs”—Heritage, Heroes, High Times, Hard Times, Healing	<i>NWND</i> : Chapters 4-5 <i>Handbook</i> : pp. 3-10 and 415-429 <i>40 Essays</i> : pp. 69-73
W. 9/16	Our FYLC topic: What we're doing and why we're doing it	Assignments: two major projects: Peoples' Histories and UrbanRez Explanations, small groups	Providing research framework and rubric	Journals Due (1-6)

	Social Justice	Takaki, Introduction & chapter 1		
Th. 9/17	Serve the city	Common Day of Service (CDoS)	NAYA Family Service Center http://nayapdx.org/	Common Day of Service
M. 9/21	Unpacking CDoS Liberal arts education Role of college/learner	Reading appropriate essays	Quiz: "Only Connect..." William Cronon (moodle)	<i>NWND</i> : Chapters 6-7 <i>Handbook</i> : pp. 10-36
W. 9/23	Liberal arts education, continued		Continuing conversation with teachers	
M. 9/28	Orientation to WPC & academic experience (catalog, academic advisor, registering for classes, MyWP) Campus resources (academic success center, campus ministries, career and life counseling center)	Catalog distribution	Monthly FYLC faculty meet	<i>NWND</i> : Chapters 8-10 <i>Handbook</i> : pp. 37-47 and 430-433 <i>40 Essays</i> : pp. 112-116
W. 9/30	Preparation for presentations			
M. 10/5	Preparation for presentations			
W. 10/7	Peoples' History: African-American	Learning team presentation based on primary course text and other resources	Takaki, chapters 3, 5, 13, 14, 15, 16	<i>40 Essays</i> : pp. 139-146 Essay 2 Due
M. 10/12	Peoples' History: Euro-	Learning team presentation based on primary	Takaki, chapters 6,	<i>NWND</i> : Chapters 14-16

	Americans	course text and other resources	11, 14, 15, 16	
W. 10/14	Peoples' History: Asian-Americans	Learning team presentation based on primary course text and other resources	Takaki, chapters 8, 10, 14, 15, 16	<i>40 Essays:</i> 173-178 <i>Handbook:</i> pp. 474-483 Journals due (6-12) Grammar Quiz 1
[10/15–16]	FALL BREAK			
M. 10/19	Peoples' History: Mexican-Americans	Learning team presentation based on primary course text and other resources	Takaki, chapters 7, 12, 14, 15, 16	<i>NWND:</i> Chapters 17-19
W. 10/21	No class but dinner at Prof. Kelly's house	Debrief mid-term grades, Time management, Revisiting academic advisor and registration, My FYLC experience to date		<i>40 Essays:</i> 192-196 <i>Handbook:</i> pp. 474-483 and 463-473
M. 10/26.	How to research	(Monthly FYLC faculty meet)	Peer mentors lead	
W. 10/28	Peoples' History: Native American	Learning team presentation based on primary course text & other resources	Takaki, chapters 2, 4, 9, 14, 15, 16	<i>NWND:</i> Chapters 20-22 <i>40 Essays:</i> pp. 234-242 <i>Handbook:</i> pp. 500-518
M. 11/2	Research: UrbanRez	Community Building Learning teams addressing a number of research questions related to the reality of the UrbanRez in preparation for end of semester presentation	Providing research framework and rubric	<i>NWND:</i> Chapters 23-24 Journals Due (13-18)
W. 11/4	Research: UrbanRez	Community Building Learning team research / preparation		
M. 11/9	Research: UrbanRez	Learning team research / preparation	Guest speaker: Jeri Williams; notes	<i>NWND:</i> Chapters 25-26

W. 11/11	Research: UrbanRez	Guest speaker Learning team research/preparation	<i>Guest speaker: Kent Loyd:notes</i>	40 Essays: pp. 298-303 Grammar Quiz 2
M. 11/16	Research: UrbanRez	Guest speaker Learning team research / preparation	<i>Guest speaker: Randy Woodley: notes</i>	Appointments with Mr. B Reading for final projects
W. 11/18	Research: UrbanRez	Learning team research / preparation		Journals due (19-24)
M. 11/23	Research: UrbanRez	Guest speaker Learning team research / preparation	<i>Guest speaker: Kent Nerburn: notes</i>	Appointments with Mr. B Reading for final projects
W. 11/25	Research: UrbanRez	Guest speaker Learning team research / preparation	<i>Guest speaker: Rose High Bear: notes</i>	
[11/26-27]	THANKSGIVING BREAK			
M. 11/30	Preparation for final event	<i>Community Building</i> Putting it all together & rehearsals Takaki, chapter 17 (quiz)	Goal: to present the realities of the UrbanRez in PDX, to name the urban voices of resilience and strength, and to express those voices for the WPC community.	Reading for final projects Final papers due Final paper presentations
W. 12/2	Preparation for final event	Putting it all together & rehearsals		
M. 12/7	Preparation for final event	Putting it all together & rehearsals		No readings
W. 12/9	Preparation for final event	Putting it all together & rehearsals		

				Final paper presentations
				Final Journals due (25-30)
M. 12/14	Final showcase event	Egt 203; 6-7:30 pm	(set up 4:30 pm)	
W. 12/16/14			EN 95: Final Exam 2:00–3:45 pm	

Warner Pacific College
EN 95-LC6 – Student Syllabus/Schedule

<u>Instructor:</u>	Professor Bill Dobrenen
<u>Classroom:</u>	EG 121
<u>Class Time:</u>	M/W 2:30-3:45 PM
<u>Offices:</u>	A.F. Gray 213, The “Grind,” and Center 205 campus
<u>Office Hours:</u>	Tabor Campus M/W/F 11-Noon and by appointment
<u>Phone:</u>	503-577-7207 (Cell), 503-517-1550 (Office)
<u>e-mail:</u>	wdobrenen@warnerpacific.edu

GENERAL COURSE DESCRIPTION:

EN 095 covers intensive application of fundamental grammar and rhetorical conventions to produce grammatical, cohesive expository writing. English 095 is a course designed to help students develop effective writing skills needed for college-level writing. There will be an emphasis on English grammatical form and on writing a variety of assignments.

SPECIAL NOTE ABOUT THIS EN 95 COURSE:

This is a linked course with HUM 163-FC6: *UrbanRez: Voices of Oppression & Strength in Portland*. These two classes will have common/linked assignments. Please see the HUM 163 syllabus for more information about this. While this is a writing course, we will be focusing on some specific topics that have to do with American history, namely, Native Americans and other people groups who have experienced oppression by the majority culture. We will also focus on gaining a handle on our own stories/personal genealogies in this course, so this class will be very practical and introspective.

COURSE OUTCOMES:

Students successfully completing this course will:

1. Develop proficiency in grammar and punctuation through regular writing exercises.
2. Analyze and discuss a variety of texts.

3. Recognize the strategies writers use to create different kinds of reading experiences.
4. Compose original essays using appropriate academic formatting.
5. Learn basic revision skills.
6. Proofread assignments for correct grammar and punctuation.
7. Develop an “ear” for language: learn to listen for clarity of thought, flow of word choice, and correct mechanics.
8. Learn how to incorporate outside sources into their writing.
9. Discover their own “writing voice” and increase confidence in their writing skills.
10. Recognize and avoid plagiarism.
11. Have a better understanding of their personal “life stories.”
12. Have a better understanding of and appreciation of Native-American history and culture.

TEXTS:

Aaron, J. E. and Repetto, E. K. (2013). *40 model essays: A portable anthology*, 2nd Ed. Boston, MA: Bedford/St. Martin's. (ISBN: 978-1-4576-1024-0)

Nerburn, K. (2002). *Neither Wolf Nor Dog: On Forgotten Roads with an Indian Elder*. Novato, CA: New World Library. (ISBN: 978-1-577-312338)

Raimes, A. and Miller-Cochran, S.K. *Keys for Writers with Assignment Guides*, 7th Ed., Stamford, CT: Cengage Learning (ISBN: 978-1-285-76960-8)

Grading/Assignment Values

I have designed this course to have a variety of activities that will help you to enjoy reading and writing and to become a competent writer, whose end goal is to learn the often forgotten principle that “*Writers write reading*.” It really isn’t as important to me how strong (or weak) a writer and reader you are at the beginning of the semester; what matters to me is how much you learn in this class and how competently and confidently you can write at the end.

<u>Assignment</u>	<u>Percentage of Final Grade</u>	
I. Grammar Assignments		10%
Grammar Exercises as Assigned	10%	

II. Individual Writing Assignments		55%
Essay 1 – Writing History	5%	
Essay 2 - FF	10%	
Writing Journal	10%	
In-class Writings	5%	
NWND Responses	10%	
Final Essay	15%	
III. Presentations		10%
Personal Story Presentation	10%	
IV. Quizzes/Exams		15%
Quizzes/Exams	15%	

V. Other		10%
Weekly Individual Attendance and Participation and Professionalism (Includes attitude, communication with instructor and classmates, positive contributions to this class, and work ethic)	10%	
Total		100%

****I will be giving in-class, detailed instructions for each assignment.****

Unless otherwise noted, all major assignments are due electronically through MOODLE (MY WP CLASSES) or via hard copy on or before the class due date. NO HAND-WRITTEN ASSIGNMENTS WILL BE ACCEPTED IN THIS CLASS (with the exception of in-class writings and out-of-class journals) without consent of instructor.

You will need a good notebook to keep track of all your assignments and class handouts. Also, please keep electronic copies of all your work. Please Note: *Lost assignments are not assignments.*

Generally, late assignments are not allowed but will be dealt with as per individual circumstances with a minimum 20% deduction per week, so please plan to have all assignments in on time. In-class free writes and quizzes are not open to negotiation, as these assignments are only credited if you are in class. Finally,

keep in mind that no assignment may be turned in after the last regular class day of the semester.

Time Investment for EN 95:

<input type="checkbox"/> In-Class Time	43 Hours
<input type="checkbox"/> Reading	30 Hours
<input type="checkbox"/> Writing	30 Hours
<input type="checkbox"/> Presentations	10 Hours
<input type="checkbox"/> Quizzes	10 Hours
<hr/>	
<input type="checkbox"/> Total Time Investment for EN 95:	123 Hours

Letter grade definitions:

A = superior performance (4 grade points). The student's work exceeds the course learning outcomes by formulating new knowledge or unique evaluations of existing knowledge, upholding the highest standards of scholarship, exhibiting unusual creativity, and/or including profound application to personal experience.

B = very good performance (3 grade points). The student's work meets all of the course learning outcomes by exhibiting a thorough understanding of the subject matter, employing competent scholarship, contributing well-reasoned conclusions and syntheses on course subjects, and/or reflecting on implications for personal perspectives.

C = satisfactory performance (2 grade points). The student's work meets most of the course learning outcomes by representing an acceptable understanding of the subject matter with relatively few errors in reasoning, demonstrating adequate awareness of scholarly expectations, and/or applying the subject of the course to personal experience.

D = inferior performance (1 grade point). The student's work does not meet several of the course learning outcomes by revealing significant gaps in understanding of the subject matter, lack of consistent use of scholarly conventions, and/or little personal application.

F = unacceptable performance (0 grade points) The student's work fails to meet the course learning outcomes by demonstrating insufficient understanding of these of scholarly conventions, and/or inability to connect the subject matter to personal experience.

Academic Calendar: Important Dates:

Convocation, 10:00 a.m.	September 1
Labor Day Holiday	September 7
Last Day to Add	September 11
Common Day of Service 17	September
Last Day to Drop (no "W"), 5:00 p.m. 21	September
Midterm Break	October 15-16
Last Day to Withdraw ("W") or P/NP, 5:00 p.m.	November 6
Thanksgiving Holiday	November 26-27
Fall Classes End	December 11
Final Exams	December 14-17

Class Policies

Attendance and Punctuality:

Please come to class and be on time. While I am happy to work with students who must miss a class because of a genuine emergency (or approved school activity), students simply will not do well in this course if they are consistently absent. Additionally, students can only receive participation points, credit for in-class writings, quizzes, and in-class presentations if they are in class. In short, you need to be here regularly if you want to do well.

Class Courtesy and In-Class Digital Life:

Having a safe and civil atmosphere for learning depends on all of us. When we speak with one another, especially when disagreeing (and we will disagree), it is vital that we do so with mutual respect. On a related note, please communicate with your instructor regarding the use of **personal electronic devices** used in class. Please be advised that cell-phone texting, Internet surfing, and e-mailing are not class activities unless assigned for an educational purpose. I must lastly add that appropriate **humor** is always welcome in my classes!

Accommodation for Disability & Emergency Information:

Any student who has a documented disability that may require accommodation to fully participate in this class should contact Ruth Knott, Asst. Director of Career and Life Counseling as soon as possible. Students with an Accommodation Plan through the Career and Life Counseling Center who would like to discuss the plan with her should make an appointment. Students who wish to discuss emergency medical information

or special arrangements in case the building must be evacuated should also make an appointment to meet with Ruth Knott.

Students with an Accommodation Plan through the Career and Life Counseling Center who would like to discuss the plan with the instructor should make an appointment. Students who wish to discuss emergency medical information or special arrangements in case the building must be evacuated should also make an appointment with the instructor.

Academic Integrity:

Students are expected to adhere to the highest standards of honorable conduct in academic matters. Please refer to the Warner Pacific College *Academic Catalog* for the definitions and consequences of academic dishonesty.

Students who copy the words or ideas of any other writer without acknowledging the original author of those words or ideas are engaging in plagiarism. Plagiarism is grounds for failing any college course, and one of the goals of this particular course is to understand how to use information effectively and ethically in your writing. Once those concepts have been introduced, any instances of plagiarism will result in severe grade penalties for the student. In a nutshell, “just say no” to this temptation. ***I would rather have your worst writing than someone else’s best writing.***

Caveat:

The provisions of this syllabus may be added to, deleted from, or otherwise changed, if, in the opinion of the instructor, it becomes necessary in order to achieve the objectives of the course. The student will be notified of any such changes in class prior to the changes taking effect.

Warner Pacific College - EN 095 Class Overview/Schedule - Fall 2015 Instructor: Professor Bill Dobrenen				
Week	Day	Date	Daily Details	Readings for the Week

Intros Pretest Reading Good Writing "Neither Wolf nor Dog" Appts. With "Mr. B"	Monday	31-Aug	Welcome Week Common Day of Learning	NWND: Forward, Intro, Chapter 1
	Wednesday	2-Sep	Intros./Class Overview/Syllabus and texts/ Importance of English/Pretest Essay 1 Assigned [Begin Out-of-Class Appts with Mr. B]	Handbook: pp. 425-429
Week 2 Reading and Writing Parts of Speech NWND Appts. With "Mr. B"	Monday	7-Sep	Labor Day Holiday	NWND: Chapters 2-3
	Wednesday	9-Sep	Go over pre-test Grammar Intro. - Terminology/Parts of Speech Essay 1 Due (at the beginning of class) NWND Intro (Pass out Questions) [Out-of-Class Appts with Mr. B, cont.]	Handbook: pp. 425-429 40 Essays: pp. 28-36
Week 3 Rhetorical Styles Grammar Terminology NWND Reading Discussion	Monday	14-Sep	Discuss First Essays Rhetorical Styles Grammar Intro. - Terminology/Parts of Speech	NWND: Chapters 4-5 Handbook: pp. 3-10 and 425-429
	Wednesday	16-Sep	Discussion: <i>Once More to the Lake</i> Essay NWND Discussion Journals Due (Entries 1-8)	40 Essays: pp. 69-73
	Thursday	17-Sep	Common Day of Service (NAYA)	
Week 4 More Grammar Writing in College FF	Monday	21-Sep	Discussion: <i>Salvation Essay</i> Grammar - Terminology/Parts of Speech Discuss Journals Writing in College	NWND: Chapters 6-7 Handbook: pp. 10-36
	Wednesday	23-Sep	<i>Special Class Event</i> - Dr. Arthur Kelly Essay 2 Assigned Discussion	
Week 5 FF Drafting Essays Writing Questions	Monday	28-Sep	<i>Special Class Event</i> - Dr. Arthur Kelly Discussion	NWND: Chapters 8-10 Handbook: pp. 37-47 and 430-433
	Wednesday	30-Sep	<i>Special In-class Event, conclusion/discussion</i> Drafting and Writing Essays Writing Questions	40 Essays: pp. 112-116

Week 6 Editing, Revising, and Proofreading Sentence Fragments Reading Discussion NWND	Monday	5-Oct	Hong Kong Overview NWND Discussion Editing, Revising, Proofreading Essay 2 Due (at the beginning of class)	NWND: Chapters 11-13 <i>Handbook: pp. 433-436</i> 40 Essays: pp. 139-146
	Wednesday	7-Oct	Discussion: <i>Black Men and Public Spaces</i> Essay Editing, Revising, Proofreading Sentence Fragments Discuss Essays	
Week 7 Sentence Faults Reading Discussion Grammar Quiz 1	Monday	12-Oct	Fragments, Run-on's, Comma Splices Discussion: <i>The Men We Carry in our Minds</i> Essay Prep for Grammar Quiz Journals Due (Entries 9-24)	NWND: Chapters 14-16 40 Essays: pp. 173-178 <i>Handbook: pp. 474-483</i>
	Wednesday	14-Oct	Grammar Quiz 1 Catch-up Day	
Week 8 Reading Discussion Pronouns Research 101 NWND	Monday	19-Oct	Introduce Final Project Discussion: <i>Show Me the Money</i> Essay Research 101	NWND: Chapters 17-19 40 Essays: pp. 192-196
	Wednesday	21-Oct	NWND Discussion Pronoun Usage Research 101	<i>Handbook: pp. 474-483 and 463-473</i>
Week 9 Reading Discussion Pronouns, cont. Subject/Verb Agreement	Monday	26-Oct	Pronoun/Antecedent Agreement Subject/Verb Agreement	NWND: Chapters 20-22 40 Essays: pp. 234-242
	Wednesday	28-Oct	Discussion: <i>Dumpster Diving</i> Essay Subject/Verb Agreement	<i>Handbook: pp. 500-518</i>
Week 10 Reading Discussion Punctuation NWND	Monday	2-Nov	NWND Discussion Punctuation Journals Due (Entries 25-36)	NWND: Chapters 23-24
	Wednesday	4-Nov	Discussion: <i>Private Language, Public Language</i> Essay Punctuation, cont.	
Week 11 Reading Discussion Working with Sources APA Formatting Grammar Quiz 2	Monday	9-Nov	Working with Sources APA Formatting	NWND: Chapters 25-26 40 Essays: pp. 298-303
	Wednesday	11-Nov	Grammar Quiz 2	

Week 12 Reading Discussion Instructor Appts. NWND	Monday	16-Nov	Discussion: <i>Cultural Baggage</i> Essay NWND Final Discussion	<i>Reading for Final Projects</i>
	Wednesday	18-Nov	<i>Appointments with Mr. B</i> Work on Final Projects Journals Due (Entries 37-44)	
Week 13 Instructor Appts. Final Paper Work Thanksgiving Week	Monday	23-Nov	<i>Appointments with Mr. B</i> Work on Final Projects	<i>Reading for Final Projects</i>
	Wednesday	25-Nov	<i>Appointments with Mr. B</i> Work on Final Projects	
Week 14 Final Paper Work Writers' Workshop Final Papers Due Final Paper Presentations	Monday	30-Nov	<i>In-class Writers' Workshop on Final Papers</i>	<i>Reading for Final Projects</i>
	Wednesday	2-Dec	Final Papers Due Final Paper Presentations	
Week 15 Final Paper Presentations Final Week of Classes * End of Term PARTY ! *	Monday	7-Dec	Final Paper Presentations	No Readings
	Wednesday	9-Dec	Final Paper Presentations Final Day of Class - Party Final Journals Due (Entries 45-50)	
Week 16 Final Exams	Monday	14-Dec	No Class	No Readings
	Wednesday	16-Dec	Final Exam: 2:00-3:45 PM	
<p align="center">** Please note: This schedule is open to change at any time at instructor's discretion. **</p> <p align="center">* "A mind once stretched by a new idea never regains its original dimensions." Oliver Wendell Holmes</p>				

Appendix 8 – HUM 163/EN 95 Student Questionnaires

Initial Student Questionnaire

Name_____

1. State your major(s) and minor(s).
2. What are your career/vocational goals?
3. How many members in your family? If there are siblings, what number are you?
4. What was your favorite class in high school? What was your least favorite?
4. Who is the best teacher you have ever had? Why?
5. What is one question you wrestle with -- and/or – what is your biggest struggle?
6. What is a personal value that matters to you? What matters the most to you?
7. Briefly describe your past experience with English/writing classes.
8. Using only three to five words, how would you describe your experience at Warner Pacific College thus far?

9. Why Warner Pacific College for you?
10. What were your initial thoughts about being in this FYLC class, *UrbanRez: Voices of Oppression and Strength in PDX*?
11. What is your ethnic background? Has that been an important part of your life? How?
12. Rate your knowledge of American history:
- a. Very little knowledge
 - b. Some knowledge
 - c. Good knowledge
 - d. Expert historian
13. Rate your knowledge of Native American history:
- a. Very little knowledge
 - b. Some knowledge
 - c. Good knowledge
 - d. Excellent knowledge
14. What do you think about Native American people? Do you have any Native American friends?
15. Something you'd like me to know about you, that you have not already written.

End-of-Semester Student Questionnaire

Name_____

1. Using only three to five words, how would you describe your experience at Warner Pacific College at this point in time?

2. In two sentences, describe your thoughts about the HUM 163 class.

3. In two sentences, describe your thoughts about the EN 95 class.

4. What have you learned about yourself through these two classes?

5. What have you learned about Native-American history and culture through these two classes?

6. Regarding questions 4 and 5, what difference does this make in your life?

7. On a scale of 0 to 5 (0 being no value and 5 being extreme value), rate the following class texts and activities:

a. Takaki text (HUM 163):	0	1	2	3	4	5
b. Nerburn text (EN 95):	0	1	2	3	4	5
c. HUM 163 team presentations:	0	1	2	3	4	5
d. HUM 163 guest speakers:						
Jeri Jimenez	0	1	2	3	4	5
Ken Loyd	0	1	2	3	4	5
Randy and Edith Woodley	0	1	2	3	4	5
Kent Nerburn	0	1	2	3	4	5
Rose High Bear	0	1	2	3	4	5
e. HUM 163 final presentation:	0	1	2	3	4	5
f. EN 95 grammar PowerPoints:	0	1	2	3	4	5
g. EN 95 essays read in class:	0	1	2	3	4	5
h. EN 95 Finding Forrester assignment:	0	1	2	3	4	5
i. EN 95 final project:	0	1	2	3	4	5
j. Class Moodle pages	0	1	2	3	4	5

8. What are your thoughts about having been in these FYLC classes, HUM 163: *UrbanRez*, *Voices of Oppression and Strength in PDX* and EN 95: *Writing and Grammar*?

9. Rate your knowledge of Native American history and culture at this time:

- a. Very little knowledge
- b. Some knowledge
- c. Good knowledge
- d. Excellent knowledge

10. What else would you like to say?

Appendix 9 – *Neither Wolf nor Dog* Questions

“Neither Wolf nor Dog” Reading Discussion Questions – Part 1 (Weeks 1-3)

Introduction:

1. On a scale of 0-10, how would you rate yourself in your understanding of Native-American history? [0 = no knowledge; 10 = you are an expert]
2. What were your first thoughts about having *Neither Wolf Nor Dog* as a text for this class? How did you feel when you realized that you were reading a book on Native Americans?
3. Does Nerburn’s introduction make you want to read further?
4. What is the significance of tobacco for the Lakota people?
5. What is Nerburn’s attitude about writing this book?

Chapter 1

6. Describe the first meeting between Dan and Nerburn.
7. Why was Dan impressed with Nerburn?
8. How did Nerburn offend Dan? What was Dan’s response?

Chapter 2

9. Describe the interaction between Dan and Nerburn. Is Dan rude?
10. What is “Indian time”?
11. Grover says, “That’s the way it is, Nerburn. White people don’t want real Indians, they want storybook Indians.” What are your thoughts on his comments?

12. What do you think about Nerburn's transparency in his writing? Can you give an example?
13. Why does Grover disagree with the way Nerburn was writing Dan's thoughts?
14. What did you think about Dan burning all his notes?

Chapter 3

15. What is the "Wannabe" syndrome?
16. Would you have smoked with Dan? Why or why not?
17. How is tobacco "like church" to the Lakota people?
18. Should we always speak the truth to others? Explain your answer.
19. Is the Creator God of Indian people the same as the Christian God? Explain your answer.
20. What do you think of the Indian prophecies of the coming of the White man?
21. What are your thoughts about Dan's explanation about the coming of the White man? Does this go against what you have been taught?
22. How did the Native Americans and the Whites disagree about "land"?
23. According to Dan, what was the worst thing that the Whites did to the Native people?
24. What are your impressions of the book so far?

Chapter 4:

25. What is the "right way" to address a Native American? What are some other terms for them?

26. How many tribes are there in the U.S.? Why are some not recognized by the United States government?

27. Why does Dan say that it is hard to be an Indian?

Chapter 5

28. Why do Native-Americans value silence? Why is this important for us to know? How is this different from White culture?

29. What are your thoughts about Dan's comments that Native people can hear voices through nature?

"Neither Wolf nor Dog" Reading Discussion Questions – Part 2 (Weeks 4-6)

Chapter 6

30. What is a *wasichu*? Why do they bother Dan?

31. How does Dan view "ownership" differently than White culture?

32. Why, do you think, that Indian reservations often look like a junkyard? What does Dan say about this?

Chapter 7

33. What was Grover's view on how Indians were portrayed in the media?

Chapter 8

34. Why did Nerburn decide to go home? What was he feeling about his "project" with Dan?

35. What were your thoughts on Wenonah says to Nerburn, "You should be thankful that he [Dan] talks to you at all. It's a privilege when an elder shares with you. You don't even appreciate it"? What did you think of Nerburn's response? How would you have responded?

Chapter 9

- 36. Describe Jumbo and his shop.
- 37. What was Jumbo's evaluation of Nerburn's truck? Did you think he could fix it?

Chapter 10

- 38. What did Nerburn feel about "going on a little trip" with Dan and Grover? How would you have felt?
- 39. What do Dan and Grover say about Indian "wannabe's"? How did this make you feel?

Chapter 11

- 40. How does Dan view sacredness and ceremony? What are your thoughts about Native ceremonies and sacred things?
- 41. Why did Dan call Nerburn a liar?
- 42. Dan says to Nerburn, "The world is not an accident, Nerburn. Nothing is an accident." Do you agree with Dan? Why or why not?
- 43. What do you think about Nerburn's honesty and transparency with Dan in this chapter? Could you relate to Nerburn's feelings?
- 44. Why was Nerburn on this trip according to Dan? And why did Dan "choose" Nerburn for this project?

Chapter 12

- 45. What is the Native-American view of the *Tatanka*? What are your thoughts about this?

“Neither Wolf nor Dog” Reading Discussion Questions – Part 3 (Weeks 7-8)

Chapter 14

46. What, to Dan, was the “most important thing to White people”? Do you agree with him? How does that compare with Native values?
47. Dan talks about leadership in this chapter that is “top-down.” What are your thoughts about good leadership in organizations and in churches? Have you experienced good leaders? Have you experienced bad leaders? Talk about this.
48. Dan says, “White people are jealous of us. If it hadn’t been for your religion you would have lived just like us from the minute you got to this land.” What does he mean by this?
49. “Whenever the White people won, it was a victory. Whenever we won it was a massacre.” What was Dan addressing here? How does this affect our understanding of American history?
50. This chapter is full of Dan’s sharing with Nerburn about the history of America. How did this chapter make you feel?
51. Why did Dan call Nerburn a coward? Do you agree with Dan?

Chapter 15

52. What, according to Dan, was the worst thing that the White man brought to Indians?
53. Dan admitted that Indian people had weaknesses, but he also said that White people did as well. What weaknesses was he referring to? Why did Dan say, “Weaknesses are gifts”?
54. What does Dan say about the early missionaries who came to the Native people in the Americas?
55. Dan says that White people see two kinds of Indians. What is he talking about?

56. Dan tells Nerburn how White men can be like Indians. What does he say? Do you like his words? Does this remind you of anything that Jesus talked about?

Chapter 16

57. Nerburn reacts to a phone call to his family in this chapter and writes, “I wanted to recede into my own private hurts.” How do you feel about Nerburn’s transparent writing style? Would you do the same?
58. What were Dan’s view regarding the land treaties between Native peoples and the United States government? What are your thoughts on these treaties? What should be done about these treaties now, in the 21st century?
59. Why was Dan upset with Nerburn in this chapter?
60. This chapter gives insight into the reason this book is called *Neither Wolf nor Dog*. What is the context for these words?

Chapter 17

61. How did Sitting Bull die? Why was this so difficult for Dan...and for the Native people?
62. What did you learn about Indian leadership from this chapter? How is it different than White leadership?
63. What did Dan say about teachers in this chapter? How can you apply this to your own life?

Chapter 18

64. What did you think when you saw the title of this chapter? What did you think after you finished the chapter?
65. What does Dan think about Jesus? What do you think about his understanding of Jesus and of Christianity?

Chapter 19

66. Why is this chapter called “Pushing”? Who is pushing?

“Neither Wolf nor Dog” Reading Discussion Questions – Part 4 (Weeks 9-10)

After reading Chapters 20-24, choose *five* of the following questions and respond to them in an MS Word document and post them to the class Moodle page by Wednesday, November 11.

Chapter 20

67. In this chapter, Nerburn is placed in an uncomfortable situation of having to accept Native-American hospitality, including eating a meal. How does he feel about this? What does he end up doing? Have you ever been in a similar situation? If so, what did you do?

68. What are the revelations that Nerburn has about Dan in this chapter? Why are these significant?

69. In this chapter, Nerburn has a long conversation with some of Dan’s family members. In this conversation, there is a lot of talk about the difference between Indians and Whites. How did this make you feel? Are White people culpable for what happened to Native Americans? If so, how does that affect you?

Chapter 21

70. Describe Nerburn’s interaction with the children he met in this chapter. How did these conversations make him feel? How were these conversations important to the title of this chapter?

71. Why does Dan say to Nerburn, “See, that’s the way it is with you white people. It’s like race is the biggest thing”? What are Dan’s thoughts on this subject? What are your thoughts on this subject?

Chapter 22

72. What are Dan’s views about Christian missionaries who come to share their faith with Native people? What do you think? Do you agree with Dan?

73. How does a Native American view history differently than the way Whites view history according to Dan? Do you agree with Dan?

74. Has your own view of history changed while reading this book? If so, how?

Chapter 23

75. What was significant about the storm in this chapter for Dan? Explain. What do you think about Dan's beliefs on this matter?

76. Why was there so much silence at times when Dan, Grover, and Nerburn traveled together? How do you deal with silence?

77. Why was Dan so hard on Nerburn in this chapter? What was Nerburn's response?

Chapter 24

78. Why was Nerburn filled with "a helpless shame and contrition" in this chapter? How does this apply to you?

"Neither Wolf nor Dog" Reading Discussion Questions – Part 5 (Weeks 11-12)

After reading Chapters 25-26, choose *three* of the following questions and respond to them in an MS Word document and post them to the class Moodle page by Monday, November 23.

Chapter 25

79. Explain Dan's rituals in this chapter. What are your thoughts on these kinds of rituals?

80. Talk about Nerburn's experiences of prayers in this chapter. What were your thoughts and feelings as you read this section of the book?

81. What happened to Nerburn after the prayers were done? Describe the interaction between Nerburn and Dan here. How does their relationship changed after these events?

82. Why did Dan bring Nerburn to Wounded Knee?

Chapter 26

83. How much did Nerburn pay Jumbo to fix his truck? What were your thoughts about this? Do you think that Nerburn was “set up”?

84. How does the book end? Were you satisfied with the ending? Why or why not?

Appendix 10 – HUM 163 Special Speaker Questions

Hum 163 - Special Speaker Questions

1. Can you talk about your own tribe? What makes it different from other tribes?
2. Do local tribes interact with each other or do they segregate themselves?
3. If you're half Indian and half white what are you considered? How do you identify yourself and are those people outcasts?
4. How do Native Americans feel about the multiple ethnic groups who came to America over the years?
5. What was growing up as a Native American like? Were you bullied? Did you feel different? -Were you embarrassed?
6. How has it impacted your life being Native American? What are some of your low and high times being Native American?
7. Do you have any Native American role models? Who are they?
8. Are there any special traditions, rituals, or artifacts that you have or practice from your culture?

9. As a campus encouraged to engage and to change the city around us, what is one thing you would like the Warner Pacific community to know about the Native people in Portland?
10. What are the needs of Native youth in Portland and what is a way to actively tend to and foster those needs?
11. What are some of the challenges that you have faced living here in PDX? Have you faced oppression here in Portland due to your race?
12. How do you feel about a Native person having to cut his hair/ponytail?
13. What is one change that the government could create (as a bill) that would improve the lives of Native people in Portland? What could we do to promote change today?
14. Who are the top voices in Portland speaking out about the struggles Native people have here? What is it that gives you the courage to speak out for Native people?
15. Would you, if given the chance, take the place of a white man or white women for five years?

Appendix 11 – HUM 163 Course Proposal for Fall 2016

A proposal for a First-Year Learning Community (FYLC) - Fall 2016
Professor Bill Dobrenen

In your proposal, please respond with as much detail to the following questions:

1. What is the proposed theme of the *First-Year Learning Community (FYLC)*?

The theme will revolve around different ethnicities in the American historical narrative and will focus on the paradox of “oppression and strength” among these people groups. Although we will cover many people groups, the course will primarily focus on Native-Americans and their role in the real American narrative.

- a. How does it connect directly with an issue or topic relevant to the city of Portland?

There are over 40,000 Native Americans who call the Portland metropolitan area home. Who are these people? How do they fit into the diversity conversation? What contributions do they make to the surrounding area? What can we learn from them? How can we learn from them to make our city and communities more relational and sustainable?

- b. What central, problem-oriented question would you like to investigate related to that topic?

What does a multicultural community look like and how can we learn from our differences to make us more inclusive and appreciative of “the other”? How does a practical understanding of diversity make for better, more productive communities? How can we break stereotypes and oppressive cycles that have existed in the Northwest for centuries and move on to a healthier reality?

- c. How can that topic be studied from a disciplinary and interdisciplinary perspective?

This topic fits well into our College mission, speaking to all four of our Core Themes. This course will look at history, multicultural understanding, urban studies, belief systems, literature, and social justice in ways that connect student learning to all their areas of study. The knowledge gained from this study will benefit our students as they gain a better understanding of themselves and of their fellow students.

2. What are some possible partnerships in the city that could be cultivated in relation to the *FYLC* course?

Many potential partnerships will be cultivated in this course, including several organizations that work with Native Americans (NAYA and NARA), the City of Portland, the Portland Leadership Foundation, other institutions of higher education in Portland

(including George Fox University), and other student-centered organizations such as the Oregon Campus Compact.

- a. What individuals or organizations could students learn from in the context of their investigation?

In addition to the organizations mentioned above, the following individuals will be helpful for student learning:

Dr. Randy Woodley (George Fox University)

Rose High Bear (Wisdom of the Elders)

Josh Todd (Oregon Campus Compact)

Ben Sand and Anthony Jordon (Portland Leadership Foundation)

Jeri Jimenez (City of Portland)

Kent Nerburn (Author)

- b. What is a potential service-learning component you could incorporate?

We have already discovered service learning opportunities in this year's HUM 163 course as we worked with NAYA (The Native American Youth and Family Center), but we will also do service learning with "Wisdom of the Elders" (Portland), "Eloheh Farm" (Newberg), and other multicultural opportunities.

3. What other course activities do you anticipate using?

- a. What one or two seminal texts (not textbooks) do you anticipate assigning in the course?

Ronald Takaki's "Through a Different Mirror: A History of Multicultural America"; Kent Nerburn's "Neither Wolf nor Dog"; Dunbar-Ortiz' "An Indigenous Peoples' History of the United States." These are potential texts.

- b. What do you anticipate as a final project that is question-solving and community-based?

The projected final project will be an investigation of the "Urban Rez" of Portland, Oregon. Who are the Indigenous peoples of this area? What contributions do they make to the city of Portland? Why is it significant to interface with these people? How do they fit in to the diversity of this area? etc.

4. What are some existing freshmen-level courses that could link with this FYLC course?
 - a. Linked in the same semester?

I would like to see this course linked with an EN 101 course or with EN 95. Other possibilities would be 100-level history courses, sociology courses, or urban studies courses.

b. Connected thematically across semesters?

EN 101 or EN 200 or any other appropriate course.

5. How do you anticipate cultivating curiosity in students while intentionally addressing the development of critical reading, writing, and thinking skills?

I do not see this as a problem at all with this course. This is a little-known topic that is eye opening for the students. Through course readings, in-class discussions, field trips, special guest speakers, and multi-media, the students' curiosity will be well cultivated.

6. How do you anticipate intentionally incorporating the four themes of our mission statement into the learning outcomes of your FYLC: Christ-centered, urban, liberal arts, diverse?

I believe this course addresses all four themes thoroughly. See Number 1-C above.

7. What most excites you about this possibility of participating, designing, or teaching a FYLC?

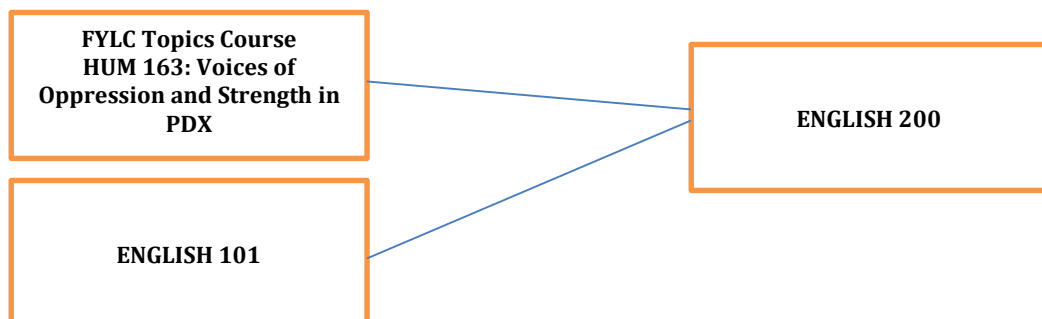
This area of study is my passion. I look forward to helping students "get it." I have become a fan of the FYLC this past year and look forward to teaching a theme course and also with being with these students for an entire year through this process. I look forward to taking what I have learned in our 2015 FYLC course and making it even better. I believe that this is a pivotal course for our students and that the fruit of this course will impact the College in big ways.

8. What is the level of support from your department chair/department colleagues for developing a FYLC course and/or teaching the linked course?

I have spoken with Luke Goble about this course and he is excited about it with me. I believe that because I also teach writing courses here at the College that I would be a good choice for teaching the Spring course as well. I feel well supported by the Humanities department in this endeavor.

FALL SEMESTER

SPRING SEMESTER



FIVE FACES OF OPPRESSION

The following article is adapted from “Five Faces of Oppression” by Iris Young. The article was originally a chapter in Oppression, Privilege, & Resistance edited by Lisa Heldke and Peg O’Connor (published by McGraw Hill in Boston, 2004).

In addition, the portion of this article that refers to the “Culture of Silence” is adapted from a chapter written by Paulo Freire called “Historical Conditioning and Levels of Consciousness” in his book The

What is Oppression?

In its traditional usage, oppression means the exercise of tyranny by a ruling group. Yet, oppression creates injustice in other circumstances as well. People are not always oppressed by cruel tyrants with bad intentions. In many cases, a well-intentioned liberal society can place system-wide constraints on groups and limit their freedom. Oppression can be the result of a few people’s choices or policies that cause embedded unquestioned norms, habits, and symbols. These societal rules can become an restrictive structure of forces and barriers that immobilize and reduce a group or category of people.

No matter which definition you use, oppression is when people reduce the potential for other people to be fully human. In other words, oppression is when people make other people less human. This could mean treating them in a dehumanizing manner. But, it could also mean denying people language, education, and other opportunities that might make them become fully human in both mind and body.

People should be free to pursue life plans in their own way. Oppressive forces seek to diminish those plans and thus those people as well.

What the Different Types of Oppression?

According to Iris Marion Young, there are five “faces” or types of oppression: violence, exploitation, marginalization, powerlessness, and cultural imperialism.

Exploitation is the act of using people’s labors to produce profit while not compensating them fairly. People who work in sweat shops are exploited. Although they are paid for their efforts and toils, they are not paid a fair wage considering how much money they make for the company. Miners in Africa are also exploited when

they have to rent their mining tools everyday. If these miners find nothing of value on any given day, then they owe for the supply rental and are not paid for their efforts.

Exploitation uses capitalism to oppress. The economic theory of capitalism states that people are free to exchange goods freely. Yet, whenever this has happened throughout history, it has created different classes of people: wealthy and poor. Karl Marx, the father of socialism, said that capitalism creates “haves” (those that have wealth) and “have-nots” (those that do not have wealth). Typically in a capitalistic society, the “haves” end up exploiting the “have-nots” for their hard work. Therefore, exploitation creates a system that perpetuates class differences, keeping the rich richer and the poor poorer.

Marginalization is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society. Overall, it is a process of exclusion. Marginalization is in some ways worse than exploitation because society has decided that it cannot or will not use these people even for labor. Most commonly, people are marginalized based upon race. One prominent example is the Aboriginal communities of Australia that were excluded from society and pushed farther and farther away from their homelands as cities grew. The marginalization of Aborigines happened when society met the needs of white people and not the needs of the marginalized themselves. Thus, marginalization is closely linked to the idea of whiteness.

In the U.S., most marginalized groups are racially marked. Yet, this racial exclusion also occurs in countries outside the U.S.—Blacks or Indians in Latin America, and Blacks, East Indians, and Eastern Europeans, or North Africans in Europe.

Yet, marginalization is by no means the fate only of racially marked people. In the United States a shamefully large proportion of the population is marginal: elderly people who are fired from their jobs; young Blacks or Latinos who cannot find their first or second jobs; many single mothers and their children; other people involuntarily unemployed; many mentally and physically disabled people; and American Native Indians, especially those on reservations.

Marginalization expels a whole category of people from useful participation in social life. As a result, these groups are subjected to severe material deprivation (they don't have access to basic resources) and even extermination (such as genocide).

The idea of **powerlessness** links to Marx's theory of socialism: some people “have” power while others “have-not”. The powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them. Some of the fundamental injustices associated with powerlessness are inhibition to develop one's capacities, lack of decision making power, and exposure to disrespectful treatment because of the lowered status.

In the U.S., the powerless do not participate in basic democratic processes because they feel that they can't or that their participation won't mean anything. In most cases, it means not voting or participating in any decision making process.

However, the deeper forms of powerlessness are far more insidious. Brazilian educational philosopher Paulo Freire believes that powerlessness is the strongest form of oppression because it allows people to oppress themselves and others. It is easiest to explain by making a connection to Harriet Tubman, a famous freed African American runaway slave and abolitionist. Tubman once wrote "I would have free thousands more, if they had known they were slaves." In these words, Tubman conveys that some slaves felt so powerless, thought so little of themselves, and were so indoctrinated by the mindsets of their slave masters that they didn't realize that they were slaves. In fact, its quite possible some slaves didn't even realize that something was wrong with society and that they were being treated unjustly.

This is an example of powerlessness that creates what Freire calls a **Culture of Silence**. According to Freire, oppressed people become so powerless that they do not even talk about their oppression. If they reach this stage of oppression, it creates a culture wherein it is forbidden to even mention the injustices that are being committed. The oppressed are silenced. They have no voice and no will.

Of course, there are still varying levels of silence. A surface level of silence is when the oppressed know they are being oppressed but cannot talk about it or voice their suffering or concerns. African American slavery in the U.S. provides a prime example. Slaves were forbidden to talk to one another about their horrid situations and many lacked the words to communicate their thoughts and feelings. Yet, slaves were extremely resourceful and would find hidden ways to voice themselves.

A deeper level of silencing occurs through indoctrination. At this stage, the oppressed actually believe that they are "naturally inferior" to the ruling class. They are taught by oppressors that their inferiority is normal and a fact of life. They do not know that they have a voice. In addition, education and literacy are withheld so as to prevent them from gaining knowledge about themselves and stop them from finding means to communicate their thoughts and feelings.

According to Freire, one of the main means of indoctrinating the oppressed is to give them negative images of themselves. The oppressed are dehumanized and taught to believe the negative perceptions as fact. The most dangerous part of this process of indoctrination is when these negative images are internalized and become a part of the oppressed person's own beliefs. At this point, the oppressed aren't silent because they are forced to be; they are silent because they choose to be.

The only way to fight against powerlessness and the Culture of Silence is to gain a

greater consciousness. Oppressed people throughout history have gained a greater understanding and consciousness of themselves and others through education, literacy, and self-reflection. It is through the act of using their voice and gaining a critical perspective of their oppressors that the oppressed are able to free themselves of indoctrination and (eventually) free their bodies from oppression as well. Freire calls this process of gaining critical consciousness **conscientization**.

Cultural Imperialism involves taking the culture of the ruling class and establishing it as the norm. The groups that have power in society control how the people in that society interpret and communicate. Therefore, the beliefs of that society are the most widely disseminated and express the experience, values, goals and achievements of these groups. American culture is built upon the Judeo-Christian belief systems coupled with an Anglo culture derived from Britain. As a result, America's fundamental beliefs and values are the same as Christian beliefs and values and Anglicized/White beliefs and values. While America does not have an official language, it is no surprise that English is the dominant language and other languages are looked down upon.

Cultural imperialism has persisted over time. Modern India is a good example. India was colonized by the British Empire. Their language and some of their belief system was taken over by the language and belief system of the British. Therefore, modern Indians speak English and have many mannerisms of the British generations after their enslavement by Britain has ended.

Across the world, sexuality is a common example of cultural imperialism. The dominant group in society is heterosexual, so all other types of sexuality are grouped as Others and viewed as inferior or abnormal. Culture and education systems reinforce the notion that heterosexuality is normal and better (a social phenomenon called "heteronormity"). Those who have different types of sexuality are told to become heterosexual.

Those who are oppressed by cultural imperialism are both marked by stereotypes and made to feel invisible. The stereotypes define what they can and cannot be. At the same time, these same stereotypes turn these people into a mass of Others that lack separate identities. The White male can have a distinct identity and be an individual because he holds the most power. All other groups are just "groups" of Others.

Violence is probably the most obvious and visible form of oppression. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. These attacks do not necessarily need a motive but are intended to damage, humiliate, or destroy the person.

In American society, women, Blacks, Asians, Arabs, gay men, and lesbians live under such threats of violence. And in at least some regions, Jews, Puerto Ricans, Chicanos, and other Spanish-speaking Americans must fear violence as well. All forms of sexual

violence and hate crimes are prevalent examples of violent oppression. Most, if not all, violent oppression is the direct result of xenophobia (an intense and irrational fear of people, ideas, or customs that seem strange or foreign).

Appendix 13 – HUM 163 Supplemental Reading 2 – “NAYA 101”

NAYA 101

Mission and Values

Our Mission

“NAYA Family Center strives to enhance the diverse strengths of our youth and families in partnership with the community through cultural identity and education.”

Throughout our 34 year history our mission has changed many times via a variety of processes and community engagement practices. In 2001 the mission was revisited by a group of 150 community members, youth, elders, staff members and volunteers. It was condensed to be one concise, memorable sentence that embodies the positive elements of what we want the community to achieve for itself. We ask that all staff and board members know the mission, and strive to live the mission by their actions and behaviors each and every day.

Our Values

- Respect
- Balance
- Pride
- Giving
- Community
- Tradition
- Kindness
- Accountability
- Diversity
- Leadership

In 2003 at a staff retreat held at Silver Falls Oregon, the NAYA staff worked very hard to identify 10 core values that related to our mission. Staff also wrote out behaviors and expectations that demonstrated what we believe and how we want to conduct ourselves both as a community and also as individuals. In 2006, the NAYA Early College Academy and our Portland elders began a two year process to build on this work by creating ten core values with clear definitions that all elders, board, executive leadership, staff, community, youth, and parents would adhere to when in the building

and in the larger NAYA community. A consensus building process ensued to name the top ten values, define the values, and share them with the larger community. This is a journey that we have only begun, but will never end considering that we are an ever changing, dynamic community. Elders and youth worked together to determine the words, fifty youth worked to define all ten words, and a team of parents, youth, and elders worked to consolidate the definitions. The final editing took place at a NAYA staff retreat. This two year process resulted in NAYA's 10 core values. We hope to continue to promote these values with each other, our students and the larger community.

Federal Policies Effecting Native Populations

Federal Termination Act of 1954: This act terminated a total of 114 tribes nationally, including six tribes in the state of Oregon. This act eliminated tribal status and, in effect, legally removed the title of "Indian" from its members. Former members of these Tribes were legally mandated to give up the status of being Indian and were not eligible for any Tribal rights, or allowed to identify as Indian people. In Oregon, the Confederated Tribes of Siletz became the first Oregon tribe to be restored in 1977. The Cow Creek Band in 1982, the Confederated Tribes of Grand Ronde in 1983, Coos, Lower Umpqua, and Siu-law tribes in 1984, the Klamath Tribes in 1986, and the Coquille Indian Tribe in 1989 followed them. The Federal Termination Act, which lasted into the late 1980's, barred Native people from identifying themselves. Native Americans born from 1954 on have lived the majority of their lives legally unable to claim their identity. This has resulted in an environment where Native Americans and their children have been taught to reject their ethnic identity, especially in regards to federal and institutional identification.

Indian Child Welfare Act (1978): Native American children were systematically removed from their families and placed in foster families and boarding schools in an effort by the federal government to assimilate them into mainstream society up until the early 1980's. The federal government passed the Indian Child Welfare Act in 1978 in an effort to protect the rights of Native American families, although enforcement issues surrounding this law continue today. Prior to the Indian Child Welfare Act being passed, Native American children were 50-60 times more likely to be placed out of their home than other children.¹ This practice effectively led to an environment in which admitting Native American ancestry would lead to a child's removal. As a result, many Native people have been forcefully taught to misidentify themselves as a protective measure.

The U.S. Relocation Act: In the lower 48 states, there are currently 565 federally recognized tribes and in Alaska there are 231 federally recognized tribes. In 1953, there was the federally organized migration of thousands of Native Americans to urban areas of the United States and today 63% of American Indians living in the U.S. live in metropolitan areas of the country.² Portland was one federal relocation site.

What this has meant for Portland is that over 300 federally recognized tribes are represented in the Multnomah County Native American population. As expected, this has led to a massive amount of tribal inter-marriage amongst the Native American population in Multnomah County. The barrier this represents in regards to the undercount of Native Americans in Multnomah County is addressed in the preceding section. Another way in which the Relocation Act has led to the undercount of Native Americans living in Multnomah County is that their remains an allegiance to tribal community reservations for Native Americans no matter where their current address is -- for traditional, symbolic, and enrollment qualification reasons. This results in many Multnomah County Native American residents listing their address as being on their tribal reservation.

Other important Acts and Federal Legislation and issues to understand:

- Native American Freedom of Religion Act
- Native American Citizenship
- Native American Voting Rights
- Federal Boarding School Policies- past and present

¹ Health Needs of American Indian and Alaska Natives, Michelle Christensen, Ph.D. & Candace Fleming, Ph.D, University of Colorado, Health Sciences Center, 2002

² Urban American Indians: Myth, Stereotype and Reality, W. Keith Overstreet, 1999

Understanding the history of tribal enrollment

By Nora Livesay

It's difficult to talk about tribal enrollment without talking about Indian identity. The two issues have become snarled in the twentieth century as the United States government has inserted itself more and more into the internal affairs of Indian nations.

Ask who is Indian, and you will get divergent responses depending on who's answering. The

U.S. Census Bureau, state governments, various federal government programs and agencies, and tribal governments all have different definitions. The criteria vary from a specific amount of blood quantum and descendency to residency and self-identification.

But, the answers don't really tell you who is Indian. They tell you who can receive health care from the Indian Health Service (IHS), who can get eagle parts from the National Eagle Repository, who qualifies for educational assistance or who can vote in tribal elections. These artificial definitions don't come close to describing how it feels to sit with one's own people sharing a joke or a ceremony. They don't describe the cultural and historical bonds that guide one's life. Identity reaches into the intangible parts of ourselves. The rest are definitions with an agenda.

The agenda behind tribal enrollment is a sordid one, but one that continues. Indians are still defined as a "problem" for American progress, and manipulating tribal enrollment particularly through blood quantum is how federal and state governments have dealt with the issue.

As historian Patricia Nelson Limerick summarized in *The Legacy of Conquest: The Unbroken Past of the American West*, "Set the blood quantum at one-quarter, hold to it as a rigid definition of Indians, let intermarriage proceed as it had for centuries, and eventually Indians will be defined out of existence. When that happens, the federal government will be freed of its persistent 'Indian problem.'" This was particularly evident in federal relocation programs that encouraged Indians to leave their reservations and resettle in large metropolitan areas beginning in the 1950s through the 1980s.

While many non-Indians are searching for spiritual validation, the real fight over who is Indian is centered on assets; spiritual and cultural assets, land assets and financial resources, which the federal government is obligated to provide based on treaties and subsequent federal trust responsibility.

In exchange for more than 95 percent of the land in what is now called the United States, the

U.S. Government signed international treaties that promised goods and services to different Indian tribes. Commonly, these included education, health care, food and

annuity payments. Nearly all the goods and services were promised to continue in perpetuity.

Unbeknownst to Indian leaders, the U.S. Government did not have serious intentions to abide by those treaties. But because it was a relatively new nation without much international clout, the U.S. couldn't abrogate its treaties with Indian nations without jeopardizing those with its

European cousins. Instead the U.S. Government embarked on various plans to get rid of the Indians and thereby get rid of its treaty obligations. One method that the government began using in the 1800s and continues to use is federal involvement in tribal enrollment.

Determination of one's own citizenry is a universal principle of sovereignty. Every nation possesses the right to determine its members regardless of how powerful it is or how rich it is. The United States opted to unilaterally preempt the rights of many Indian nations to engage in this fundamental and internal decision-making process.

Federal officials began deciding on a person-by-person basis who qualified as a member of the tribe and therefore, qualified for treaty benefits. Eventually the federal government settled on the idea of blood quantum, similar to what was used to determine which African Americans could be enslaved.

In 1887, under the General Allotment Act (also known as the Dawes Act), Congress adopted the blood quantum standard of one-half or more Indian blood. This meant that if an Indian could document that he (women were excluded) was one-half or more Indian blood, then he could receive 160 acres of tribal land. All other Indians were excluded regardless of their standing within the tribe. After all the "blooded" Indians were parceled out land, the rest of tribal lands were declared "surplus" and opened up for non-Indian settlement.

Limiting the allotted land to 160 acres per qualified person ensured that there weren't enough Indians meeting the genetic requirements to retain the original land base of the tribe; land that was rightfully theirs by aboriginal occupancy and recognized as such by treaties with the U.S. Government. In this way, the aggregate Indian land base was "legally" reduced from 138 million acres to 48 million acres in less than 50 years. (John Collier, Memorandum, Hearings on H.R.

7902 Before the House Committee on Indian Affairs, (73rd Cong., 2d Sess.), U.S. Department of Interior, Washington, D.C., 1934, pp. 16-18).

From then on, the federal government began imposing various blood quantum eligibility requirements on Indians for commodity rations, education, annuity payments and health services.

"By the 1920s, it was also becoming increasingly apparent that much of the agriculturally worthless terrain left to Indians after allotment lay astride rich deposits of

natural resources such as coal, copper, oil, and natural gas; later in the century it was revealed that some 60 percent of all "domestic" uranium reserves also lay beneath reservation lands. It was therefore becoming imperative, from the viewpoint of federal and corporate economic planners, to gain unhindered access to these assets. Given that it would have been just as problematic to simply seize the resources as it would have been to abrogate the treaties, another expedient was required. This assumed the form of legislation unilaterally extending the responsibilities of citizenship (though not all the rights; Indians are still regulated by about 5,000 more laws than other citizens) over all American Indians within the United States." (M. Annette Jaimes 1992, p. 127).

U.S. citizenship was conferred in 1924, whether it was wanted or not. The resulting dual citizenship of Indians served to confuse the issue and allowed government and corporate representatives to negotiate with individual U.S. citizens and prevail with arguments about the "greater good," thereby bypassing Indian governments.

In 1934, the federal government interposed itself one step deeper into internal tribal affairs with the Indian Reorganization Act (IRA) also known as the Howard-Wheeler Act.

The ultimate goal of the IRA was to dissolve native nations and absorb Indians into the dominant culture. A committee selected by the secretary of the interior had determined that Indians comprised an unbearable financial burden for the federal government and advocated their dissolution by humane means.

The IRA used a model for tribal governance based on a corporate structure with a governing council and constitutional bylaws or charters. The Bureau of Indian Affairs developed a boilerplate constitution that was distributed to all the tribes. All constitutional bylaws and all council actions were made subject to the approval of the secretary of the interior. The government model put forth by the BIA ignored traditional and more democratic consensus governing models already in use by tribes.

The act had to be approved by a majority vote of "eligible" tribal members before it could be completely implemented. How the IRA was railroaded through is familiar to many people.

Tribes who didn't hold referendums were automatically included. Tribes where most people refused to participate and didn't vote, were included because a non-vote was interpreted by the BIA as a yes vote. There were also cases of more blatant election fraud.

"On the Pine Ridge (Oglala Lakota) Reservation in South Dakota, there weren't enough abstentions to carry the day against those voting against the IRA. It was subsequently discovered that a sufficient number of dead people had cast ballots to provide a pretext for ratification. Even after this was established to have been the case, the ratification was described as 'binding' on the Oglalas." (M. Annette Jaimes, p 117; see also Graham Taylor, *The New Deal and American Indian Tribalism: The Administration of the Indian Reorganization Act, 1934-45*)

With these tactics, the BIA brought nearly every Indian nation under IRA provisions. Provisions for tribal enrollment were part of the boilerplate constitutions forced on tribes. A reading of a number of tribal constitutions today will show that most have not been significantly changed since the 1930s. Enrollment provisions can usually be found under Article II or Article III and most are identical.

Enrollment as laid out under the IRA constitutions, starts with a base roll for defining membership. The base roll is usually a U.S. Census roll, an allotment roll or another BIA- compiled roll, such as the Durant Roll of 1910. Because the U.S. government determined who was included on the rolls, many have argued that the process was biased from the start. Today, the BIA is still responsible for compiling and maintaining rolls. When there is a "federal election" on a reservation to deal with constitutional issues or the election of tribal officials, the BIA runs the elections and uses the rolls to determine who is eligible to vote. (The list of those eligible to vote may or may not be the same list as those enrolled in the tribe.)

From the base rolls, most constitutions include as members anyone who at the time of the adoption of the constitution could prove descendancy from someone on the rolls. After adoption of the constitution, future generations often have to meet a number of criteria usually relating to descendancy from the rolls, their own residency or that of their parents when they were born, blood quantum or membership of one or both parents. One-fourth degree blood quantum of the particular tribe in question is a nearly universal requirement. Almost all constitutions prevent people from being enrolled in more than one tribe, regardless of their actual blood quantum. These provisions inherently lead to problems of fractional heritage.

The history of tribal enrollment has caused some Indians to refuse participation in the federally sponsored enrollment process. Leonard Peltier expressed a representative sentiment, "This is not our way. We never determined who our people were through numbers and lists. These are rules of our colonizers. I will not comply with them." (quoted by Churchill 1991, p. 12).

But, refusing to participate can also be seen as leaving a void in tribal affairs. Often this void has been filled by people whose interests are not in sync with protecting tribal sovereignty and empowering the Indian community, but rather in enriching themselves.

Many Indians would like to become enrolled with their tribes, but find the process excruciatingly difficult. Often it is difficult to obtain a copy of the tribal constitution and then to find a copy of the base roll. A significant amount of genealogical research is required even before an applicant can meet other criteria.

Although constitutions provide that tribal councils can pass ordinances to govern the enrollment process and establish enrollment committees to review applications, most

have not. This leaves potential tribal members without a clear starting point or explicit procedures, and opens the door for real and apparent abuse of the process.

Tribal enrollment raises thorny issues in Indian communities, not the least of which is identity. Should federally imposed blood quantum requirements be thrown out? If they are, how does one ensure that only "real" Indians are enrolled? If they aren't thrown out, how can Indians avoid fulfilling the federal government's original objective of defining themselves out of existence?

What about future generations of Indians? How can tribes ensure that Indian children being adopted outside of the Indian community are not lost? How can tribes address the issues of fractional heritage and the continuing trend toward intermarriage with non-Indians?

Perhaps it is time for Indians to take back the issue of tribal enrollment. As sovereign nations, tribes can and should determine their own citizenry without interference or approval by any federal or state government or agency. Ultimately, tribal enrollment policies will influence the future of tribal governments and the future of Indian nations. At the very least, Indians need to educate themselves about their own constitutions and unique set of circumstances. Becoming informed is the first step toward thoughtful community discussions and avoiding the failures of past policies.

Bow and Arrow Culture Club Agreement

Bow and Arrow Culture Club began in the late 1950's, making it one of the longest-standing grassroots cultural organizations in Portland. NAYA Family Center started in the early 1970's by many of the same parents and community members who were involved in the Bow and Arrow Culture Club. These two organizations have a long history of supporting each other in their important missions to serve the Native American community.

In 1994, Bow and Arrow Culture Club began to advocate with Multnomah County to provide culturally-specific services to the Native American Community; subsequently, several Bow and Arrow parents participated in writing a grant to create direct social services to Native American children in Multnomah County. When the grant was received, there was much dialogue and discussion about the use of the resources; ultimately, it was decided by Bow and Arrow and the rest of the community that NAYA Family Center would be lead agency to serve the community.

While Bow and Arrow continues to be one of our longest-standing organizations within the community, their intent has always been to be a grass roots organization focusing on providing positive family and community activities, as well as passing on culture to youth through powwows. Due to this specific mission, Bow and Arrow is very informal and aside from their regular fundraising specifically for the powwow, they do not have paid staff or an operating budget. A significant struggle for them is in finding affordable and community friendly space that they can regularly count on.

In 2004, NAYA Family Center invited Bow and Arrow to use the Mississippi Ballroom space to hold their Friday night event. The concept was that a positive family-friendly event was to be held each Friday and volunteer community members would run it while NAYA Family Center supported the cost of the facility.

Neerchokikoo

A Traditional community for the Chinook, and a contemporary
home for the Native people of Portland today

The first historical documentation of the Indian Village referred to as Neerchokikoo was an entry in the journal of British explorer Lt. William Robert Broughton who explored the Columbia River and its estuaries in October of 1792. On October 29th, 1792 Broughton described a “distant snowy mountain” that he later named Mt. Hood, and logged an encounter with a “friendly old chief” named “friendly reach” who offered to provide them with lodging, and comfort for the night. They reached the village at about 7 pm and their group was accompanied by 25 canoes with some 150 people helping along the journey. Broughton was reluctant to stay at the village, so he proceeded upriver about a mile and camped for the night. (p. 559-560). What is described is a beautiful village site connected to river estuaries, with over 25 plank houses, and an additional 24 structures with straw and bark roofs. There was one large house built with wide boards that was believed to be the central meeting place.

The first maps of the village site drawn in 1804-1805 by Lewis and Clark make a reference to the “Sh-ha-las” people- and once again confirm the village site of Neerchokikoo as a Chinook band, as well as a reference to the Skil-lute Nation. The village site is confirmed again by the Corps of Engineers survey in 1883 showing the Columbia Slough access to river sites as well as the map from the Columbia River Renaissance efforts.

It is reported by Robert Boyd’s book “The coming of the Spirit of Pestilence” that the inhabitants of the village died and moved away during the “cold sick” great epidemic of the early 1830’s, and that the original inhabitants were subject to illness and death associated with disease as well as murder and intimidation by some of the earliest settlers and founders of Portland.

In November 1959, a two Spanish two reales silver coin with the date 1777 and a hole drilled in it was discovered a few blocks away from the Columbia Blvd/Neerchokikoo site. An article describing the find was published in the December 1st issue of the Oregon City Enterprise courier to discuss the village site and the artifacts found. This marked a difficult time for the site with illegal digs and excavation efforts removing many of the original artifacts from the location and traditional village site (Archaeology of Oregon: Portland: U.S. Dept. of the Interior, Bureau of Land Management, Oregon State Office, 1993). Today some of those items have been returned to NAYA Family Center, and subsequently to the Chinook Tribe.

For the past 15 years, the Native American community of Portland has adopted this village site as an important historical and cultural place for our youth and families to gather and honor our collective culture and heritage. Native American youth have

participated in the replanting of indigenous plants, cleaning up of pollutants in the slough and lakes, as well as bringing back the voices and views of the original inhabitants. In June of 2006 over 700 members of the Native American and larger community gathered to celebrate the move back home, as well as ask permission from the descendants of the village and Chinook Nation if we could make our permanent home in this place. Permission was given and a new chapter in the history of Portland's Native American community has begun.

Chinook Jargon & NAYA Family Center

Chinook Jargon Language History

Chinook Jargon is a Native American language spoken throughout the Pacific Northwest and has been called "the oldest trade language in the history of the northern continent." The story of the Chinook language, or what it is often called "Chinook Jargon," is the story of Native American culture and Pacific Northwest history. It is a trade language; one which has historically been viewed as a unifying tribal language. Prior to European contact and still to this day, the Pacific Northwest is one of the most diverse linguistic areas in the world, home to hundreds of distinct tribal nations and respective languages. Chinook Jargon was used among many Native American tribes to trade and establish intertribal relationships. In later years it was also used to trade and negotiate with settlers and newcomers to the area. Chinook Jargon was used as a way of bridging the communication gap created by the vast indigenous diversity of the area. Chinook Jargon is a clear reflection of the oral tradition and culture of this history, as well as our reality in the place that we currently reside. One of the greatest strengths of this language is the vast geographic area that it was used. Many people are surprised to learn that Chinook Jargon was spoken as far north as the islands off of British Columbia, south to Northern California, and west through Montana and Idaho. Hundreds of tribes used Chinook Jargon for trade, exchange, and every day communication.

As tribes were relocated to reservations and intermixed, the language became more prevalent; on some reservations where multiple tribes were located on the same land, it became the dominant language of communication. For example, the Confederated Tribes of Grande Ronde has adopted Chinook Jargon as the official unifying language of their nation. This language was also commonly used on the Confederated Tribes of Siletz Indian Reservation, among others.

This is a living language that is still used today for prayer, ceremony, and every day usage; it is a critical part of their culture and identity. A number of universities, including Oregon State University, Lane Community College, and the University of Oregon, offer Chinook Jargon as an accredited language for college students.

NAYA Family Center History

In 2004, NAYA Family Center held several community and board meetings in an effort to discuss a potential grant application regarding language and cultural preservation. This sparked a long discussion by community members regarding the complexity of offering language classes to a multi-tribal community such as NAYA, which has over 380 tribes represented. Initially, the discussion began around inventory of curriculum and teachers, as well as the numbers of youth that we serve representing various tribes. The conversation was challenging, considering the strong emotion and connection that community members felt about their own tribes; setting priorities around which languages would be taught first; and how we, as a multi-tribal urban organization, could be most respectful. Under the leadership of the elders, it was decided that the most respectful direction to go would be to honor the tradition that most tribes practice— and honor the tribal land of the Chinook people that we are currently residing on. The elders and community felt that NAYA Family Center should honor the historical land that we reside on by teaching and promoting the Chinook language.

Chinook Jargon has been selected as the primary language focus for NAYA's first language preservation project, due to its unifying qualities and the historical connection. However, it is not meant to take the place of any individual's own language or tribal dialect, if different. It is only a starting place to begin the effort of learning language and culture as a common practice each and every day at NAYA Family Center.

The goal of the Language and Culture Committee at NAYA Family Center is to use Chinook Jargon as a starting point from which we can grow and refine the process of language preservation, with the aim of incorporating other languages as part of our scope of work in the future. In the next several years, we would like to focus on incorporating Chinook Jargon into the facility and culture of the organization, as well as teaching and sharing the history of the Chinook village site, Neerchokikoo.

Role of the Language and Culture Committee: This committee is a small working group charged with the implementation of the Chinook Jargon language project, as well as prioritizing other critical language and culture activities.

Things We Have Accomplished Thus

Far: Signage project

Room naming project

Curriculum development and library

creation New staff member orientation

Youth field trips and language instruction groups

Future Language and Culture Projects and Goals:

Language preservation weekly meetings for staff members

Signage recognizing the Chinook that we regularly use in the community

Expansion of other language offerings

Regular Chinook jargon and Native language classes as part of the daily schedule in the Academy

Educational information pertaining to the Neerchokikoo history inside of the NAYA building Completion of the culture statement for the NAYA organization

Increasing the number of culture trainings and learning opportunities

The NAYA Family Center Emblem



The medicine wheel is circular with a balanced cross. The circle represents life, and the two intersecting lines represent the two roads in life, the good road “the red road” and the bad road, represented by black. The red road is most difficult to travel while the black is a wide and easy way to go. These are the two basic choices in life. We chose one of the two roads in every situation in life.

The wheel also symbolizes the equality that applies to all living beings. No one living being is greater or lesser than any other living being. We are all different but, the differences aren’t interpreted as greater then or less then. We all share a common journey Maka Wiconi “life on earth”.

The Four elements of the medicine wheel represents four realities of life, the four seasons, the four directions and the four basic elements of life. The four sacred colors are also included in the medicine wheel. Black Red Yellow and White:

Black: West, Purity, Strength, Self Understanding: West is the spirit of water. It is the direction from which darkness comes. It is the power of change, the place of dreams, introspection and the unknown.

Red: North, Wisdom of Experience. North is the spirit of wind. The cold wind blows from the north. It is the power of wisdom. Here we take time to reflect

on what we began in the east, in the morning, in our youth, which provides the wisdom of experience.

Yellow: East, Power of Knowledge, New Day. East is where the sun rises. The eastern spirit of sun or fire brings warmth and light. It is the place of beginnings. Its light brings wisdom. It is the power of knowledge.

White: South, Gift of Life, Power to Grow. South is the sun at its highest point. It is the direction from where warm winds blow. South is the spirit of earth, the power of life. It represents peace and renewal.

Eagle feathers are also included in the NAYA Family Center Medicine wheel logo. The eagle is the strongest and bravest of all the birds. It will ride the updrafts until you can no longer see it, the eagle will carry your prayers to the creator. For this reason, the eagle and its feathers are sacred and have been chosen as a symbol of the bravest and holiest. Its feathers are given to another in honor, and are worn with dignity and pride. They are treated with great respect.

Eagle feathers are used all over the world as ceremonial instruments and are considered to be the most sacred healing tools. They are a symbol of power, healing and wisdom. Eagle represents a state of grace that is reached through inner work, understanding and passing the initiation tests that result from reclaiming our personal power. It is to live in balance with heaven and earth.

The Honoring Necklace

In 2001 the role and attendance of the spring Youth and Elders event increased significantly at the same time that volunteerism and community engagement was on the rise within the organization. At that time, it was clear that an honoring strategy that could be built upon was necessary to recognize those community members that have continued to volunteer and contribute year after year. We also wanted to identify an honoring tradition that was recognized by an Oregon Tribe with historical ties to the Portland Area. Sasha Shoemaker, who held the Miss Siletz title at that time, gifted the tradition of the honoring necklaces to NAYA in May of 2001 and made the first 20 necklaces that we gifted.

The history and the culture of the necklace are very important and are directly related to the purpose of our honoring event. The shells represent community wealth, as demonstrated by giving to others and the community, not monetary wealth. The shells that we use are collected on the Newport and Lincoln City coast by a Native elder. Many different colors and styles of beads are used in order to make each necklace unique and individualized. The two strands symbolize the connection between the past and an investment by the community in the future. The necklaces are constructed throughout the year by staff, elders, community members and volunteers. The NAYA tradition is that individuals are gifted a necklace each year that they invest in the

community. Over the years they will collect multiple necklaces and wearing them at the honoring ceremony or other gathering is an opportunity to show how treasured that individual is in the community.

Appendix 14 – HUM 163 Annotated Supplemental Reading Links

Reading 3 – “Shining the Light on White”

This important article spotlights the concept of White Supremacy. The paper gives the historical background of White Privilege and chronicles the highlights of oppression to people of color through the history of the United States of America.

https://multco.us/file/9932/download_

Reading 4 – “Only Connect”

This important piece by William Cronon describes the history and importance of Liberal Arts Education. Cronon asks and answers two important questions here. His first question is, “What does it mean to be a liberally educated person?” Here he traces the history of the liberal arts and what they an understanding of the liberal arts does for society. His second question is, “How does one recognize liberally educated people?” Here, Cronon gives ten qualities of those who are liberally educated that give students pause for deep reflection as they ponder the possibility of spending four year in higher education at a liberal arts institution.

http://www.williamcronon.net/writing/Cronon_Only_Connect.pdf

Reading 5 – “College is not a Commodity”

This Washington Post article by Hunter Rawlings highlights the importance of student attitude and effort in pursuing a college education and considers what is really valuable in that pursuit.

<https://www.washingtonpost.com/posteverything/wp/2015/06/09/college-is-not-a-commodity-stop-treating-it-like-one/>

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