Tribal Inspired Leadership Training

Participant Guide

Western Community Policing Institute
Western Oregon University
Community Oriented Policing Services
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MODULE 1: Introductions

Background: Course Provider, WCPI

This project was supported by Cooperative Agreement Number 2009HEWXK001 awarded by the Office of Community Oriented Policing Services, U.S. Department of Justice. The opinions contained herein are those of the author(s) and do not necessarily represent the official position or policies of the U.S. Department of Justice. References to specific agencies, companies, products, or services should not be considered an endorsement by the author(s) or the U.S. Department of Justice. Rather, the references are illustrations to supplement discussion of the issues.

The grant award number is: 2009HEWXK002

The author of this curriculum is the Western Community Policing Institute (WCPI).

Some background facts about WCPI are as follows:

- Funded by the U.S. Department of Justice, (COPS) and the U.S. Department of Homeland Security (FEMA), Responder Training.gov
- Located at Western Oregon University in Monmouth, Oregon
- Delivering training since 1996
Participant Introductions

Module I: Introductions

Course Overview

This course is comprised of five modules. The course is challenge and scenario-based, requiring active participation and problem-solving. Participants will evaluate case studies and shared experiences in the context of an executive’s leadership approach in implementing and administering community policing within the Tribal community. In each module, participants examine and discuss the need for leadership and the importance of community policing. The concluding module provides final summary thoughts regarding identified issues and provides a wrap-up for this course.

Course Goal, Modules, and Objectives
Course Goal

This course is designed to train and equip executives with the skills necessary to make leadership decisions for the purpose of implementing and administering public safety programs with a community policing philosophy in their community.

Course Modules

The other modules in this course include:

- Successfully Integrating and Synchronizing Community Policing Principles through Leadership: Situational Leadership.
- Community Policing Executive Leadership Skills: The Primal Leaders and Emotional Quotient (EQ).
- Comprehensive Application of Community Policing Principles: The Transformational Leader.

Learning Objectives

A learning objective corresponds to the overall instructional goals of the course. Each module’s learning objective describes what participants will be able to do at the end of the module.
Module 1: Learning Objective (LO)

To introduce participants to the framework of the *Tribal Inspired Leadership Training* course.

Enabling Objectives

At the beginning and conclusion of each module, participants will be presented the Course's Enabling Objectives. The Enabling Objectives are presented for participants to achieve the Terminal Learning Objectives.

Module 1: Enabling Objectives (EO’s)

At the conclusion of this module, participants will be able to:

- Identify the goals of the course
- Recognize how course materials are to be utilized in the *Tribal Inspired Leadership Training* Course.
- Understand what leadership is and specific leadership approaches used in leading organizations
Test Your Knowledge Exercises

At the beginning and ending of each module participants will be presented a pre- and post-test of participant's knowledge. These tests will be presented using the Qwizdom Response System. The Test Your Knowledge Exercises are used to determine participants learning of each module's curriculum.

Introduction to Technology

The TILT scenarios provide historical leadership profiles throughout the course based on specific Tribal leadership challenges. These scenarios are designed to help participants develop leadership knowledge, skills, and abilities as they make their way through the course. The leadership profiles serve as the historical “bridge” to assist participants with using the available tools and resources during the training. Interactive scenarios are designed to develop a leader’s skills, by prompting leaders in decision-making processes before and during the implementation of community policing strategies.
Introduction to Qwizdom

The Qwizdom Interact System

Qwizdom brings true interactivity to this training using the latest innovations in wireless technology. The Qwizdom system is integrated into the TILT curriculum and PowerPoint presentation to provide an opportunity for active participation in the training activities.

System Overview

Qwizdom’s Response System includes a host, which plugs into the instructor’s laptop or desktop USB drive, teacher remote, and student remotes. The host transmits a radio frequency which allows communication with the instructor’s computer, the teacher remote, and student remote. This RF IEEE standard system helps insure robust, conflict-free operation and supports up to 1,000 remotes at one time.
The Qwizdom Participant Remote provides instant feedback to participants.

The Qwizdom Instructor Remote allows the instructor to present slides, pause and play media, and pose a new question. Instructors can instantly view a graph on their remote’s LCD screen or project the results for the entire classroom.

Participant Remote:

- T = True
- F = False
- T = Yes
- F = No
- C = Clear

Send button
Test Your Knowledge Exercise

1. Which of the following are typically characterized as elements of management?
   a) Task oriented
   b) Big picture focus
   c) Budget oriented
   d) A & C
   e) All of the above

2. Which of the following are key elements of community policing leadership?
   a) Leading people
   b) Leading change
   c) Building coalition
   d) A & C
   e) All of the above

3. Which of the following are challenges to community policing?
   a) Recruitment, hiring, and retention
   b) Disengaged communities
   c) Funding shortfalls
   d) Poor collaboration between local government agencies
   e) All of the above
TILT and Leadership in Community Policing

Leaders are presented opportunities in their careers to demonstrate their knowledge, skills, and abilities (KSA’s) when faced with challenges. These include community specific challenges that can range from a lack of community trust in public safety; a community sense there is little public safety accountability; citizen apprehension to work cooperatively with public safety organizations; public safety organizational resistance to embrace community policing; to leveraging community policing in responding to the effects of local economic distress on public safety. For the purposes of this training overcoming these factors comprises of what can be referred to as the leadership challenge. In this course you will be introduced to historical leadership figures, the challenges they faced, and the outcome of their actions. These historical figures were chosen to demonstrate the leadership knowledge, skills, and abilities they employed when facing particular challenges. These historical figures are studied for a variety of reasons (Westfall interview) because they were:

- “Remarkably valiant”
- “Dealt a bad hand”
- “Study their lives”
- “Study their history”
- “Role models for our lives”
- “Pieces of personality I want”
- “We will “all” be given opportunities”
- “What a pity if the moment would find us unprepared”

The leadership figures selected for this program will highlight the specific challenges of:

- Knowing people and what their specific needs are – Situational Leadership
- Preservation – Primal Leadership
- Sharing a vision – Transformational Leadership
Three Leadership Profiles

- Chief Gall
- Chief Tecumseh
- Chief Wilma Mankiller

The “Indispensable Leader” Fallacy

- “No institution can possibly survive if it needs geniuses or supermen to manage it.”
- “One-man rule”

The “Pervasive Leader”

- History of the organization
- Tradition
- Responsibility
- Culture
The Invisible Leader

"By design and by talent..." wrote basketball player Bill Russell of his team, the Boston Celtics, "...(we) were a team of specialists, and like a team of specialists in any field, our performance depended both on individual excellence and on how well we worked together. None of us had to strain to understand that we had to complement each other's specialties; it was simply a fact, and we all tried to figure out ways to make our combination more effective..."
## Leadership Decision Matrix

<table>
<thead>
<tr>
<th>Situational</th>
<th>Primal</th>
<th>Transformational</th>
<th>Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Challenges</td>
<td>Challenges</td>
<td>Challenges</td>
<td>Challenges</td>
</tr>
<tr>
<td>✓ Rapid Change</td>
<td>✓ Ensuring stability</td>
<td>✓ Inspiring others</td>
<td>✓ Leadership vs. management</td>
</tr>
<tr>
<td>✓ Unanticipated circumstances</td>
<td>✓ Providing emotional assurances, guidance and order</td>
<td>✓ Organizational paralysis</td>
<td>✓ Official and unofficial leadership</td>
</tr>
<tr>
<td>✓ Knowing my peoples needs</td>
<td>✓ Enabler of specialization</td>
<td>✓ Overcoming limited expectations</td>
<td>✓ Formal and informal leadership</td>
</tr>
<tr>
<td>✓ How do I lead them</td>
<td></td>
<td>✓ Overcoming distractions and obstacles</td>
<td></td>
</tr>
</tbody>
</table>

### Leadership Characteristics

<table>
<thead>
<tr>
<th>Situational</th>
<th>Primal</th>
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<th>Leadership</th>
</tr>
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<tbody>
<tr>
<td>Characteristics</td>
<td>Characteristics</td>
<td>Characteristics</td>
<td>Characteristics</td>
</tr>
<tr>
<td>✓ Leadership</td>
<td>✓ Emotional Intelligence</td>
<td>✓ Ambitious</td>
<td>✓ Wisdom</td>
</tr>
<tr>
<td>✓ Trust</td>
<td>✓ Good Communicator</td>
<td>✓ Intelligent</td>
<td>✓ Enlightenment</td>
</tr>
<tr>
<td>✓ Prescriptive</td>
<td>✓ Inspirational</td>
<td>✓ Articulate</td>
<td>✓ Understanding</td>
</tr>
<tr>
<td>✓ Guidance</td>
<td>✓ Resonance</td>
<td>✓ Servant leader</td>
<td>✓ Problem/Solving</td>
</tr>
<tr>
<td>✓ Practical</td>
<td></td>
<td>✓ Strong ego</td>
<td>✓ Big picture</td>
</tr>
<tr>
<td>✓ Directive</td>
<td></td>
<td>✓ Purpose driven</td>
<td>✓ Organizational</td>
</tr>
<tr>
<td>✓ Supportive</td>
<td></td>
<td>✓ Gives credit</td>
<td>Skills</td>
</tr>
<tr>
<td></td>
<td></td>
<td>✓ Uses humor</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>✓ Considers employees as volunteers</td>
<td></td>
</tr>
</tbody>
</table>
## Leadership Decision Matrix

<table>
<thead>
<tr>
<th>Situational</th>
<th>Primal</th>
<th>Transformational</th>
<th>Leadership</th>
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<tbody>
<tr>
<td>Approach</td>
<td>Approach</td>
<td>Approach</td>
<td>Approach</td>
</tr>
<tr>
<td>✓ Directive</td>
<td>✓ Stability</td>
<td>✓ Servant to people</td>
<td>✓ Vision</td>
</tr>
<tr>
<td>✓ Supportive</td>
<td>✓ Guidance</td>
<td>✓ Selling a vision</td>
<td>✓ Inspiring</td>
</tr>
<tr>
<td>✓ Autocratic</td>
<td>✓ Assuredness</td>
<td>✓ Inspiring and motivating to action</td>
<td>✓ Collaborating</td>
</tr>
<tr>
<td>✓ Democratic</td>
<td></td>
<td></td>
<td>✓ Mentoring</td>
</tr>
<tr>
<td></td>
<td>✓ Stability</td>
<td>✓ Servant to people</td>
<td>✓ Coaching</td>
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<tr>
<td></td>
<td>✓ Guidance</td>
<td>✓ Selling a vision</td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Assuredness</td>
<td>✓ Inspiring and motivating to action</td>
<td></td>
</tr>
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<th>Situational</th>
<th>Primal</th>
<th>Transformational</th>
<th>Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Payoff</td>
<td>Payoff</td>
<td>Payoff</td>
<td>Payoff</td>
</tr>
<tr>
<td>✓ Adaptive</td>
<td>✓ Self-</td>
<td>✓ Developing the vision</td>
<td>✓ Right thing</td>
</tr>
<tr>
<td>✓ Meets</td>
<td>management</td>
<td>vision</td>
<td>✓ Right time</td>
</tr>
<tr>
<td>Challenge</td>
<td>Self-</td>
<td></td>
<td>✓ Right way</td>
</tr>
<tr>
<td>✓ Recognizes</td>
<td>awareness</td>
<td></td>
<td>✓ Right reason</td>
</tr>
<tr>
<td>needs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Relationship management</td>
<td>✓ Selling the vision</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Social awareness</td>
<td>✓ Finding the way</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>✓ Leading the charge</td>
<td></td>
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</table>
The Dynamics of Community Policing Leadership

Application to Tribal Inspired Leadership: Effective leadership is a critical component of community policing at every level of both the public and private sectors. Through effective leadership that incorporates sound management practices, individuals can help create a culture of community policing that is absolutely vital to our community’s safety and security.

Community policing defined:

Community policing is a philosophy that promotes organizational strategies, which support the systematic use of partnerships and problem-solving techniques, to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime.

- Recognizing the complexity of community policing, what does a leader need in terms of knowledge and proficiencies?
- Would you be able to do your job if you were a great leader without any knowledge related to community policing?

Application to Tribal Inspired Leadership: This section identifies specific technical proficiencies and specialized knowledge that are needed for community policing leaders and decision makers.
Community Policing: Looking to Tomorrow

Challenges: The ten challenges to the traditional community policing model are:

- Recruitment, Hiring, and Retention
- Reinforcing Community Policing
- Inability to Institute Change
- Disengaged Communities
- Funding Shortfalls
- Politics of Public Safety
- Poor Collaboration Between Local Government Agencies
- Policymaking
- Making the Case for “Community Policing”


This document defines community governance as “a philosophical approach to local governance in which municipal agencies, city leaders, and the community (e.g., nonprofit and community-based organizations, individuals, and businesses) view themselves as partners and collaborate to address community problems and improve the overall quality of life.” (Diamond and Weiss, p. 3) Diamond and Weiss note, “Community policing is a philosophical approach to policing; it is not a program or set of programs or tactics.” The elements of community governance include:

- Partnerships among municipal agencies
- Partnerships with the community
- Collaborative problem-solving efforts
- Organizational change
What do you believe it takes to be an effective community policing leader?

**Application to Tribal Inspired Leadership:**

This section assists participants in understanding the relationships that exist between effective leadership and effective management. It also helps participants understand the four mission areas of community policing and basic risk management principles as related to prevention.

Leadership is "Everyone's Business"

"Leadership is not about organizational power or authority. It's not about a board of directors or a board of directors or an elected president. It's not about the family you are born into. It's not about being a CEO, president, governor, or prime minister. It's not about vanity, not about being a hero. Leadership is about relationships, about credibility, and about what you do."

Kouzes & Posner 2007

**Leadership Challenge Discussion Questions**

- What are the specific issues that are currently challenging your Tribe or jurisdiction?
- Would implementing community policing pose a challenge?
- Knowing that this challenge is needed, what can you do to address the challenge?
- How do you get stakeholders involved from the beginning? How do you achieve buy-in?
- Do you opt for a formal or informal/official or unofficial approach?
- What issues will you have to focus on as Tribal leaders?

**Test Your Knowledge**

Which of the following are typically characterized as elements of management?

- Task oriented
- Big picture focus
- Budget oriented
- ALL OF THE ABOVE
- None of the above

Which of the following are key elements of community policing leadership?

- Leading people
- Leading change
- Building coalitions
- A, B, C
- None of the above

Which of the following are challenges to community policing?

- Recruitment, hiring, and retention
- Disengaged communities
- Funding shortfalls
- Poor collaboration between local government agencies
- ALL OF THE ABOVE
1. Which of the following are typically characterized as elements of management?
   
a) Task oriented  
b) Big picture focus  
c) Budget oriented  
d) A & C  
e) All of the above

2. Which of the following are key elements of community policing leadership?
   
a) Leading people  
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e) All of the above

3. Which of the following are challenges to community policing?
   
a) Recruitment, hiring, and retention  
b) Disengaged communities  
c) Funding shortfalls  
d) Poor collaboration between local government agencies  
e) All of the above

TILT in Review

This program will assist Tribal leaders in:

- Improving the capacity of Tribal executive leaders to partner with relevant stakeholders
- Increase the awareness on the importance of culture, trust and accountability, using technology to support community policing efforts through the capture of data
- Increase the capacity to develop and enhance mutual trust
- Increase the capacity to leverage community policing in responding to the effects of local economic distress on public safety
- Increase the capacity to address unique issues in a culturally sensitive and comprehensive community policing approach
- Increase the practice of community policing nationally
Module 1 Wrap-Up

This module provided an introduction to the course, providers and sponsors, and allowed executives to introduce themselves to the other executives participating. In addition, this module provided an overview of the course, including background information, layout and key points of interest in the course.

At the conclusion of this module, participants were able to:

- Identify the goals of the course
- Recognize how course materials are to be utilized in the Tribal Inspired Leadership Training Course
Module 2: Carrying Out Community Policing Principles: Defining and Understanding Leadership and Management Roles

Overview

Most public safety and community leaders advocating community policing would likely agree that leadership and management are vital for effective community policing. Definitions of key terms such as leadership and management are generally considered subjective and fluid concepts. This module will set the stage for participants to discuss and come to a consensus about community policing leadership and what it constitutes. In order to do this, the module will focus on the importance of Tribal core competencies in operating community policing philosophy and three additional components that are fundamental to the discussion of community policing leadership: the concept of leadership, the practice of management, and the reality of the knowledge worker.

Learning Objective: This module will address the significance of Tribal core competencies, the philosophy of community policing, and some of the changing societal dynamics that have necessitated a shift towards modern leadership theories and styles. Leaders will discuss and use leadership skills in developing effective networks among other stakeholders and officials.
Enabling Objectives: At the conclusion of this module, participants will be able to:

- Write a comprehensive Help Wanted Ad (Part 1)
- Discuss leadership and core cultural competencies
- Discuss the evolution of leadership and the knowledge worker
- Identify the elements of leadership and management and their distinctions
- Identify the four dimensions of leadership and management that relate specifically to community policing
- Identify the trends in community policing by looking towards the future
- Write a comprehensive Help Wanted Ad (Part 2)

Test Your Knowledge

1. What are the key elements of community leadership?
   
a) Problem solving  
b) Team building  
c) Partnerships  
d) Organizational change  
e) A & C  
f) All of the above
2. What are key characteristics of the knowledge worker?
   a) Gains position through formal education
   b) Continues education throughout life
   c) Holds the same job for life
   d) A & B
   e) All of the above

3. Effective leadership is characterized by focusing on doing the right thing instead of doing things right?
   a) True
   b) False

Help Wanted Exercise: Part 1

Let’s start this module with a couple of simple questions that we should all be able to answer:

- What is your job title?
- Does your title truly capture what you do for a living?
- Can you describe what you do in a single sentence?
- If asked to, would you be able to write a Help Wanted Ad to find your own replacement?
- What would you put in it?

The intent of this exercise is to allow you as a participant an opportunity to evaluate your own knowledge, skills, and abilities (KSA’s) as these KSA’s relate to your individual roles when advocating a community policing philosophy and governance. The process involves creating a “help wanted advertisement” to replace you in the unfortunate circumstance that you unexpectedly vacate your position during your career. The basis for the help wanted ad is your position description and a listing of your current job duties. This exercise also prompts you to consider your own assessment of the KSA’s
needed to replace you. The help wanted ad is intended to be a vehicle for you to consider your current KSA’s, add KSA’s needed to fulfill the duties of the position, and additional KSA’s that are identified through the presentations contained in this module.

- The ad should be brief and designed to fit into a comprehensive newspaper ad (MAX 200 words).
- The ad should summarize the community policing responsibilities and tasks associated with their particular position (what it actually is – not what it is perceived to be or otherwise described).
- The ad should specify the most important KSA’s that your replacements must have in order to succeed.

Discussion Questions:

- Was it difficult to capture what you do to lead your Tribal community policing efforts?
- How diverse are your responsibilities?
- Were you at all surprised by what you wrote?
- How much of your Help Wanted Ad draft was comprised of leadership tasks skills and responsibilities, and how much were management related?
- Does it matter?
- What is the difference between leadership and management?
- How would your job have been different 10, 20,100 years ago?

Leadership and Core Cultural Competencies

Native America is made up of many cultures. To gain a better understanding between tribal and non-tribal groups of tribal communities and tribal core competencies it is critical to form effective collaborative relationships. For the purposes of this training core competencies include the following:
1. Cultural Aspects—the behavior and beliefs characteristic of a particular social, ethnic, or age group, and its language, ceremonies/spiritual perspective, and medicines

2. Values—principles and standards used by a group to define concepts such as respect, what is right, worthwhile, and/or desirable

3. Traditions—the handing down of statements, beliefs, oral history, customs, etc., from generation to generation by word of mouth or practice, music, including the protection of sacred places.

4. Spiritual Beliefs—understandings about or pertaining to sacred things or matters

5. Historical Aspects—documented history or past events, and ancestry

6. Tribal government/Leadership—the position or function of a leader

Understanding Culture

When we think of culture we normally think of the material or visual differences found within a group. In a very general sense culture provides you with ways to make meaning. There are multiple factors that have shaped American Indian culture. Some of these factors include; culture, family and community dynamics, tribal values, traditions, spiritual beliefs, historical events, and governments/leadership.

Cultural Iceberg Model

The iceberg is a simplistic model used to demonstrate aspects of culture. The majority of an iceberg is not seen from the surface. Only a small portion of the iceberg can be seen above water. Culture can be understood the same way. Most cultural aspects cannot be detected at a first glance or even through a single interaction. Culture has many underlying aspects.
Family and Community Dynamics

Family and community dynamics are an important element of Tribal culture. These elements have influenced Tribal culture and yet the culture influences how families and communities are organized, developed, and interact.

The American Indian Family is the central unit in most American Indian communities. Most American Indian families are fluid to ensure that everyone receives the support they need (Light, 1996).

There are four basic family structures that exemplify the fluid characteristics of American Indian families found in today’s society. These four family structures are: Small Reservation Communities, Interstate Structure, Communities in Urban Areas, and Communities in Metropolitan Areas (Redhorse, 1980).
1. Small Reservation Communities: Geographic and Tribal circumstances influence the structural patterns of the family. Family structures in most small reservation communities assume a village-type configuration with several households in close geographical proximity.

2. Interstate Structure: Many Family systems cover a large geographic area. Historical Tribal mobility has influenced this system.

3. Communities in Urban Areas: This can be described as a community within a community. American Indian families that have voluntarily left the reservation usually find themselves living in close proximity to other American Indians, Tribal relations, or other family members.

4. Communities in Metropolitan Areas: These types of family households are often spread out among several communities or cities of a metropolitan area. Indian families in large metropolitan areas are influenced through informal incorporation of non-kin relations. These non-kin relations may not be blood related but they fulfill family roles within the community.

American Indian families are not static. They adapt to their surroundings. This style of living can be traced back through many generations. American Indians are survivors. They adapt, transform and create communities of support. These communities are designed to protect, secure, support and give strength to those within the community.

Traditions

Traditions are cultural beliefs, values, and behaviors that have been handed down from generation to generation. Tribal values can be expressed through symbols, stories, clothing, signs, language, and rituals.
Discussion Questions:

- What are some of your values?
- What are some of the key values of the community you are embracing?
- How are these values expressed?
- Which of my values will influence homeland security?
- What values, of the community I am embracing, will influence homeland security?
- What are some key tribal values?
- How are these expressed in tribal communities?

The people who belong to America's more than 561 federally-recognized American Indian tribes and Alaska Native Villages are descended from a broad variety of Native American cultures. The net result was a great deal of cultural diversity throughout North America.

This training course is designed around federally-recognized American Indian tribes but attendance is not restricted in that regard. There are numerous incidents in which various states have groups claiming American Indian ancestry. In those situations state and local governments may find this course of training to be useful, however, non-federally-recognized American Indian entities may not be eligible to participate in many of the federal programs available to federally-recognized Indian tribes.

At the time of European contact, the approximately 2,000 different Indian tribes and bands occupying what later became the United States, spoke at least 250 distinct languages. Approximately 175 of these are currently spoken by tribal members.

However, there are a number of common traditional Indian beliefs and practices which are present in American Indian and Alaska Native life today. These values include:

- The practice of making decisions by consensus
- Tribal decision-making often involved significant input from the older and more traditional elements of tribal societies
- The high value placed on preserving land is another element that is common to many Indian tribes today
- In many tribal belief systems, speech is believed to have a powerful influence on the balance of nature, and therefore, on future events
Among American Indians today, one sees many aspects of their traditional cultures. For example, in many Indian communities today native languages spoken, traditional systems of governance, kinship and clan membership are maintained, traditional economic activities take place and traditional ceremonies are held.

These traditions are often central to daily life and decision-making. For example, many Navajo still make at least part of their living by herding sheep and practicing traditional crafts like weaving and silver-smithing. Clearly, when community decisions are made, anything that might impact the practice of these traditions would be a significant concern to individual families and the community at large. Therefore, it is important to work with Indian communities in a way that is compatible with the traditional activities the community practices.

Native American traditions also include the role of chiefs and council, elders, children, and the importance of tribal ceremonies. Teaching the young how to survive in difficult circumstances and how to live according to tribal custom was not left up to chance in American Indian communities. Well-defined customs, values, and practices, were handed down from generation to generation by parents and elders. In this way, they guided, nurtured, and protected children. They taught them to have self-control and how to get along with others. Each tribe had their own way of accomplishing this goal, but they all understood its importance (Positive Indian Parenting Manual). Traditionally nature or environment was used to understand basic concepts of life. Nature was the traditional classroom. The study of plants, animals, and environmental dynamics produced lessons that community lived by.

**Spiritual Beliefs**

Spiritual beliefs are very individualistic and relationship based. Spiritual beliefs include tribal values and beliefs, the role of the “Creator”, the Grandfathers, and the spirits of nature, relative to tribal communities’ interaction within their communities, one on one, and with their environment.
Holistic Living

Many cultures have represented holistic values as their need for being balanced. The medicine wheel is among many of the different spiritual beliefs. The medicine wheel has three major elements:

1. The circumference
2. The directions
3. The center

Holistic Way of Living

Symbolism is an important aspect in most Native American cultures. Symbols create relationships, identity, and meaning. The medicine wheel is a symbol used by many tribes to help us remember and understand these concepts. Each tribe, and individuals within the tribe, may understand and use the medicine wheel differently depending on their own cultural experiences. Our American Indian forefathers saw things in fours, for example, the four directions: east, south, west and north. There were and are four seasons: spring, summer fall and winter. There are four stages in life: infancy, youth, adult, and elder (Howard Raineer). The medicine wheel is a symbol used to explain, and solidify these teachings.

As a symbolic pattern most American Indians recognize the medicine wheel as a symbol of guidance through this life. It is a symbol of rebirth and origin. The medicine wheel is never beginning and never ending and all things flow from it. The medicine wheel has three major elements 1) the circumference 2) the directions and 3) the center (Jones 1995).

The circumference is the sacred hoop, which reminds us of life’s journey; it gives us the separation needed to understand life cycles. We experience life cycles from the day we are born. Life is circular. We live in circles: There are circles below us there are circles above us. The earth, moon, sun, who gives us our life and substance and watch over us, are also circular. The sacred hoop is a “Parental Guardian for all of us” (Jones, 1995 pg72).

“The four directions represent the balance we need in order to live fully” (Jones 1995, pg 80). To understand ourselves, we must understand the direction given to us by the
east, south, west, and north. If we follow the guidance given to us through the directions we will better understand the purposes of life and have balance or harmony (Jones 1995). The four directions help us understand cycles. They keep us organized and renewed. The four directions bring predictability and order. They also remind us to look for different ideas or glance in different directions to understand a concern or question (Jones 1995). The four directions also help us understand that in the cycles of life change and growth occur. This is a natural element of life. Through the four directions, the medicine wheel teachers us the four symbolic races are all part of the same human family. This means we are all brothers and sisters living and experiencing on the same mother earth (Bopp 1984).

Physical. We start in the East because this is where each day begins as the sun rises. Symbolically, the East represents everything that is physical. This is where we begin life as an infant in a physical body. As an infant we learn to trust, hope and the uncritical acceptance of others (Jones 1995; Bopp 1984). As the sun rises in the East, it gives us guidance to see obstacles. Thus, symbolically it also represents guidance and leadership (Bopp 1984).

Emotional. The South represents the summer and adolescence. The self expands at this stage; hormones are exploding; experimentation, and invigorating growth spurts are also occurring. We begin to grow outward as peer conformity begins to replace parental dominance within the social process. This is a time to test our physical bodies and learn the lessons of self-control (Bopp 1984). Many people behave as if their bodies control them. Just as the body can be trained and developed, we can train and exercise our self-control and discipline our emotions. One must learn to distinguish what their body wants from what is good and true. This is the time to collect one’s identity (Jones 1995). Values and beliefs begin to develop during this stage. The south represents the summer in the earthly cycle. The summer is a time to prepare for hard times ahead. The most valuable gift to be sought in the South of the medicine wheel is the capacity to express feelings openly and freely (Bopp 1984). The value of this gift is the ability to set aside feelings of anger, hurt, or grief in order to seek counsel or methods to assist people. The establishment of this gift will allow us to think clearly without allowing our feelings to interfere (Bopp 1984).

Mental. The sun leaves in the West and subjects us to darkness. This is the autumn of our life, the adult years. This is the time to gain knowledge and sense of what we have learned from our experiences this far (Jones 1995). The West represents learning and the desire to gain understanding through many means such as meditation, prayer, dreams, personal power, fasting, reflection, and perseverance (Bopp 1984). As we are in the east we gain a clear self-knowledge. At this stage we act on our values, beliefs and attitudes.
Spiritual. This is the winter of life. It is the time of enlightenment, a time to become purified and refined into great wisdom. The gift of understanding and calculation is found in the North (Jones 1995). Organizing, categorizing and problem solving help with understanding who we are and how we fit into the circle. This understanding leads to a spiritual feeling of connectedness (Bopp 1984).

The journey around the medicine wheel can become long and awkward. As we come to more of an understanding of the journey and the cycle and progress with the gifts of the medicine wheel, we are becoming more balanced or harmonious. The closer we find us centered in the medicine wheel the shorter and less awkward is the journey. The goal is to find yourself at the center where you can have all four elements continuously and simultaneously. When we extend ourselves from the center, “We become vulnerable like brother Snake” (Jones 1995).

The medicine wheel and its teachings has traditionally helped many Native American communities to understand that everything is related and connected. For the purpose of this training we will use the medicine wheel concept and present a “Leadership Decision Matrix” (Leadership Matrix) that will be a take home decision tool for future use.

Historical Events

“One faces the future with one’s past” (Pearl S. Buck) applies to this training, in that; historical events shape core competencies and the future. To understand the aspects of culture it is important to understand the history. By understanding Tribal history an individual can gain insight into Tribal culture, values, beliefs and norms.

Here is a comprehensive Timeline. Each Tribe has specific events that are important to acknowledge. These events influence Tribal Culture.

http://www.animatedatlas.com/timeline.html
The exact form of the traditions practiced by any tribal community is the result of a long historical process that began many thousands of years ago. This history is clearly shown in the archaeological record and in the millions of government documents and other accounts that have been written since American Indians first came into contact with European cultures over 500 years ago.

Contact with Europeans did have a powerful effect both on the development of Indian cultures and also had a strong effect on European cultures as well. However to understand traditional Indian life, it is important to understand that there was already a great diversity of Indian cultures in North America long before contact with Europeans. For example, Kroeber (1939) looked at the diversity of Indian cultures and stated that he believed that there were seventeen different culture areas and eighty-four sub-areas across the North American Continent. Each of these areas and sub-areas contained groups of tribes who shared cultural similarities such as language, kinship and economy, yet maintained their own unique identities.

Therefore, it is clear that each tribal culture must be viewed as a dynamic entity that has its own history that has been shaped by internal processes of invention, interaction with other tribes, natural events and contact with the world beyond North America. Working with a tribe requires that one understand that the tribe has a complex set of traditions that arose in a unique historical context. To be successful in working with people of other cultures both the traditions and history of that culture have to be understood and respected.

Throughout American Indian history the U.S. Congress has fluctuated between two conflicting themes in Indian affairs: self-government/self-determination for tribes vs. assimilation of reservations into the American mainstream. This fluctuation can be seen in the main eras in American Indian History.

1. Pre-constitutional Policy (1532-1789)

During the 17th centuries British and Spanish colonies began negotiating treaties with Indian Tribes. During the 18th century administrative power in dealing with tribes was turned over to the British crown. The practice of negotiating with the Indians through treaty had been well established by this time. The Articles of Confederation became effective in 1781. These Articles gave the federal government "sole and exclusive" authority over Indian affairs.
2. The Formative Years (1789-1871)

This era defined the Federal Power over American Indians. Congress implemented its power by establishing a comprehensive program regulating Indian affairs such as the Indian Trade and Intercourse Act of 1790. Until 1871 (when Congress put an end to making treaties with Indian nations) Tribes where dealt with through Treaties.

During this period, the Supreme Court defined the relationship between the federal government and tribes as a “trust” relationship. Indian nations were defined as domestic dependent nations within the Federal government. It is a relationship similar to that of a “ward to his guardian”.

Removal: During this period many tribes were removed from their historical aboriginal lands to other lands, including the Indian Territory.

Reservation System: The reservation system was established during the treaty-making era.

3. The Era of Allotment and Assimilation (1871-1928)

In 1877 the General Allotment Act or Dawes Act was passed. This Act delegated authority to the Bureau of Indian Affairs to allot parcels of tribal land to individual Indians. Before this time most tribal lands were communally owned. Under the Dawes Act, large amounts of tribal land not allotted to individual Indians were opened for homesteading by non-Indians. This created a “checkerboard pattern of ownership by tribes, tribal members and non-Indian homesteaders.

Many Indian Children were sent to Bureau of Indian Affairs (BIA) Boarding Schools, where they were taught English and where the practice of traditional Indian religions were often strongly discouraged in the effort to rapidly assimilate them into mainstream society.

Major Crimes Act: Federal government took jurisdiction from the tribes for dealing with certain criminal acts. This is an example of the erosion of tribal sovereignty. (1855)

Indian Citizen Act: All Indians were made citizens of the United States by Congress. (1924)
4. Indian Reorganization (1928-1945):

Meriam Report of 1928: Set the tone for reform in Indian affairs. This report publicized poor living conditions on reservations and recommended that health and education funding be increased. It also recommended that the allotment policy be ended and that tribal self-government be encouraged.

Indian Reorganization Act of 1934 (IRA): This Act sought to promote tribal self-government and encourage tribes to adopt constitutions and to form chartered corporations. Indian preference hiring for the BIA was established and the trust period for existing allotments was extended.

181 tribes accepted the IRA
77 tribes rejected the IRA.

5. Termination Era (1945-1961):

House Concurrent Resolution 108 (HCR 108) adopted in 1953. This document defined the relationship between congress and Indian tribes. The document called for terminating the relationship as rapidly as possible. Through this policy these tribes were terminated.

(Asterisked tribes have since been restored to federal status):
- Alabama and Coushatta Tribes of Texas*
- Catawba Indian Tribe of South Carolina
- Klamath, Modoc, and Yahooskin Band of Snake Indians-Oregon*
- Ponca Tribe of Nebraska
- Mixed Blood Ute Indians of Uintah and Ouray-Utah
- 40 California Indian Rancherias
- Western Oregon Indians, Including Confederated Tribes of Siletz Indian, Confederated Tribes of the Grand Ronde Community, and Cow Creek Band of Umpqua*
- Menominee Tribe of Wisconsin*
- Ottawa Tribe of Oklahoma*
- Peoria Tribe of Oklahoma*
- Wyandotte Tribe of Oklahoma*
- Paiute Indian Tribe of Utah*

Public Law 280: Extended state jurisdiction on specified reservations.
6. The “Self-Determination” Era (1961-Present):

**Indian Civil Rights Act of 1968 (IRCA):** This Act extended most of the protections of the Bill of Rights to tribal members in dealings with their tribal governments.

ICRA allowed states, under certain circumstances, to transfer back jurisdiction to tribes that was assumed under Public Law 280.

Other Acts during this time period was:
- Alaska Native Claims Settlement Act of 1971
- Indian Self-Determination and Education Assistance Act of 1975
- Indian Child Welfare Act of 1978
- American Indian Religious Freedom Act of 1978
- Gramm-Rudman Act- Increased funds for Indian affairs

(Source: Indian Tribes as Sovereign Governments, 2000)

**Governments/Leadership**

Contemporary tribal governments reflect each tribe’s individual culture, its history, and the current needs of its citizens. Today, many tribal governments combine their traditional governing institutions and/or programs that have been developed by the federal government. The result is that each tribal government has its own unique way of meeting the needs of its citizens. For example:

- Some tribes are governed by a tribal council which runs all government programs.
- Some tribes divide their government into a tribal council and a separate tribal administration.
Some tribal leaders serve as volunteers, others may have full-time paid positions.

Larger tribes may have local governments which represent individual communities, chapters, or villages. In addition, some reservations have more than one resident tribe.

Finally, in Alaska the Native Claims Settlement Act has established regional and tribal corporations. Therefore, programs and services for tribal members in that state may be provided by regional tribal corporations, separate tribal village corporations, individual traditional village councils, or the state.

Many tribes have chosen to enter into agreements with the federal government to operate one or more federal programs on their reservations under the provision of the Indian Self-Determination and Education Assistance Act (P.L. 93-638, as amended).

(For a detailed discussion of tribal leadership see Appendix, Module 2, A, Understanding the Unique Status of Tribes.)

**Fundamental Powers of Indian Tribes:**

- Power to Establish a Form of Government
- Power to Determine Membership
- Police Power
- Power to Administer Justice
- Power to Exclude Persons from the Reservation
- Power to Charter Business Organizations
- Sovereign Immunity

The Evolution of Leadership Theory and Practice
Leadership Defined

- “Leadership revolves around vision, ideas, direction, and has more to do with inspiring people as to direction and goals than with day-to-day implementation.”
  
  *John Scully in Bennis, 2009*

- “The process of influencing the activities of an individual or a group in efforts toward goal achievement in a given situation.”
  
  *Hershey and Blanchard, 1988*

Community Policing Leadership

Leaders serve as role models for taking risks and building collaborative relationships to implement community policing and they use their position to influence and educate fellow officers about it. Leaders, through moral leadership, organizational and interpersonal skills, implement the community’s policing vision, values, and raison d’être within their organization and support and articulate a commitment to community policing as the dominant way of doing business.

Management Defined

“The performance of four functions or processes - planning, including charting a direction, determining strategies to succeed, and making policy decisions; organizing, including aligning structure, people, and resources to achieve goals; directing, including supervising, facilitating, coaching, and developing people; and controlling, ensuring that plans are followed and results are obtained, requiring technical, relational, and conceptual skills.”

(adapted from Manning and Curtis, 2009)
and controlling, including tracking progress against plans and making corrections; an endeavor requiring technical, relational, and conceptual skills.”

(Manning and Curtis, 2009)

Peter Drucker: Concepts of Leadership

• Peter Drucker has often been described as “one of the most influential minds”, if not the “most influential” mind on the “art” of leadership over the past half century. He was well known for his ability to look at complex organizations, regardless of their mission, and evaluate their functionality and provide insights for their future prospects.

• Drucker, an Austrian, migrated to the United States in 1937. Given his deep roots in Austria, the move to the United States would have been a very difficult decision. What is remarkable is that by 1944, he had become so well known for his insights into organizations, that he was invited by General Motors to do a study of the company. General Motors was probably the most respected and revered corporation of its time, led by Alfred P. Sloan who was seen by many as the prototype CEO.

• Some highlights of Drucker’s life:
  • Born in Austria in 1909
    – Doctorate of International Law, 1931
    – Immigrates to U.S. in 1937 (Citizen 1943)
  • Prolific writer focuses on predicting organizational behavior
    – Studies G.M. in 1944
    – Author, Concept of the Corporation, 1946
    – Author of 39 books/numerous articles
  • Awarded Presidential Medal of Freedom by President G.W. Bush in 2002
• Died 2005 in Claremont, California

Because Drucker’s concepts are based on an entire body of work, it is important to properly frame Drucker’s ideas and retrace some of the most important milestones of his research. One of these milestones is most certainly his research at General Motors (G.M.) covered in the next section.

**Competing Concepts at Work**

By the 1940’s Peter Drucker had earned a reputation for his work studying and writing about large organizations. In 1944 Drucker was invited by G.M. to study its internal workings in hopes of capturing and detailing the essence that had made G.M. one of the most successful corporations on earth. While conducting his study, Drucker was given unfettered access to G.M. and its data. Drucker’s extensive research and analysis of G.M. would culminate in 1946 with the publication of one of Drucker’s most influential works, *Concept of the Corporation*.

It is interesting to note that during his study, Drucker reviewed the production data of one particular G.M. factory. That factory during World War II produced jeeps for military use and then post-war went back to making cars. In reviewing this information Drucker discovered that of the three generations of production data (pre-war, during the war and post war), war time data indicated a dramatic peak in production and a low in re-work losses (factory defect or compromised workmanship). What was especially interesting was that during this time of peak production a significant portion of the regular workforce were serving in the armed forces or were otherwise utilized for the war effort. In their places were temporary workers, many of whom were women that were generally less skilled and less experienced than the regulars. What was astonishing was that this temporary group of workers seemed to outperform the regular workforce that posted inferior production numbers pre and post W.W. II.
Drucker’s two seminal concepts:

- Drucker’s distinction between leadership and management that he cultivated throughout his career
- Drucker’s concept of the “Knowledge Worker” in 1959

Tribal Leadership: Wells Technology

In 2009, the U.S. Small Business Administration named Andrew Wells III, President and CEO of Wells Technology based in Bemidji, Minn., as the Minnesota Small Business Person of the Year.

The Small Business Person of the year is selected annually based on growth in sales or unit volume, increase in the number of employees, financial strength, innovativeness of product or service and evidence of contributions to community-oriented projects. Sherri Komrosky, Program Director of the Procurement Technical Assistance Center (PTAC), nominated Wells for this award.

Andy Wells is a member of the Red Lake Ojibwa Tribe and still maintains his family farm on the Red Lake Reservation. Andy graduated with a Master of Science degree from Bemidji State University in 1969 and spent 17 years teaching in public schools and universities. During this time, he authored several text books on electronics and received U.S. patents on seven new products. From 1986 to 1989, Andy served as an Automation Consultant to Control Data Corporation in Minneapolis. In 1989, Mr. Wells began Wells Technology with an investment of $1,300 to manufacture industrial tools and fasteners for customers while also creating jobs for economically disadvantaged people.

To serve the Native American people of Northern Minnesota, the Wells Technology facility was located between the three reservations of Red Lake, Leech Lake, and White Earth. In 1994, Mr. Wells began precision manufacturing with CNC machining equipment and BAE Systems was one of the first major aerospace companies to begin doing business with Wells Technology. As the business grew in the early years, Wells Technology worked with the Michigan Minority Supplier Development Council.
(MMSDC), Small Business Administration (SBA), and Procurement Technical Assistance Centers (PTAC) agencies to obtain the certifications of Small Disadvantaged Business (SDB), 8(a), Historically Underutilized Business Zones (HUB Zone), and Minority Business Enterprise (MBE).

In 2004, Mr. Wells realized he needed management training to grow the company beyond 14 employees. Therefore, he worked with the Fastenal Company to develop an SBA-approved mentor-protégé agreement. With mentoring from Fastenal, Wells Technology developed a growth strategy by expanding manufacturing and beginning national distribution of industrial supplies. As business grew through 2008, Wells Technology had added many new jobs for a total of 32 employees.

However, new jobs required industrial skills that Native American people did not have. Therefore, in 2006, Mr. Wells began using profits to invest in the Native American people by creating Wells Academy, a 501c3 non-profit school for industrial training. This is an apprentice program which respects Native American cultural values while providing marketable technical skills and achieves a 92% retention rate.

Andy also supports his community through his roles on several local and state boards, community councils, economic development efforts, and as a mentor to other entrepreneurs. In 2007, Mr. Wells received the “Entrepreneur of the Year” award from the Metropolitan Economic Development Commission which is located in Minneapolis. Then, in 2008, Mr. Wells received the “American Indian Business of the Year” from the National Center for American Indian Economic Development which represents all 560 tribes in America. Andy believes that success in life also brings a responsibility to be significant by doing good things to help other people.

(The above was compiled from: http://kaverinew.sba.gov/about-offices-content/2/3122/success-stories/4285)

Discussion questions:

- Is there a parallel between General Motors and Mr. Wells experience?
- What do you think motivates Mr. Wells to be so productive and care so much about the quality of his people’s work?

Application to Tribal Inspired Leadership:

The competing concepts described tend to be universal, in the sense that they apply in all types of organizations, including modern community organizations in both the public
and private sectors. Through examination of the Wells Technology story, participants have the opportunity to apply the information to their own organizations. Furthermore, the Wells Technology story described above facilitates the evaluation of community policing positions in terms of leadership and/or management suitability.

The New Dynamics of the “Tribal Knowledge Worker”

The Need for Tribal Knowledge Workers

In the years preceding and during W.W. II, an explosion of innovation and industrial development occurred. Large corporations and industrial complexes emerged. Industrial workers were growing in numbers. Yet even with the growing complexity of the workplace and the extraordinary societal changes that accompanied the war, this dynamic arguably bypassed Native American communities and businesses. Today, the development of knowledge workers for Native American communities is more important than ever.

Native American Youth and the Dynamics of the Knowledge Worker

Drucker characterizes knowledge workers as unique because they tend to possess the following unprecedented combination of qualities:

- Gain positions through formal education
- Continues education throughout life
Specialists who hold positions that require them to be extremely knowledgeable about particular subject matter

May be generalists in the sense that they are capable of quickly learning a new body of specialized knowledge (not generalists in the traditional sense – “jack of all trades”)

They possess intellectual capital – knowledge and “knowledge workers” are portable. According to Drucker, “In the knowledge society the most probable assumption for organizations – and certainly the assumption on which they have to conduct their affairs – is that they need “knowledge workers” far more than knowledge workers need them” (Hickman, 1998, p. 548)

These knowledge workers will be leaders unto themselves. Writer James O’Toole commented that leaders will become “leaders of leaders” (Hickman, 1998, p. 6)

Discussion Questions:

- Do you agree with Peter Drucker’s assessment?
- Are Native American knowledge workers in demand by Tribal organizations responsible for community policing mission implementation? How?
- How do today’s leaders deal with Tribal knowledge workers and cultural values, both, in addressing the leadership challenge?

Application to Tribal Inspired Leadership: Tribal public safety needs a workforce that is populated with what Drucker refers to as “knowledge workers” (individuals that are highly trained, intellectually capable, and ultimately portable specialists). It is imperative that public safety leaders and community decision makers become familiar with the unique characteristics of these invaluable human resources to better maximize their potential.

Challenges: the Case of Native American Youth

Native American youth face many unique challenges. Some of these challenges include:

- Cultural
  - Perceived discrimination
  - Stereotypes, negative attitudes, and prejudices
  - Dealing with their identity as Indians
  - Conflict between traditions and new opportunities
• Educational
  o 51% graduation rate (versus 68% for all Americans)
  o 17% of those aged 16-19 not in school and no high school diploma or equivalent (versus 9% for all Americans)
  o 18% aged 16-19 not in school and not working (versus 10% for all Americans)

• Health
  o Alcohol and drug abuse (twice national average)
    ▪ 75% of Native American youth deaths are alcohol-related
    ▪ Substance use at early age

• Health issues
  o Mental illness
  o Post-traumatic stress (history of oppression and present circumstances mean that risk of trauma is comparatively high)
  o Lower than average life expectancy
  o High suicide rate (2.5 times national average)

• Criminal
  o High rate of gang participation
  o Involvement in juvenile justice system 2.5 times the national rate

• Social
  o Single parent household
  o Overrepresentation in foster care
  o Unlikely to take advantage of transitional living services as they age out of foster care

• Personal
  o Above average poverty (twice national average)
  o Homelessness
  o Low self-esteem
  o Unclear self-image
  (Source: http://jfs.ohio.gov/owd/WorkforceProf/Youth/Docs/infobrief18-IndianNativeAmericanYouth.pdf)
The Distinction between Leadership and Management

The following section emphasizes the distinction between leadership and management. Peter Drucker, and the work of other writers and researchers such as Warren Bennis and John Kotter, effectively and clearly differentiated between leadership and management. Their work essentially resolved the competing concepts that Drucker identified in his study of G.M. back in 1944-46. Although their work is by no means simple or something that can be boiled down to a catch phrase, it is well represented by the following statement that Peter Drucker reportedly made while examining the organizational structure of a public sector organization:

“You are so concerned with doing things right that you are often failing to do the right things.”

Peter Drucker

Discussion Questions:

- Does Drucker’s reported statement made more than three decades ago, still apply today?
- Is it relevant in Tribal community policing? Does it have specific applications to Tribal communities? How/why?
- Does this statement capture the distinctions between leadership and management? How?

**Application to Tribal Inspired Leadership:** The implications of “doing things right” as opposed to “doing the right things” are potentially immeasurable when it comes to community policing and more specifically in dealing with implementing a community policing philosophy.
Leadership and Management Compared

Building on the discussion of Drucker’s conclusions the following chart captures the shift in perspectives between managers (that “do things right”) and leaders (that “do the right things”).

<table>
<thead>
<tr>
<th>Leadership</th>
<th>Management</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leading through common vision</td>
<td>Few leaders (management focused)</td>
</tr>
<tr>
<td>Uniqueness, distinctiveness, specific competency</td>
<td>Leading by goal setting</td>
</tr>
<tr>
<td>Predictive of change (creative)</td>
<td>Cost driven benchmarks / high quality</td>
</tr>
<tr>
<td>More horizontal (level)organizational structure – with leader as social</td>
<td>Reactive to change</td>
</tr>
<tr>
<td>architect</td>
<td></td>
</tr>
<tr>
<td>Empowering and facilitating</td>
<td>Hierarchical organizational structure – with leader as head</td>
</tr>
<tr>
<td>Information shared by many</td>
<td>Directing and supervising</td>
</tr>
<tr>
<td>Leader as the “coach”</td>
<td>Information controlled by few</td>
</tr>
<tr>
<td>Leader as an agent of change and culture evolution</td>
<td>Leader as the “boss”</td>
</tr>
<tr>
<td>Leaders responsible for cultivating leaders</td>
<td>Leader as force for maintaining a stable organizational culture</td>
</tr>
<tr>
<td>More leaders: throughout organizations</td>
<td>Leader responsible for cultivating managers</td>
</tr>
</tbody>
</table>

(Adapted from: Likely Model of Twenty-First Century Leadership)
Application to Tribal Inspired Leadership: Appreciating the difference in manager and leader perspectives is a fundamental element for effective decision-making. This appreciation is a precursor for the remainder of the module.

Consider leadership and management in terms of your organization. Consider the following questions:

- Which is considered more important in your organization?
- Which do you believe is more important in community policing?
- Can you have one without the other? If so, what are the consequences or impact on organizational performance?

Application to Tribal Inspired Leadership: The dynamics described as the consequences of change may be present in most types of public and private sector organizations – including those involved in community policing functions and direct operations.

Leadership and Management Redefined

- The difference between leadership and management in Tribal organizations – especially as it pertains to a community policing philosophy.
- The presence of tension or lack of tension between leadership and management as it pertains to core community policing functions.

Discussion Questions:

- Why do you think this image appears on a slide discussing leadership and management?
- What does this graphic have to do with either concept?
As noted by Bennis and Drucker, the push/pull of management and leadership can be addressed through two very tangible actions (skills):

- The ability to implement solutions, rather than just contributing to the frustration and tension that often naturally exists between leadership and management perspectives.
- Implementing leadership decision-making that balances the vital discipline of management.

**Application to Tribal Inspired Leadership:** Tension between leadership and management staff in community policing organizations could be a source of operational inefficiency. Public safety and community leaders may apply the principles described in this section to their own organizations in order to ensure that the “tension” does not compromise the organization’s mission and/or their own effectiveness as leaders.

**Discussion Questions:**

- Is there an apparent difference between leadership and management in your organizations – especially as it pertains to your community policing mission?
- Is there a presence of tension or lack of tension between leadership and management as it pertains to your community policing functions?
- Why do you think this image appears on a slide discussing leadership and management?
- What does this graphic have to do with either concept?

As noted by Bennis and Drucker, the push/pull of management and leadership can be addressed through two very tangible actions (skills):

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The Four Dimensions of the Leadership Test©

Leadership and management start with good decision-making. If we can capitalize on the thinking of both Drucker and Bennis and accept that leaders begin with doing “the right thing”, while managers begin with “doing things right”, it allows us to begin to develop a tool. This tool can be used by both a leader and manager in the process of making decisions around personnel as well as tactical and operational issues. There are four dimensions of this tool that we should consider when making decisions.

The First Dimension: Are We Doing the Right Thing?

Since “right” is certainly a subjective term, it is necessary that leadership be value and belief driven (organizational and personal). It is beliefs that become the parameters by which we make our decisions. Decisions that you make, especially under stress, will be based not only on your training, education, and experience, but also based on what you and your organization believe and value.

The Second Dimension: At the Right Time?

Timing is critical to everything in life. The best intentions or decisions can become worthless or perhaps even dangerous if they are not thought out and/or properly timed. Timing is often a function of seizing opportunity and avoiding undue hesitation and impulsiveness.
The Third Dimension: In the Right Way?

You can do the “right thing” at the right time but in the wrong way and fail in your leadership role. Issues of demeanor, style of approach, and personal/professional/organizational conduct are absolutely critical. It is important to note that perception (especially in community policing) is a powerful aspect of this dimension.

The Fourth Dimension: For the Right Reason?

A leader can do the “right thing,” at the right time, in the right way but for the wrong reason and not have near the impact. The reason you do something as a leader will greatly influence the motivation of the people involved. People and leaders that make decisions that are simply self-serving will kill off motivation in their team. It is imperative that motivation and perceived motivation be considered in terms of incentive and cause. (See Drucker’s study of a G.M. factory, Appendix Module 2, B.)

Leadership Test©

What evolves when considering these four dimensions in our decision-making process is what we will refer to as The Leadership Test©. This test forces our decision-making to both sides of the ledger so we consider both leadership as well as management issues and hopefully increase the quality of our decision-making both as a manager and a leader. For example, doing the “right thing” deals with intangible values. Timing is an issue related to both leadership and management. Doing things in the right way will require knowledge of procedure and protocol as well as ethical considerations. Finally, considering the reason we do things will address both ethical issues and possible self-serving rationalizations that may impact the entire decision-making process. To pass the Leadership Test© you must get a “yes” to all four questions. One “no” and you need to reconsider your decision.

Management and leadership skills are not synonymous; they are distinctly different skill sets. The manager functions in a very tangible world while the leader functions in a very intangible world. The manager’s world is easy to measure while the leader’s world, because of its intangible qualities, is very difficult to measure. While it is not a perfect tool or the answer to leadership, it will improve the quality of our decision-making in our work-a-day world. That is its intended use. It is a macro tool that we can lay over the decision-making process to improve both the management and leadership aspects of the decision-making process.
The Leadership Test® asks:

- Am I doing the right thing,
- At the right time
- In the right way
- And for the right reason?

If a leader can answer yes to all four of these components of the Leadership Test® then the quality of their decision will most likely be bettered as both a manager and a leader (Gallagher-Westfall, 2007).

**Application to Tribal Inspired Leadership:** The Leadership Test® provides public safety and community leaders with a “take home tool” in terms of an easy to understand and use decision-making process that is amiable to each leader’s specific needs.

**Application to Tribal Inspired Leadership:** The Leadership Test® exercise allows public safety and community leaders to practice utilizing a leadership decision-making process in addressing community policing issues. Additionally, the application of the leadership test seeks to impress upon community leaders the importance of being able to effectively articulate the difficult choices that they may have to make in a critical incident.
Help Wanted Ad Exercise Part 2

Discussion Questions:

- Knowing what we know about leadership and management, which do you think plays a larger role in your job?
- Remember the Help Wanted Ads we worked on earlier? Which do you think was more prominent in the ad, leadership or management?

Wrap-Up: At the conclusion of this module participants were able to:

- Write a comprehensive Help Wanted Ad (Part 1)
- Discuss leadership and core cultural competencies
- Discuss the evolution of leadership and the knowledge worker
- Identify the elements of leadership and management and their distinctions
- Identify the four dimensions of leadership and management that relate specifically to community policing
- Identify the trends in community policing by looking to tomorrow
- Write a comprehensive Help Wanted Ad (Part 2)
Test Your Knowledge

1. What are the key elements of community policing?

   a) Problem Solving
   b) Team Building
   c) Partnerships
   d) Organizational Change
   e) a and c
   f) All of the above

2. Which are key elements of community policing leadership?

   a) Leading organizational change
   b) Promoting effective problem-solving strategies
   c) Building coalitions
   d) Building partnerships
   e) a and c
   f) All of the above

3. Effective leadership is characterized by focusing on doing the right thing instead of doing things right?

   True
   False
MODULE 3: Leadership of Teams at Critical Times: The Relationship of Team Development and the Leader’s Role

Overview

This module will present participants with the role situational leaders’ play in addressing the leadership challenge strategies. In considering the role of situational leaders, focus will be on the premise that by utilizing the appropriate skills, leaders have the capacity to inspire and motivate people to perform despite challenging and unanticipated circumstances. That is, leaders who can quickly and efficiently adapt to rapidly changing circumstances or critical events are more likely to be able to harness the potential of their employees and organizations as a whole. This lesson will draw parallels between this description and the effectiveness of public safety and community decision-makers in inspiring their employees to embrace a community policing philosophy.

Key aspects of the Module involve developing a strong set of skills in communication, fostering vision, and building organizational infrastructure as well as addressing the leadership challenge within and outside their communities. Additionally, situational leadership requires leaders to be constantly evaluating two tenets of situational leadership. These tenets are expressed as the following two questions:

- What do my people need?
- How can I best lead them?

This Module will include Lakota (Sioux) Chief Gall as a historical example of situational leadership. The example of Chief Gall’s efforts in resisting white settlement into the Black Hills and his ultimate confrontation with the U.S. Army will be used to illustrate the power of situational leadership in motivating people into performance. Chief Gall’s accomplishments and leadership will be explored as a template for today’s leaders and decision-makers. Participants will be asked to identify, and will be provided with examples of current day leaders that exemplify successful situational leadership. The
A lesson will seek to emphasize that effective leadership can and often will overcome a multitude of challenges.

**Learning Objective (LO)**

At the conclusion of this module, leaders will be able to apply situational leadership skills to fulfill their community policing missions both within and outside their communities.

**Enabling Objectives (EO)**

At the conclusion of this module participants will be able to:

- Identify and apply the leader’s capacity to address citizen concerns with a goal of meeting the community policing challenge
- Learn to apply competencies and components of situational leadership development as it applies to a leader’s duties and responsibilities in community policing that increases mutual trust between law enforcement and the community
- Identify the qualities of situational leadership to enhance the capacity of leader’s to increase their staff’s level of cultural competency when interacting with citizens and other stakeholders
- Wrap-up
Test Your Knowledge

1. In the face of a crisis, a situational leader would:
   a) Be adaptable and flexible
   b) Not deviate from the established strategic plan
   c) Consider policy as the ultimate determining factor
   d) All of the above

2. A situational leader identifies and responds to the needs of their people.
   True
   False

3. A situational leader identifies and responds to the circumstances of the event.
   True
   False
Catastrophic Event Challenge

LaJolla Indian Disaster Video

In October, 2007 Southern California suffered from widespread wildfires that burned 1,775 homes and caused millions of dollars in damages. The La Jolla Reservation had suffered extensive damage from this wildfire. Disaster News noted:

The regional long-term recovery committee also continues to collaborate with the Intertribal Long-Term Recovery Foundation, a disaster preparedness, response and long-term recovery cooperative among nine of the 18 Native American tribes in San Diego County.

“For a tribe, especially a small tribe, it’s (disasters) something they hope doesn’t happen, but because they try to provide so many other services for their people that it’s often low on the list of priorities,” said Theresa Gregor. Gregor works with the Intertribal Long-Term Recovery Foundation and with the La Jolla Band of Luiseño Indians as the American Red Cross case management liaison for the disaster recovery team.

Native Americans are among those most severely impacted by the fires in San Diego County. The Poomacha fire scorched roughly 92 percent of the La Jolla Reservation. They lost 40 homes - the most of all area reservations. Flooding from a severe storm several weeks later destroyed one more house. About 2,000 acres of the Santa Ysabel Reservation burned. No houses were destroyed, but other buildings were damaged.

More than 70 percent of those who lost their homes didn’t have insurance. The San Diego Foundation, Jewish Family Services and others helped fund the rebuilds on the La Jolla Reservation. Other area reservations helped La Jolla meet the required 25 percent match for FEMA funding, as well as providing modular homes for survivors.
Thirty-nine homes have been rebuilt, with 37 completed about 10 months after the fire, so the foundation’s focus is now disaster mitigation. The intertribal recovery committee worked with the United Church of Christ and Church World Service to raise future preparedness.

“Together we (UCC and CWS) provided ‘go-packs’ in case of evacuation for young children, elderly, people with disabilities and provided some of the inserts, like flashlights, batteries, filter masks,” said Florence Coppola, executive for national disaster ministry for UCC. The backpack kits were assembled and distributed by a high school class from the Santa Ysabel Reservation.

CWS and its partners also provided generators to alleviate power-outages. The intertribal foundation caters not only to basic needs, but focuses on individual needs. They held a family weekend at the La Jolla campground where survivors could get services like a back massage or family photographs taken, just so they could have something to put on the walls of their new homes, said Adam Geisler from the intertribal foundation.

It’s important for survivors to feel like they have things of their own, said Geisler. The Southern Baptist Convention sifted through the ashes of La Jolla Reservation homes in the aftermath of the fire to search for survivor’s personal items.

**Discussion Questions:**

- What is the fundamental issue in this challenge portion of the scenario?
- What issues will you have to focus on as leaders?
- What are some steps you may take with community policing philosophy?

**Situational Leadership**
How many of you are familiar with The Battle of Little Big Horn?

Battle of Little Big Horn Overview

In 1875 a Senate Commission met with Red Cloud and other Sioux (Lakota) chiefs to negotiate legal access for miners rushing to the Black Hills and offered to buy the region for $6 million. But the Sioux leaders refused to alter the terms of the 1868 Fort Laramie Treaty, and declared they will protect their lands from intruders if the U.S. Government would not. Federal authorities ordered the resistant Sioux chiefs to report to their reservations by January 31, 1876. Gall, Sitting Bull, Crazy Horse, and others defied of the Government’s order.

On June 25, 1876, General Alfred Terry ordered George Armstrong Custer to find all defiant Tribes and order them to comply with the Government order. Custer discovered Sitting Bull’s encampment, which included the Lakota, Northern Cheyenne, and Arapaho, on the Little Bighorn River. Custer decided to attack the encampment before the Indians could leave the area. Custer divided his troops into three groups. Custer would attack from the North, Major Marcus Reno from the West, and Captain Miles W. Keough from the South.

Chief Gall Overview

Gall was born along South Dakota’s Moreau River in 1840, not far from what would become the Standing Rock Reservation decades later. His early life was spent among hardworking Hunkpapas in a small band that wandered the Dakota plains in search of buffalo. Because he lost his father at an early age, he was raised by his mother, Cajeotowin, or Walks-with-Many-Names who called Gaul Little Cub Bear during his childhood. Later she would call Gaul Matohinshda, or Bear-Shedding-His-Hair. Robert Larson notes, “This name denoted the size and physical vigor of Gall as he grew into manhood; the bear was a symbol of strength among all Plains tribes.” (Larson, p. 17) Ultimately he would be known as Gall, after Walks-with-Many-Names watched him eat a buffalo’s gallbladder.
As a youth, He fought many sham battles, some successful and others not; but he was always a fierce fighter and a good loser. The first remembered story of the famous chief, but other boyish exploits foretold the man he was destined to be, once he was engaged in a battle with snowballs. There were probably nearly a hundred boys on each side, and the rule was that every fair hit made the receiver officially dead. He must not participate further, but must remain just where he was struck.

Gall's side was fast losing, and the battle was growing hotter every minute when the youthful warrior worked toward an old water hole and took up his position there. His side was soon annihilated and there were eleven men left to fight him. He was pressed close in the wash-out, and as he dodged under cover before a volley of snowballs, there suddenly emerged in his stead a huge gray wolf.

His opponents fled in every direction in superstitious terror, for they thought he had been transformed into the animal. To their astonishment he came out on the farther side and ran to the line of safety, a winner! It happened that the wolf's den had been partly covered with snow so that no one had noticed it until the yells of the boys aroused the inmate, and he beat a hasty retreat. The boys always looked upon this incident as an omen.

Gall had an amiable disposition but was quick to resent insult or injustice. This sometimes involved him in difficulties, but he seldom fought without good cause and was popular with his associates. One of his characteristics was his ability to organize, and this was a large factor in his leadership when he became a man. He was tried in many ways, and never was known to hesitate when it was a question of physical courage and endurance. He entered the public service early in life, but not until he had proved himself competent and passed all tests. When a mere boy, he was once scouting for game in midwinter, far from camp, and was overtaken by a three days' blizzard. He was forced to abandon his horse and lie under the snow for that length of time. He afterward said he was not particularly hungry; it was thirst and stiffness from which he suffered most.

One reason the Indian so loved his horse or dog was that at such times the animal would stay by him like a brother. On this occasion Gall's pony was not more than a stone's throw away when the storm subsided and the sun shone. There was a herd of buffalo in plain sight, and the young hunter was not long in procuring a meal.

This chief's contemporaries still recall his wrestling match with the equally powerful Cheyenne boy, Roman Nose, who afterward became a chief well known to American history. It was a custom of the northwestern Indians, when two friendly tribes camped together, to establish the physical and athletic supremacy of the youth of the respective camps. The "Che-hoo-hoo" is a wrestling game in which there may be any number on a side, but the numbers are equal. All the boys of each camp are called together by a
leader chosen for the purpose and draw themselves up in line of battle; then each at a
given signal attacks his opponent.

In this memorable contest, Matohinshda, or Gall, was placed opposite Roman Nose.
The whole people turned out as spectators of the struggle, and the battlefield was a
plateau between the two camps, in the midst of picturesque Bad Lands. There were
many athletic youths present, but these two were really the Apollos of the two tribes.

In this kind of sport it is not allowed to strike with the hand, nor catch around the neck,
nor kick, nor pull by the hair. One may break away and run a few yards to get a fresh
start, or clinch, or catch as catch can. When a boy is thrown and held to the ground, he
is counted out. If a boy has met his superior, he may drop to the ground to escape
rough handling, but it is very seldom one gives up without a full trial of strength.

It seemed almost like a real battle, so great was the enthusiasm, as the shouts of
sympathizers on both sides went up in a mighty chorus. At last all were either
conquerors or subdued except Gall and Roman Nose. The pair seemed equally
matched. Both were stripped to the breech clout, now tugging like two young buffalo or
elk in mating time, again writhing and twisting like serpents. At times they fought like two
wild stallions, straining every muscle of arms, legs, and back in the struggle. Every now
and then one was lifted off his feet for a moment, but came down planted like a tree,
and after swaying to and fro soon became rigid again.

All eyes were upon the champions. Finally, either by trick or main force, Gall laid the
other sprawling upon the ground and held him fast for a minute, then released him and
stood erect, panting, a master youth. Shout after shout went up on the Sioux side of the
camp. The mother of Roman Nose came forward and threw a superbly worked buffalo
robe over Gall, whose mother returned the compliment by covering the young
Cheyenne with a handsome blanket.

Chief Gall earned his reputation for being a great military strategist and warrior while
aligned with Red Cloud. Undoubtedly these early contests had their influence upon our
hero’s career. It was his habit to appear most opportunely in a crisis, and in a striking
and dramatic manner to take command of the situation.

Sitting Bull had confidence in his men so long as Gall planned and directed the attack,
whether against United States soldiers or the warriors of another tribe. He was a
strategist, and able in a twinkling to note and seize upon an advantage. He was really
the mainstay of Sitting Bull's effective last stand. He consistently upheld his people's
right to their buffalo plains and believed that they should hold the government strictly to
its agreements with them. When the treaty of 1868 was disregarded, he agreed with
Sitting Bull in defending the last of their once vast domain, and after the Custer battle
entered Canada with his chief. They hoped to bring their lost cause before the English
government and were much disappointed when they were asked to return to the United States.

Gall finally surrendered in 1881 and was escorted to Fort Buford bringing half of the Hunkpapa band with him, whereupon he was soon followed by Sitting Bull himself. Although they had been promised by the United States commission who went to Canada to treat with them that they would not be punished if they returned, no sooner had Gall come down than a part of his people were attacked, and in the spring they were all brought to Fort Randall and held as military prisoners. From this point they were returned to Standing Rock agency.

When "Buffalo Bill" successfully launched his first show, he made every effort to secure both Sitting Bull and Gall for his leading attractions. The military was in complete accord with him in this, for they still had grave suspicions of these two leaders. While Sitting Bull reluctantly agreed, Gall haughtily said: "I am not an animal to be exhibited before the crowd," and retired to his teepee. His spirit was much worn, and he lost strength from that time on. That superb manhood dwindled, and in a few years he died. He was a real hero of a free and natural people, a type that is never to be seen again.¹


**Application to Tribal Inspired Leadership:** The dilemma that Chief Gall faced is not that different from the challenging and unanticipated circumstances during critical incidents a community may face. Familiarity with the actions that Chief Gall took and the long term ramification of his decisions offer public safety and community leaders the opportunity to gain insight into the challenges that they may face to fulfill their leadership challenge.

¹ The Chief Gall narrative is a compilation derived from various authors and on-line encyclopedias including, but not limited to, Columbia Encyclopedia, Britannica Concise Encyclopedia, and university websites. Also, this narrative is for model leadership purposes only.
Chief Gall – Situational Leadership Historic Profile

Gall’s Dilemma

In 1875 a Senate Commission met with Red Cloud and other Sioux (Lakota) chiefs to negotiate legal access for miners rushing to the Black Hills and offered to buy the region for $6 million. But the Sioux leaders refused to alter the terms of the 1868 Fort Laramie Treaty, and declared they would protect their lands from intruders if the U.S. Government would not. Federal authorities ordered the resistant Sioux chiefs to report to their reservations by January 31, 1876. Gall, Sitting Bull, Crazy Horse, and others defied of the Government’s order.

Chief Gall knew war was inevitable. General George Crook commanded the rebellious Sioux to move onto designated reservations. Gall, Sitting Bull and Crazy Horse refused to comply and move their people. Infuriated by unjust assaults, Sitting Bull gave notice: “We are an island of Indians in a lake of whites... These soldiers want war. All right, we'll give it to them!”

Gall knew the U.S. Army would be coming to confront him and force his people to a reservation. He also knew he would not agree to this and would fight the U.S. Army in resistance. He had won all his previous battle with the U.S. Government but time and resources were running out. It was obvious there was no end to the stream of white settlers entering into Tribal lands. And a final all out battle was needed to stop the stream of white settlers once and for all.

On June 10, 1876, General Alfred Terry ordered George Armstrong Custer to find all defiant Tribes and order them to comply with the U.S. Government order. Chief Gall, Sitting Bull, and others made camp at the Little Big Horn River. Although Gall knew there was a military action directed at the Sioux no one in the encampment was aware that Colonel Custer’s troops were about to attack them.

Here was Chief Gall’s great dilemma: Major Reno surprised the Lakota, Northern Cheyenne, and Arapaho on the Little Bighorn. Many of the excitable youths, almost unarmed, rushed madly and blindly to meet the attack and the scene might have unnerved even an experienced warrior. This included Gall, who was just awaking in the midday sun, and he also was caught by surprise by the U.S. Calvary attack. The question was how was Gall going to quickly inspire these men who had been surprised, ready to fight, and already counter-attacking to regroup in an organized counter-attack? What would you say to them? What would you do?

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Chief Gall’s Historical Profile

After several Sioux leaders refused to alter the terms of the 1868 Fort Laramie Treaty, they declared they would protect their lands from intruding white miners, settlers, and the railroads if the U.S. Government would not. In response, Federal authorities ordered the resistant Sioux chiefs to report to their reservations by January 31, 1876. Gall, Sitting Bull, Crazy Horse, and others defied of the U.S. Government’s order.

Chief Gall knew war was inevitable. General George Crook commanded the rebellious Sioux to move onto their designated reservations. Gall, Sitting Bull, and Crazy Horse refused to comply and move their people. Infuriated by unjust assaults, Sitting Bull gave notice: “We are an island of Indians in a lake of whites... These soldiers want war. All right, we'll give it to them!”

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Here was Chief Gall’s great dilemma: Major Reno surprised the Lakota, Northern Cheyenne, and Arapaho while they were camping on the Little Bighorn. Many of the excitable youths, almost unarmed, rushed madly and blindly to meet the attack and the scene might have unnerved even an experienced warrior. This included Gall, who was just awaking in the midday sun, who was caught by surprise by the U.S. Calvary attack. The question was how was he going to quickly inspire these men who had been surprised, ready to fight, and already counter-attacking to regroup in an organized counter-attack? What did he say to them? What did he do?

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Application to Tribal Inspired Leadership: The dilemma that Chief Gall faced is not that different from the likelihood of the challenges and unintended circumstances during a community disaster or other critical incident. Familiarity with the actions that Chief Gall took and the long term ramification of his decisions offers community leaders decision making tools.

Consider the following two questions:

- What would a manager have done in this scenario?
- What would a leader have done in this scenario?

Chief Gall’s Historical Approach

Discussion Questions:

- What did Chief Gall do?
- Were his specific actions that of a leader or a manager?
- What did Chief Gall do that we didn’t capture in our previous list?
Text Historical Approach

Faced with a battle of potentially great significance, Chief Gall addressed the Reno’s charge with his warriors head-on. Riding ahead of his warriors and leading them to reorganize and arm themselves they were better prepared to repel Major Reno’s surprise attack. The warriors regrouped and counter attacked Reno’s forces repelling Major Reno and foiling Custer’s attack strategy.

Chief Gall’s Resolution

Gall's country and people were at war with the United States. The intrusion of miners, settlers, and the railroads drove Gall and his people to the breaking point. As a war chief and Lakota leader, Gall was Sitting Bull’s principal general, with the responsibility to inspire fellow tribes into action. He eventually developed a strategy to fight the U.S. Cavalry who was already moving into the Lakota sacred lands. While Gall knew that the cavalry was moving fast towards them, he had no idea of the strength in their numbers or where they would strike from. What he did know is that he and his brother tribes had to defend themselves, their country, and their very way of life.

The initial attack, led by Major Reno caught the Lakota encampment along with the Northern Cheyenne and Arapaho completely by surprise. In the chaos that ensued, many of the younger warriors attempted an unorganized counterattack, without thinking of the best defense to stop Reno. In their excitement and confusion, they needed strong and calculating leadership if their efforts were to succeed. Sensing the warriors’ chaos and disorganization, Gall rode in front of them and halted their attack. He stopped them on the dry creek, while the bullets of Reno’s men whistled about their ears. It is reported that Gall exclaimed,

"Hold hard, men! Steady, we are not ready yet! Wait for more guns, more horses, and the day is yours!"

He rallied them to regroup and fully gather their arms, and only then to charge Reno at full strength. This they did, and within a few moments, Reno and his forces retreated. Gall and his warriors quickly demoralized Reno and his men forcing them to set up a defensive position on the top of the bluffs above Rosebud Creek, known today as Reno Hill. Reno's shaken troops were joined by Captain Benteen's column arriving from the south. Benteen’s fortuitous arrival on the bluffs was just in time to save Reno’s men from possible annihilation. Gall, confident that Reno’s forces were disposed of now swept north to join Crazy Horse and his forces in the attack on Custer, completing what would become known as a legendary victory over the U.S.
Consequences of Chief Gall’s Resolution

Faced with a battle of potentially great significance, Chief Gall addressed Reno’s charge with his warriors head-on. Riding ahead of his warriors and leading them to reorganize and arm themselves they were better prepared to repel Major Reno’s surprise attack. It was his habit to appear most opportunely in a crisis, and in a striking and dramatic manner to take command of the situation. Reno’s surprise attack serves as Chief Gall’s best known example of this; when Reno surprised the Sioux on the Little Bighorn, although unclothed and caught in the early afternoon Gall brought organization and leadership to his warriors. His excitable warriors, almost unarmed, rushed madly and blindly to meet the intruder, and the scene might have unnerved even an experienced warrior. It was Gall, on his black charger, that dashed ahead of his warriors and faced them. He stopped them on the dry creek, while the bullets of Reno’s men whistled about their ears.

"Hold hard, men! Steady, we are not ready yet! Wait for more guns, more horses, and the day is yours!"

They obeyed, and in a few minutes the signal to charge was given, and Reno retreated in the face the Sioux. The warriors regrouped and counter attacked Reno’s forces repelling Major Reno and foiling Custer’s attack strategy.

Not expecting an organized and determined counter attack Major Reno was forced into the heavy brush and arguably shaken to the point his troops efficiency was marginalized. Major Reno was forced to retreat to what is now known as Reno Hill. There Reno and his men fought a defensive battle experiencing heavy losses from the combined Tribal warriors under Gall’s leadership. Reno, later joined by Captain Frederick W. Benteen’s battalion, could only maintain their position and hope for reinforcements. The result was Chief Gall could now redirect his efforts to defeating Custer. He rode North and joined Crazy Horse in the attack on Colonel Custer.

The combined forces of the Sioux, Northern Cheyenne, and Arapaho fiercely counterattacked Custer. Within a short time Custer’s entire force was wiped out. This would be recorded in history as the greatest defeat of the U.S. Army at the hands of Native American forces in American history.
Discussion Questions:

- What may have happened if Chief Gall decided to not to hold back his warriors and let them charge without adequate arms? Would doing so have been considered wrong?
- What may have been the long term consequences?

Situational Leadership Principles

**DIFFERENT SITUATIONS REQUIRE DIFFERENT KINDS OF LEADERSHIP**

In essence this principle says that a leader must adapt their style to the situation they face and constantly correct and compensate for new variables that are introduced.

Secondly, situational leadership can be described in a variety of different terms and formal models (such as those copyrighted by Ken Blanchard) but for most purposes it can be expressed as a continuously shifting balance between the following behaviors and actions of the leader:

- **DIRECTIVE**
- **SUPPORTIVE**
Essentially, this means that leaders take either a directive or supportive role depending on the competencies and skills of their people (employees, member of organizations/communities).

For instance, a leader can be VERY directive or only SLIGHTLY directive; be VERY supportive, or only SLIGHTLY supportive. Generally, as the level of supportive behavior rises it conversely impacts the level of directive behavior (and vice versa). This creates a simple scale effect as is represented on the slide.

**Application to Tribal Inspired Leadership:** The situational leadership approach is based on a leaders’ ability to constantly assess and meet the needs of their followers (employees) in the context of (often rapidly) changing circumstances. This basic premise of situational leadership lends itself perfectly to the types of fluid situations that community policing leaders may find themselves in. Using the situational approach may help leaders effectively apply community policing strategies and maximize the performance of their employees during critical incidents such as a Little Big Horn outbreak.

Situational Leadership Questions

- What do my people need?
- How do I lead them?

These simple questions create the need for a leader to balance two perspectives simultaneously; one that evaluates externally (the “people”) and one that looks internally (“how do I”). These perspectives constantly seek to balance out. As the competencies of the “people” improve, the need for the leader to exert directive behavior and influence is replaced with supportive behavior/influence. Suggest to the class that these are the very questions that Chief Gall considered and successfully answered at the Battle of Little Big Horn.
Kurt Lewin Study

Kurt Lewin conducted the Iowa Studies in the 1930’s. Recognizing that each of these leadership styles [democratic and autocratic] had been successful, he set about to empirically test their impact on productivity. Since laissez faire was in essence the absentee leader the style could not be studied, however the conclusion was simply that “laissez faire” was in essence delegation and seemed to understandably work well with units of experienced and capable workers that one could properly delegate to.

Using scout groups as the experimental subjects and focusing on the identified leadership styles of the scout masters, he determined the scout masters that were more autocratic (controlling, directing, more apt to tell) and the more democratic (two way conversations, suggesting, encouraging). He then directed each of the scoutmaster groups that they should use their preferential styles uniformly through the period of observation.

What Lewin found is that the autocratic leader was successful early on with the new scouts, but as time progressed and the scouts became more proficient in fundamental scouting skills and the autocratic behavior became irritating and frustrating and their performance fell. With the democratic scout leaders he found that while it took the groups longer to learn the basics of scouting that over time, democratic groups became proficient and sustained continued growth.

Lewin’s studies began to identify under what situations the leadership styles were more effective. This was followed by the Ohio State Studies that were able to identify the two primary functions of the leader were that of “initiating” and “consideration” behaviors. This translates to “task’ and “relationship” behaviors and more currently to “directive” and “supportive behaviors.” The Michigan Studies then determined that the more people centered leaders were, the more likely they were to be effective over the long term; validating Lewin’s findings at Iowa.
Application to Community Policing: The research of Kurt Lewin is a key aspect of situational leadership and its application to community policing leadership. It provides insight into the long-term impacts and consequences of supportive and directive behaviors. This information may have encouraged community policing leaders and decision makers to carefully consider properly balancing their directive and supportive roles to ensure that maximizing immediate efficiency does not limit future capacity for improvement.

• Continuously assess the situation
• Continuously assess the skills, competencies, and commitment of your people
• Constantly ask yourself two vital questions:
  o What do my people need?
  o How do I lead them?
• Be willing and ABLE to adjust your leadership style to meet their needs

Ultimately, situational leadership puts the responsibility on the leader to be willing and able to change and meet the needs of the follower in order to maximize performance.

Positive aspects of situational leadership:

• Tried and true – it’s been used successfully for a long time and is widely accepted as an effective model of leadership.
• Practical – it’s easy to understand and implement, based on really simple concepts.
• Prescriptive – if you understand the principles behind it, situational leadership tells the leader what to do, how to respond to a situation, and provides guidelines.
Negative aspects of situational leadership:

- Addresses leadership as applied to a group. Can also be applied to an individual, but what about individuals within a group? What do you do when one or more of the team members has a different need than the group as a whole?

- What aspects of situational leadership will help you in instilling a community policing philosophy in your organization? In your jurisdiction?

- Are there any aspects of situational leadership that you do not believe will be relevant to the application of the community policing mission strategies in your organization? In your community?

David Petraeus Abbreviated Resume:

- Served as Commanding General of the U.S. and Int’l forces in Iraq in 2007-2008
- Now serving as head of Central Intelligence Agency (CIA)
- MPA from Woodrow Wilson School of International Affairs, Princeton U. (1985)
- Two awards of the Defense Distinguished Service Medal, two awards of the Distinguished Service Medal, two awards of the Defense Superior Service Medal, four awards of the Legion of Merit, the Bronze Star Medal for valor, the State Department Superior Honor Award, the NATO Meritorious Service Medal, and the Gold Award of the Iraqi Order of the Date Palm
- He is a Master Parachutist and is Air Assault and Ranger qualified. He has also earned the Combat Action Badge and French, British, and German Jump Wings
- In 2005 he was recognized by the U.S. News and World Report as one of America’s 25 Best Leaders
- In 2007 he was named by Time magazine as one of the 100 most influential leaders and revolutionaries of the year and in 2007 named one of four runners-up for Time Person of the Year
- Selected in a poll conducted by Foreign Policy and Prospect magazines as one of the world’s top 100 public intellectuals
- Chosen by Esquire magazine as one of the 75 Most Influential People of the 21st Century

**Petraeus as a Situational Leader**

**Moving Into Iraq:**

- Petraeus got the call on February 6, 2003 – he and the 101st Airborne (aka, the Screaming Eagles) had 6 weeks to deploy to Kuwait (18,000 soldiers, vehicles, and equipment – everything from Fort Campbell, KY to Kuwait).
- The 101st was in fight mode. They went into Kuwait knowing they’d move immediately into Iraq as part of then called Operation Iraqi Freedom.
- In this fight mode, the 101st moved north, taking one city after another. The first on April 1 and by April 9, Saddam Hussein’s government had collapsed. On April 14, the Pentagon declared an end to major hostilities in Iraq.
- The 101st thought they’d go just a bit North of Baghdad and stop.

**Moving Into Mosul:**

- Then, on April 18, Petraeus gets another call. The unit that was supposed to go into Mosul couldn’t. (They were supposed to come in from Turkey and the Turkish government said no at the last minute.) So, the 101st got the job.
- The 101st went, with almost no information and less preparation.
- Petreaus sent Colonel Joe Anderson, Commander 2nd Division, to scope Mosul. This is how he did it. He didn’t know if Mosul needed to be occupied or taken. Big difference! So, he decided to get in a car, ride around for 6 hours…. if he got shot at, he’d figure that the city was hostile and they’d have to take it. If he didn’t get shot at, he’d figure they could simply occupy the city.
• Anderson didn’t get shot. No one even threw rocks at him. So, he recommended to Petraeus that they occupy the city, not attack it. Instead they set up headquarters in one of Saddam’s former palaces in the middle of April.

• The city of Mosul was a wreck. EVERYTHING needed his immediate attention. There was no water, no electricity, and no garbage removal. Shops were closed. The leaders were gone. There was no government. No gas, no economy, no basic services. Buildings were rubble.

• The Screaming Eagles, who had been in fight mode, were suddenly faced with a much different mission… Nation Building. He’d done this before. In Haiti and Bosnia. He made nation building the major focus of the 101st.

• He held local elections; jump started the economy, oversaw public works programs, and began over 4,500 re-construction projects. Used “commander’s discretionary funding” to do such.

• How did he accomplish all of this? He assessed the situation and the skills, competencies, and commitment of his people. All of which were VERY high. He had an extremely well trained division, lots of resources… it was the situation that required so much of his attention. He was did everything and was everywhere at once. He encouraged his people and the people of Mosul along the way and he gave them what they needed to succeed. He said this about himself… (page 7 – the Accidental Statesman)

• “Some people will say Petraeus is way down into details, and I have that capacity. Others will say, ‘Man, he just let me do my thing.’ The truth is, it takes all of the above. Leadership styles should vary depending on who is being led, how much detailed guidance and supervision they need, and their capacity for sound independent action.”

• Doesn’t this sound familiar? Doesn’t it sound like our two cliff note questions? What do my people need and how do I lead them?

• He rebuilt the University of Mosul as one of those 4,500 re-construction projects. WHY? Because he asked those two questions. The unique part about THIS example is that “his people” were actually his people AND the people of Mosul.

• When the fighting started, there were 35,000 students enrolled at the University. Petraeus asked himself… If these students weren’t in school, they’d be on the streets of Mosul… Contributing to the problem. Not helping. He rebuilt the school, the system, got teachers, and opened the school ASAP!
Based on what we just discussed is David Petraeus a situational leader? Why?

Can you identify other current day examples of situational leaders in community policing leadership positions?

**Application to Community Policing Leadership:** The application of the Leadership Test® to actual modern day community policing leaders is an opportunity for participants to practice the process of applying the Leadership Test® to the complex issues of the Little Big Horn.

**Leadership Matrix Exercise**
The Consequences of Chief Gall’s Resolution

Chief Gall Pay Off

Let’s take a look at the situation I faced with the Northern Cheyenne, Arapaho, and my fellow Lakota. Those warriors did not lack competence or ability; they were startled and disorganized. They were well seasoned and brave but because of the challenging situation they faced – each one reacted in a disorganized manner due to Major Miles surprise attack. My leadership responsibility was to recognize what they needed to reorient their commitment, dedication, and bravery. For my braves, the Lakota, Northern Cheyenne, Arapaho, and all other tribes there this meant a tactful and firm example. I headed off the counter attack of my warriors delaying their charge and mounting an organized counter attack with my warriors by exclaiming “Hold hard, men! Steady, we are not ready yet! Wait for more guns, more horses, and the day is yours!”

The situation you could face during a leadership challenge may not be that different from Little Big Horn. The potential of a challenging and overwhelming circumstance is real, especially when concern for self preservation or even a general disillusionment may seem to overwhelm duty and commitment. The benefit of orientating to situational leadership under these circumstances is the capacity to assess and alter leadership approaches quickly and fluently, without compromising consistency.

Through situational leadership a leader recognizes that not all employees are the same. They are different, have different needs, and need not be treated the same. In such a circumstance, a situational leader must identify the unique needs of individual employees. The key is to diagnose what motivates them to perform their duty. Once this diagnosis is completed, situational leaders may find themselves taking a variety of actions, some in a coaching style, others supportive, still others directive in nature.

An effective situational leader will maintain a flexibility of action that may make the difference between a crippling loss of employee commitment and a dedicated organization willing to face any challenge. Whether it is a surprise attack at the Battle at Little Big Horn or a leadership challenge, the essence of situational leadership is the same: continuously determine the unique needs of your employees and adjust your
leadership style to encourage high commitment and competency in the organization. When time and divergent interests require practical leadership action, situational leadership may be a good means of ensuring that you are doing the right thing, at the right time, in the right way, and for the right reasons.

Application to Community Policing Leadership: The LaJolla Indian Disaster vignette is designed to introduce the class participants to the real issue of a leadership challenge to the public and private sector agencies involved in community policing. The Leadership Matrix activity is a realistic exercise that directly applies to and mirrors many of the information evaluation and decision-making processes involved in community policing leadership. This exercise allows participants to consider the leadership approach they would take prior to and during a community issue.

Wrap-Up

At the conclusion of this module participants were able to:

- Apply competencies and components of situational leadership development as it applies to a leader’s duties and responsibilities in the community policing mission
- Identify the situational qualities of leadership

Test Your Knowledge

In the face of a crisis, a situational leader would...
- a) Be adaptable & flexible
- b) Not deviate from the established strategic plan
- c) Consider policy as the ultimate determining factor
- d) All of the above

A situational leader identifies and responds to the needs of their people.
- True
- False

A situational leader identifies and responds to the circumstances of the event.
- True
- False
1. In the face of a crisis, a situational leader would:
   a) Be adaptable and flexible
   b) Not deviate from the established strategic plan
   c) Consider policy as the ultimate determining factor
   d) All of the above

2. A situational leader identifies and responds to the needs of their people.
   True
   False

3. A situational leader identifies and responds to the circumstances of the event.
   True
   False
Module 4: Tribal Inspired Leadership Skills: Primal Leadership and Emotional Intelligence (EI)

Overview

This module will stress the vital role that emotional intelligence (EI) plays in tribal inspired leadership. Specifically, participants will explore the value of EI competencies to primal leadership (self-awareness, self-management, social awareness, and relationship management) as executive level tools. These tools enable leaders to foster positive relationships in formal and informal groups, teams, and networks.

This module will incorporate a historical perspective on the development of leadership and its primal qualities. Instruction will include an overview of the human limbic system that governs aspects of EI development and utilization. This scientific basis for leadership will serve as cursory insight into the process of leadership and the skills that tend to empower individuals as leaders.

Finally, the lesson will articulate the value of primal leadership as a skeleton key. This key enables leaders to unlock their potential abilities to create organization wide “resonance” with regard to forming formal and informal networks to further the Tribal mission. In order to do so, this model will incorporate a simulator based leadership profile to serve as an example of primal leadership and its application to Tribal leadership. Utilizing the profile of Tecumseh during the turn of the Eighteenth Century in his efforts to preserve Native American culture and lands, the simulator will serve as a platform for the discussion of EI as a leadership tool. Special emphasis will be placed on the following EI properties as they relate to the profile:

- Building effective formal and informal networks and teams during crisis situations through the appreciation of others’ EI qualities
- Projecting confidence and inspiring action through self awareness
- Framing preservation as a primal leadership tool
Learning Objective: At the conclusion of this module leaders will be able to apply elements of emotional intelligence and primal leadership to their roles as tribal leaders.

Enabling Objectives: At the conclusion of this module, participants will be able to:

- Identify and apply the key elements of EI in effective communication
- Apply competencies and components of EI/EQ quotient in their leadership roles
- Identify the primal qualities of leadership
- Define the concepts of resonance and management of meaning
- Wrap-up

Test Your Knowledge

1. Which of the following are key elements of emotional intelligence?
   a) Self-awareness
   b) Self-management
   c) Social-awareness
   d) Relationship management
   e) All of the above
2. Primal leadership is best described as:

   a) Impacting employees by setting the emotional tone of the workplace*
   b) Not letting emotions play a significant role in the workplace
   c) Keep your "game face" in times of crisis
   d) b & c
   e) All of the above

3. Creating harmony in the workplace environment is ______________.

   a) Dissonance
   b) Resonance
   c) Continuance
   d) Potentially counterproductive.

**Primal Leadership Challenge**

**LaJolla Indian Disaster Video**

- What are the fundamental issues in a leaders' challenge to address fear in the community?
- Preserving the community's culture?
- What issues will you have to focus on as a leader?
- What are some steps you may take with a community policing philosophy?

**LaJolla Indian Disaster Challenges**

**LaJolla Indian Disaster Case Study**

In October, 2007 Southern California suffered from widespread wildfires that burned 1,775 homes and caused millions of dollars in damages. The La Jolla Reservation was suffered extensive damage from this wildfire. Disaster News noted:

The regional long-term recovery committee also continues to collaborate with the Intertribal Long-Term Recovery Foundation, a disaster preparedness, response and long-term recovery cooperative among nine of the 18 Native American tribes in San Diego County.

“For a tribe, especially a small tribe, it’s (disasters) something they hope doesn’t happen, but because they try to provide so many other services for their people that it’s often low on the list of priorities,” said Theresa Gregor. Gregor works with the Intertribal Long-Term Recovery Foundation and with the La Jolla Band of Luiseño Indians as the American Red Cross case management liaison for the disaster recovery team.
Native Americans are among those most severely impacted by the fires in San Diego County. The Poomacha fire scorched roughly 92 percent of the La Jolla Reservation. They lost 40 homes - the most of all area reservations. Flooding from a severe storm several weeks later destroyed one more house. About 2,000 acres of the Santa Ysabel Reservation burned. No houses were destroyed, but other buildings were damaged.

More than 70 percent of those who lost their homes didn’t have insurance. The San Diego Foundation, Jewish Family Services and others helped fund the rebuilds on the La Jolla Reservation. Other area reservations helped La Jolla meet the required 25 percent match for FEMA funding, as well as providing modular homes for survivors.

Thirty-nine homes have been rebuilt, with 37 completed about 10 months after the fire, so the foundation’s focus is now disaster mitigation. The intertribal recovery committee worked with the United Church of Christ and Church World Service to raise future preparedness.

“Together we (UCC and CWS) provided ‘go-packs’ in case of evacuation for young children, elderly, people with disabilities and provided some of the inserts, like flashlights, batteries, filter masks,” said Florence Coppola, executive for national disaster ministry for UCC. The backpack kits were assembled and distributed by a high school class from the Santa Ysabel Reservation.

CWS and its partners also provided generators to alleviate power-outages. The intertribal foundation caters not only to basic needs, but focuses on individual needs. They held a family weekend at the La Jolla campground where survivors could get services like a back massage or family photographs taken, just so they could have something to put on the walls of their new homes, said Adam Geisler from the intertribal foundation.

It’s important for survivors to feel like they have things of their own, said Geisler. The Southern Baptist Convention sifted through the ashes of La Jolla Reservation homes in the aftermath of the fire to search for survivor’s personal items.

**Discussion Questions:**

- **What are the fundamental issues in a leader’s challenge to fear in the community and in preserving Native American culture?**
- **What issues will you have to focus on as leaders?**
- **What are some steps you may take to overcome fear and to preserve Native American culture?**
Background/Supportive Data

Why does Leadership exist?
Leadership is Primal – Having existed from the beginning; in an earliest or original stage or state – A fundamental element that shaped tribal societies because it provided the stability necessary for tribal societies to organize.

Discussion Questions:

- Why do we, as people, need leadership?
- Why do you think we have leaders?
- Do you think leadership and the existence of leaders within human societies is natural or forced upon individuals?

Leadership is a primal (Princeton University Wordnet definition: having existed from the beginning; in an earliest or original stage or state) need for human societal development. It provides the following:

- Stability
- Emotional assurance
- Guidance and order
- Enables specialization of individuals in society and the accumulation of wealth

Special emphasis should be given to the idea that strong leadership in early human societies often corresponded with safety and security. This enabled individuals to spend less time worrying about protection and basic survival, and focus on developing specialized skills (farming, craftwork, hunting skills, etc.) that served to improve their society as a whole. This concept was introduced as early as the Greek era with the writing of ancient Greek Philosopher Plato. In his masterpiece on government, The Republic, Plato discusses the concept of the natural development of government and by extension leadership.
Why does Leadership exist?
• Practical Necessity
• Facilitator of Life Planning
• Enabler of Balance
• Continuously Relevant
• Emotional Assurance

Primal Tribal Leadership
Early primal leaders in your community?

• Practical – helps facilitate order, safety, and security
• A source of emotional assurance and guidance – in crisis people naturally look for a leader
• Helps provide freedom for specialization – sound leadership allows people to specialize their activities and the tribe can prosper
• Additional reasons as cited by participants

Tecumseh Historic Profile

Tecumseh (born around March, 1768 – October 5, 1813), also known as Tecumtha or Tekamthi, (Shooting Star or Blazing Comet) was a Native American leader of the Kispoko Band of the Shawnee Tribe (the Shawnee Tribe consisted of five bands: the Chillicothe, Hathawekela, Kispoko, Mekoche, and Pekowi) and a large tribal confederacy that opposed the United States during Tecumseh's War and the War of 1812. He was born and grew up in the Ohio country prior to the American Revolutionary War and the Northwest Indian War where from birth he was constantly exposed to warfare.

Throughout his life Tecumseh faced the western expansion of the white man into Indian Country. First it was the Englishmen and their thirst for land and then later it was the Americans who were ever more land hungry than the British. Tecumseh recognized early in his life, that the westward movement of the white man was a growing threat to
not only to the Shawnee culture but to all Native American cultures. Tecumseh was known as a brave, skillful warrior, well humored, optimistic, generous, and big hearted Chief (Sugden, p. 327). Tecumseh, based on his life experience during his youth, embraced the pan-Indian philosophy. He maintained that the only way to stem the tide of white settlers moving into Indian Country was for all Native American tribes to join together to stop the whites western expansion. This influx of whites was seen by Tecumseh as contributing to the destruction of Native American culture and the occupation of their lands. To this end, Tecumseh devoted his life’s work to bringing all Native Americans together to repel the western expansion of the white settlers. John Sugden notes, Tecumseh, nevertheless, stands out. Not for the originality of his purpose and principles, but for the sheer breadth of his vision and the energy, determination, courage, and ability he put at its service. His was a task of staggering difficulty. Divided by language, culture, and intertribal enmities and jealousies, the Indians were also politically decentralized. (p. 9)

Tecumseh put forth his pan-Indian efforts for over twenty years starting in 1783 inspired by the Iroquois leader Joseph Brandt. At the same time, his younger brother, Tenskwatawa (also known as the Prophet), was a religious leader and prophet who advocated a return to the ancestral lifestyle of the tribes. Tenskwatawa developed a large following and a confederacy of Tribal groups grew around his teachings. Tenskwatawa’s religious doctrine, which Tecumseh whole-heartedly embraced, is described as

The Prophet was not a likeable man, but he was the voice of an oppressed people. Around him the tribes were losing almost everything --- their lands, security, livelihoods, cultures, dignity and self-respect, even their very identities. Their villages were disintegrating, divided by factionalism, drunkenness, violence, and the erosion of communal values. The Prophet told them to be proud of their Indian heritages, proud and free, to unshackle themselves from the European economies by standing apart from the whites and rediscovering the reliance of the past and the richness of their own ways of life. (Sugden, P. 126).

This led to strife with settlers on the frontier, causing Tecumseh’s band to move farther into the northwest and settle Prophetstown, Indiana in 1808. The motivation of Tecumseh and Tenskwatawa in their efforts was inspired, in part, by their allies --- the Wyandots, Delawares, Ottawas, and Ojibwas when they ceded large tracts of Shawnee homeland to the Americans at Fort McIntosh in 1784. Fifteen years later, in September 1809, William Henry Harrison, governor of the newly formed Indiana Territory,

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4 Leahy and Wilson Pan-Indian define “Native American movements in which individual tribes came together in an effort to combat political, economic, and social threats to their tribal sovereignty and existence are referred to Pan-Indianism.” (Leahy and Wilson, p.127).
negotiated the Treaty of Fort Wayne in which a delegation of Indians ceded three million acres of Native American lands to the United States. The treaty negotiations were questionable as they were unauthorized by the President James Madison and involved what some historians compared to bribery, offering large subsidies to the tribes and their chiefs, and the liberal distribution of liquor before the negotiations.

Tecumseh's opposition to the treaty marked his emergence as a prominent leader. In the Treaty of Fort Wayne, which was signed in 1809, a group of eastern tribes agreed to sell three million acres of land in the Indiana Territory. Tecumseh confronted Governor Harrison on this matter. Tecumseh maintained that the land was the common property of all the many different tribes of Indians occupying Indiana at the time. Land ownership, a cultural value of the white man, was not embraced by Native Americans. He went on to protest to Governor Harrison that the tribes that signed the treaty had no right to sell that land, and that the land was common to all Indian tribes. Tecumseh made it known to the governor that the Indians would fight if any more of their land was taken.

Although Tecumseh and his Shawnee band had no claim to the land sold, he was alarmed by the massive sale of commonly held Indian lands to the whites. This sale was known to include the Piankeshaw, Kickapoo, and Wea tribes, who were the primary inhabitants of the land. As a result to his alarm Tecumseh revived a belief advocated in previous years by the Shawnee leader Blue Jacket and the Mohawk leader Joseph Brant. This belief embraced that all Indian lands were owned by all, a common saying was the land was “a dish with one spoon.”

Not ready to confront the United States directly, Tecumseh's primary adversaries were initially the Tribal leaders of the Pottawatomie, Lenape, Eel Rivers tribes (those who had signed the treaty). An impressive orator, Tecumseh began to travel widely, urging warriors to abandon accommodationist chiefs and to join him in resistance to the treaty. Tecumseh insisted that the Fort Wayne treaty was illegal; he asked Harrison to nullify it, and warned that Americans should not attempt to settle on the lands sold in the treaty. Tecumseh is quoted as saying, "No tribe has the right to sell [land], even to each other, much less to strangers.... Sell a country!? Why not sell the air, the great sea, as well as the earth? Didn't the Great Spirit make them all for the use of his children?” And, ".....the only way to stop this evil [loss of land] is for the red man to unite in claiming a common and equal right in the land, as it was first, and should be now, for it was never divided.”

In August 1810, Tecumseh led four hundred armed warriors from Prophetstown, Indiana (Tecumseh encampment) to confront Harrison at his Vincennes home, known as Grouseland. Tecumseh and his warriors struck terror in the townspeople, and the situation quickly became dangerous when Harrison rejected Tecumseh's demand for common ownership of Tribal lands. Harrison argued that individual tribes could have relations with the United States, and that Tecumseh's interference was unwelcome by
the tribes of the area. Tecumseh, a better orator, presented an impassioned rebuttal against Harrison.

(Governor William Harrison), you have the liberty to return to your own country ... you wish to prevent the Indians from doing as we wish them, to unite and let them consider their lands as common property of the whole ... You never see an Indian endeavor to make the white people do this ...

Tecumseh called on his warriors to kill Harrison, who responded by pulling his sword and the small group of soldiers defending the town quickly moved to protect Harrison. Potawatomie Chief Winnemac interceded and spoke to the warriors urging the warriors to leave in peace. As they left, Tecumseh informed Harrison that unless he rescinded the treaty, he would seek an alliance with the British.

Early the next year, a comet appeared (March 1811) across the sky. Tecumseh, whose name meant "shooting star", his followers and allies took it as an omen of good luck. Later he met with the Creeks and told them that the comet signaled his coming. Tecumseh claimed he would prove that the Great Spirit had sent him to the Creeks by giving the tribes a "sign."

Later that year Tecumseh again met with Harrison at his home following the murder of settlers on the frontier. Tecumseh told Harrison that the Shawnee and their Native American brothers wanted to remain at peace with the United States but their differences had to be resolved. The meeting convinced Harrison that hostilities were imminent. Following the meeting Tecumseh traveled south, on a mission to recruit allies among the Five Civilized Tribes. Most of the leaders of the Civilized Tribes rejected his appeals, but a faction among the Creeks, who came to be known as the Red Sticks, answered his call to arms, resulting in the Creek War.

While Tecumseh was recruiting members of the Five Civilized Tribes to his movement, Governor Harrison marched up the Wabash River from Vincennes with more than 1,000 men, Harrison’s intent was to conduct a preemptive expedition to intimidate Tecumseh’s brother, Tenskwatawa or the Prophet, and his followers and to force them to make peace. On November 6, 1811, Harrison's army arrived outside Prophetstown. The Prophet sent a messenger to meet with Harrison and requested a meeting be held the next day to discuss issues. Harrison agreed to the meeting and set up camped on a nearby hill. Early the next morning, Tenskwatawa and the Shawnee warriors launched a sneak attack on Harrison’s camp. Known as the Battle of Tippecanoe, Harrison’s men held their ground, and the Shawnee withdrew from Prophetstown after the battle. The victorious Americans burned the town and returned to Vincennes.
On December 11, 1811, the New Madrid Earthquake shook the South and the Midwest. While the interpretation of this event varied from tribe to tribe, one consensus was universally accepted: the powerful earthquake had to have meant something. For at least the Muscogee Tribe it was a sign to support Tecumseh’s movement.

The Battle of Tippecanoe was a severe blow for Tenskwatawa, who lost both prestige and the confidence of Tecumseh. Although it was a significant setback, Tecumseh began to secretly rebuild his alliance upon his return. The War of 1812 broke out shortly afterwards and Tecumseh's efforts soon became embroiled as part of the war between Britain and the United States.

Tecumseh rallied his confederacy and led his forces to join the British army invading the northwest from Canada. Tecumseh joined British Major-General Sir Isaac Brock in the siege of Fort Detroit, and forced the Americans surrender in August 1812. As Brock advanced to a point just out of range of Detroit's guns, Tecumseh had his approximately four hundred warriors parade from nearby woods and circle around to repeat the maneuver, making it appear that there were many more than was actually the case. The fort commander, Brigadier General William Hull, surrendered in fear of a massacre should he refuse. The victory was of a great strategic value to the invaders.

The following year, Commodore Oliver Perry earned a great victory over the British Navy gaining control of Lake Erie and causing the British to withdraw from Fort Detroit. In the process, the British burned all public buildings in Detroit and retreated into Upper Canada along the Thames Valley. Tecumseh and his men followed fighting as rear guards actions to slow the US advance.

In command was Major-General Henry Procter, Sir Isaac Brock’s replacement, who did not have the same working relationship with Tecumseh as Sir Brock and the two disagreed over tactics. Procter favored withdrawing into Canada and avoiding battle while the Americans suffered from the winter. Tecumseh was more eager to launch a decisive action to defeat the American army which would allow his people to reclaim their lands in the Northwest. Procter failed to appear at Chatham, Ontario, though he had promised Tecumseh that he would make a stand against the Americans there. Tecumseh moved his men to meet Proctor and told him that he would not go any farther into Canada. He also stated if the British wanted his continued help then they needed to face the Americans at Detroit. In the meantime, Harrison and his army crossed into Upper Canada and on October 5, 1813, won a decisive victory over the British and Native Americans at the Battle of the Thames near Moraviantown. Tecumseh was killed, and shortly after the battle, the tribes of his confederacy surrendered to Harrison at Detroit.
Tecumseh challenged himself with unifying the Eastern tribes in a pan-Tribal effort to remove Americans from the Northwest. Each of the Eastern tribes had their own priorities and interests which made Tecumseh’s efforts even more challenging. To the end, Tecumseh made a historic effort to bring the tribes together in a pan-Tribal union and return to historical Tribal cultural values and eliminate the temptations of the Americans. With his death at the Battle of Thames Valley the effort to unify all Tribes ended and the Americans continued their western expansion, but not unabated, at the expense of the Native American Tribes.5

**Application to Tribal Inspired Leadership:** The scenario that is explored in the Tecumseh profile is a historical example of a primal leader who gave his life fighting for his passion --- uniting all tribal peoples in a common cause. Although the tactical, political, and even military issues are discussed in this segment, the focus of the Tecumseh profile is the importance of effective leadership and communication when dealing with a significant threat from first the British and then, later the Americans and the destruction of the Shawnee, and all Native American, way of life. Regardless of the specific nature of the threat, the principles of the Tecumseh example hold true:

- Fear and declining cultural values that can grip tribes and entire Native American populations in the wake of a threat to their traditional homelands and way of life.
- Leadership is a fundamental countermeasure to fear and declining cultural values that may precede a decline in traditional Native American customs and beliefs.

**Discussion Questions:**

- **What “primal” elements of leadership do you think Native American people most needed following Tecumseh’s vision?**

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5 The Tecumseh narrative is a compilation derived from various authors and on-line encyclopedias including, but not limited to, Columbia Encyclopedia, Britannica Concise Encyclopedia, and university websites. Also, this narrative is for model leadership purposes only.
● What do you think it was about Tecumseh that made him capable of taking on such a large task? Why did anyone listen to him?

● What is it about modern day Tribal leaders that makes them seek out the types of positions that may require difficult leadership decisions? Why are you in the field you chose?

● Why are you in a leadership position? Why do any of your followers listen to you?

**Application to Tribal Initiated Leadership:** Although the specific circumstances may be different, Tecumseh’s situation has significant relevance to the threat Native American cultural decline. Like the Battle of the Thames, the prospect of Tribal cultural decline will likely result in declining cultural values. If left unchecked, declining cultural values can lead to organizational and community wide inaction (paralysis) at the exact time when community action and cooperation are most needed.

**The Physiological Capacity for Leadership: The Limbic System**

Now that we know that leadership is a primal need for people and societies, let’s examine the part of the human brain that is a receptor for primal leadership – the limbic system.

We know why we have leadership – the question we can now address is how it works. What is it about the physiology of people that allows us to lead and be led in a uniquely human way?
Overview of the Limbic System

The limbic system is the part of the human brain that is involved in emotion, motivation, and emotional association with memory. It influences the formation of memory by integrating emotional states with stored memories of physical sensations. The term \textit{limbic} comes from Latin \textit{limbus}, meaning "border" or "edge". The limbic system developed to manage 'fight' or 'flight' chemicals and is an evolutionary necessity for reptiles as well as mammals. Although the system continues to evolve in humans, this system commands certain behaviors that are necessary for the survival of all mammals and reptiles. It gives rise and modulates specific functions that allow the animal to distinguish between the agreeable and the disagreeable. Emotions and feelings, like wrath, fright, passion, love, hate, joy, and sadness, are mammalian inventions, originated in the limbic system. This system is also responsible for some aspects of personal identity and for important functions related to memory. The limbic system operates by influencing the endocrine system and the autonomic nervous system. There is circumstantial evidence that the limbic system also provides a custodial function for the maintenance of a healthy conscious state of mind.

Unlike the body’s circulatory system – which is a closed, and self–regulating system (other people’s circulatory systems do not directly impact that of others) the limbic system is open. That means that it is at least partially regulated or impacted by outside sources. For example, how we feel and how we learn can be impacted by other people – a loved one, a teacher, etc. The open loop of the limbic system creates a constant intermingling of people’s emotions as each of us influences the other. Although this influence certainly varies depending on situation, environmental conditions, relationship, time, and a limitless number of other variables, leaders tend to have a consistently significant impact (influence) on the limbic system of others.

The limbic system includes many structures in the cerebral cortex and sub-cortex of the brain including:
- **Amygdala**: Involved in signaling the cortex of motivationally significant stimuli such as those related to reward and fear
- **Hippocampus**: Required for the formation of long-term memories
- **Parahippocampal gyrus**: Plays a role in the formation of spatial memory and is part of the hippocampus
- **Cingulate gyrus**: Autonomic functions regulating heart rate, blood pressure and cognitive and attentional processing
- **Fornicate gyrus**: Region encompassing the cingulate, hippocampus, and parahippocampal gyrus
- **Hypothalamus**: Regulates the autonomic nervous system via hormone production and release. Affects and regulates blood pressure, heart rate, hunger, thirst, sexual arousal, and the sleep/wake cycle
- **Mammillary body**: Important for the formation of memory
- **Nucleus accumbens**: Involved in reward, pleasure, and addiction
- **Orbitofrontal cortex**: Required for decision-making
- **Thalamus**: The "relay station" to the cerebral cortex
- **Olfactory Bulb**: Olfactory sensory input

**Application to Tribal Inspired Leadership**: Although the discussion of the human limbic system is primarily background information that facilitates further discussions in this module, it does have application to tribal inspired leadership. Specifically, the realization that the limbic system is an open-loop system that is constantly emitting and receiving external stimuli is a valuable realization for tribal professionals. Since these individuals may often find themselves in highly charged and volatile situations, the awareness of the continuous impact of limbic interactions may be useful in preparing for crucial interactions and effective communications during crisis situations.

**Influence, Communication, and Emotional Intelligence: The Essence of Primal Leadership**

![The Limbic System In Action](image)

**Influence and Communication**
Discussion Questions:

- When a controversial, sensitive or other important issue was brought up, who did everyone look at?
- Who instantly became the center of attention?
- Why do you think everyone looks at the “boss” or leader when a sensitive or important issue is brought up?
- When people look at a leader or the “boss” what exactly do you think they are looking for?
- What are some examples of communication that will impact the employee’s limbic system?

Application to Tribal Inspired Leadership: This exercise and facilitated discussion further builds on the power of the limbic system in voluntary and involuntary communications. The use of a staff meeting setting is one that is likely to be familiar to tribal leaders and decision makers and may help them become aware of physiological interactions that may occur.

Communication Analysis and Limbic Influence Exercise
IN GOD WE TRUST

Exercise 1

PARIS IN THE SPRING

Exercise 2
Communication Analysis

The Brain Effect

The Brain is amazing because:

Aoccdrnig to a rscheearch at Cmabrigde Uinervtisy, it deosn’t mttaer in waht oredr the ltteers in a wrod are, the olny iprmoetnt thng is taht the frist and lsat ltteer be at the rghit pclae. The rset can be a total mses and you can sitll raed it wouthit a porbelm. Tihs is bcuseae the huamn mnid deos not raed ervey ltter by istlef, but the wrod as a wlohe. Amzanig huh?

Discussion Questions:

- Why does this matter to your roles as tribal leaders?
- Can you imagine any situation where people’s ability to compensate or automatically fill in missing information would be a good thing? Bad thing?
- Are intuitive communications good during a crisis such as preserving Native American culture?
Discussion Questions:

- What was the intended message in the context of their crisis situation?
- What was the actual message that was delivered?
- Did the message sound genuine?
- Do you believe it was an effective communication? Why?
- What role, if any, did the limbic system have in the communication?
- Was there an effort to manage meaning? Was it successful?

Interestingly, a 1968 report to the National Commission on the Causes and Prevention of Violence found that Daley’s misstatement was actually accurate. According to the report, the police “response was unrestrained and indiscriminate” and that the “violence was made all the more shocking by the fact that it was often inflicted upon persons who had broken no law, disobeyed no order, made no threat” (Walker, 1968). This substantiates the possibility that Daley’s misstatement may have actually been an unintentional communication of what he knew to be the case. Furthermore, Daley’s tone, demeanor, and choice of words may be characterized as intuitively insincere or lacking in genuine emotion.

Unlike Daley’s intended message that contradicted his delivery and words, Churchill’s powerful projection of emotion was singular in message, content, and delivery. The power of Churchill’s message after Dunkirk was substantiated countless times during World War II and the allied nations’ ultimate victory.
The limbic system facilitates communications (both verbal and non-verbal) that cater to the primal qualities of leadership. People will naturally identify and look to individuals in leadership positions for guidance, assurance, and a sense of stability that will enable them to function in a specialized capacity (doing their job/function). Since the limbic system is the receptor for these communications, these feelings (guidance, assurance, and stability) have significant emotional components. Furthermore, these communications are continuous and often occurring without the sender’s or receiver’s comprehension. In the same way that our conscious minds compensate for obvious mistakes (reference triangle exercises) and equip us with the ability to perceive information (reference communication analysis exercise), they constantly receive, send and process information, including emotional information, that we are not readily aware of or often able to control. It is easy to see how this physiological process could significantly influence the forming groups, networks, and partnerships (formal and informal), not to mention impact the daily workplace interactions.

- A leader’s daily interaction with co-workers/subordinates/superiors
- A leader’s interaction with outside agencies/organizations/groups—particularly when forming informal networks or working groups

**Application to Tribal Inspired Leadership:** The ability to “manage meaning” is an absolutely critical concept for tribal leaders facing critical incidents such as preserving Native American culture. The exercises in this section of the module illustrate the human brain’s amazing ability to interpret, auto-correct, and seek out and/or disseminate communications. Ultimately, the applicable lesson for tribal leaders is that they must be aware of the open-loop nature of the limbic system and consciously develop the communications skills that are vital to their positions. There are few other leadership positions in which “managing meaning” for people can have such high stakes and consequences.

**Primal Leadership and Emotional Intelligence**

**Discussion Questions:**

- What were the benefits of the way that Tecumseh handled himself at Thames as well as with his efforts generally?
- What do you believe would have happened if Tecumseh would have survived the Battle of Thames and continued his efforts to unite all Native American tribes?
Tecumseh Historic Outcome

Battle of the Thames

In command was Major-General Henry Procter, Sir Isaac Brock’s replacement, who did not have the same working relationship with Tecumseh as Sir Brock and the two disagreed over tactics. Procter favored withdrawing into Canada and avoid a battle with the Americans. Tecumseh was more eager to launch a decisive action to defeat the American army which would allow his people to reclaim there lands in the Northwest. Procter failed to appear at Chatham, Ontario, though he had promised Tecumseh that he would make a stand against the Americans there. Tecumseh moved his men to meet Proctor and told him that he would not go any farther into Canada. He also stated if the British wanted his continued help then they needed to face the Americans at Detroit. In the meantime, Harrison and his army crossed into Upper Canada and on October 5, 1813. Tecumseh and his confederacy (Shawnees, Creeks, Kickapoos, Ottawas, Ojibwas (Chippewas), Potawatomis, Miamis, Winnebagos) allied with the British in Canada to face the Americans. The ensuing battle, known as the Battle of the Thames resulted in Tecumseh’s death, being killed in battle fighting for his vision of a restored Native American territory. As Sugden wrote,

“Tecumseh had helped save Canada, but one thing is certain. The Shawnee chief didn’t really care a spent pistol ball for the King and his colonies. It was the plight of the Indian peoples, and his own ambition, that drove him forward, and the British, those shifty, untrustworthy beings who so often failed their native allies, were tools to be used…. (Sugden, page 310)”

Tecumseh has subsequently become a folk legend. He is remembered as a hero by many Canadians for his defense of the country.

As John Sugden notes, “Today, American Indian peoples recognize him [Tecumseh] as the most ambitious of a small number of leaders who dreamed of a brotherhood of tribes capable of resisting white expansion, and who tried to replace intertribal indifference and conflict with unity and common purpose.”

Application to Tribal Inspired Leadership: Although the specific circumstances may be different, Tecumseh’s situation has significant relevance to the threat of declining cultural values. Like Tecumseh’s challenge, the prospect of preventing a Tribal event may be impacted by declining cultural values. If left unchecked, declining cultural values can lead to organizational and community wide inaction (paralysis) at the exact time when community action and cooperation is most needed.
A comprehensive understanding and appreciation for the fact that emotions - as transmitted and received by people-directly impact individual and organizational performance. The concept of primal leadership is also a summary of the specific emotional components or competencies that enable a leader to control emotions and the communication of emotions, in order to maximize performance and create a positive environment in which people have the opportunity to succeed.

**Application to Tribal Inspired Leadership:** The essence of the primal leadership approach provides tribal leaders and decision makers with a solid foundation for the complete exploration of EI and its usefulness in leading people and organizations. Of great value is the primal leadership’s focus on emotions. Tribal leaders have and will continue to operate in emotionally charged environments and circumstances. Therefore learning to recognize, appreciate the value of, and proactively use emotional intelligences (as described in primal leadership) will likely prove to be an invaluable and practical tool for tribal leaders and decision makers.

### The Essence of Primal Leadership

- **The emotional task of a leader is primal**

  The emotional task is both the original and the most important act of leadership (ancient tribal chieftains, early leaders, were chosen because they provided assurance and clarity in facing/dealing with threats - served as emotional guides). In any human group—the leader has the “maximal” power to sway the emotions of the entire group to manage meaning.
• **Leaders directly impact employees performance by setting the emotional tone of a workplace**
  The subconscious/emotional communications that leaders (formal & informal) send significantly impact individual employee and organizational performance. Something as seemingly innocuous as the leader being in a bad mood has an organizational consequence. According to researchers Goleman, Boyatzis and McKee an actual mathematical logarithms exists and is used in business: “For every 1% improvement in the service climate, there is a 2% increase in revenue” (2002, p.15).

• **Great leadership works through emotion**
  “Understanding the powerful role of emotions in the workplace sets the best leaders apart from the rest – not just in tangibles such as better business results and retention of talent, but also in the all-important intangibles, such as higher morale, motivation, and commitment.” (Goleman, Boyatzis & McKee, 2002, p. 5)

• **There are distinct components to a person**
  Intelligence (IQ), personality, and emotional intelligence (EI or EQ) are distinct qualities that we all possess. Together they determine how we think and act, it is impossible to predict one based upon the other. People may be intelligent but not emotionally intelligent, and people of all types of personalities can be high in EQ and/or IQ. Of the three, EI is the only one that is flexible and able to change (Bradberry & Greaves, 2005, p. 26). The value of EI can not be overstated in terms of professional excellence. According to Bradbury and Greaves (2005, p. 52), EI was tested along with “thirty three other important workplace behaviors and found that it subsumes the majority of them, including time management, motivation, vision, and communication. You can use your EI to boost your job performance in a variety of ways. It’s so critical to success that it accounts for 60 percent of performance in all types of jobs. It is the single biggest predictor of performance in the workplace and the strongest driver of leadership and personal excellence.”

In their research Bradberry and Greaves (2005, p. 53) found that 90 percent of individuals characterized as high performers also had high EI. In contrast only 20 percent of those characterized as low performers were associated with high EI.
There exists a set of core emotional competencies that are the essence of primal leadership.

As a whole these competencies are the components of EI/EQ. They are changeable and can be mastered. Once mastered, they are a powerful tool of effective leadership. The following is a list of the EI/EQ competencies and a brief summary of leader characteristics associated with each.

SELF-AWARENESS

Emotional Self-Awareness
- Attuned, recognizing how feelings, mood, disposition affect job performance
- Seeing big picture in complex situations
- Candid, authentic ability to speak about emotional component or conviction about their mission

Accurate Self-Awareness
- Know their strengths and limitations
- Exhibit sense of humor about themselves
- Gracefulness in learning

Self-confidence
- Knowing abilities (strengths/limitations) allows them to play to their own abilities

SELF-MANAGEMENT

Self-control
- Clear-headed and collected under stressful situations
- Capable of channeling negative impulses and emotions
Transparency
- “Leaders who live transparent lives live their values”
- Openly admits own mistakes and faults, confront unethical behaviors in others

Adaptability
- Can juggle multiple demands
- Comfortable with “inevitable vagueness of organizational life”
- Limber thinkers that handle change well

Achievement
- High personal standards that drive achievement
- Pragmatic—setting reasonable but challenging goals
- “A hallmark of achievement is continually learning and teaching”

Initiative
- Have a sense of efficacy (the ability to produce the desired result)
- Seize opportunities or create them
- Do not hesitate to “cut red tape”

Optimism
- Sees opportunity rather threat in setbacks
- Sees others positively whenever prudent and expects and often elicits the best out of them

SOCIAL AWARENESS

Empathy
- Able to attune to a wide variety of people and their situations/perspectives

Organizational awareness
- Politically astute
- Able to detect crucial social networks/relationships
- Understand political forces at work in an organization, as well as the guiding values and unspoken rules that operate people there
Service
- Fosters emotional climate that keeps organization directly in touch with the customer/client/constituent

RELATIONSHIP MANAGEMENT

Inspiration
- Move people with compelling vision/shared mission
- Embodies what they ask of others

Influence
- Knowing how to build buy-in
- Articulate a common mission

Developing Others
- Adept at cultivating employees
- Have genuine interest
- Natural mentors/coaches

Change Catalyst
- Recognize need for change
- Strong advocates for change when necessary
- Find practical ways to overcome barriers

Conflict Management
- Are able to draw out all parties involved in a conflict
- Understand differing perspectives
- Look for common ideal that all can endorse
- Redirect energy toward shared ideal

Teamwork and Collaboration
- Able team players
- Generate friendly atmosphere build spirit and identity
- Forge close relationships beyond mere work obligations
Application to Tribal Inspired Leadership: The concept of emotional intelligence, whether as part of the primal leadership approach or as a stand alone body of knowledge, is vital to tribal leaders. As noted before, tribal leaders have and will continue to operate in emotionally charged environments and circumstances. Therefore learning to recognize, appreciate the value of, and proactively use emotional intelligences (as described in primal leadership) will likely prove to be a practical tool for tribal leaders and decision makers.

The Primal Leadership and Tribal Inspired Leadership Skills

Practicing Primal Leadership

Emotional Intelligence, unlike IQ and certain personality characteristics can in fact change and frequently fluctuate depending on life events and circumstances. With some effort, individuals can manipulate their emotional intelligence and improve their ability to use it as a means of pursuing professional excellence. This seems to be especially true of individuals in formal and informal leadership roles. Since they tend to have significant impact on others (Limbic System) by virtue of their position, emotional intelligence is a potential very powerful leadership tool.

Basic steps in improving emotional intelligence include simple but often challenging actions such as:

- Practicing self-management by continuously seeking insight into ones own feelings and emotions. A process that can be described as having an inner conversation in order to diagnose elements of emotional intelligence.
- Improving your understanding of emotional intelligence by working with other people to identify different or unique emotional perspectives on a single situation.
- Improving communication awareness – intentional and unintentional. Realizing that there is a constant stream of communication between people and practicing the controlling of unintentional messages that often are subconsciously sent.
Dealing with conflict but avoiding quiet conflict. Although conflict is often minimized by improved communication, it can not be completely removed. Genuine conflict should not be avoided but dealt with appropriately. Quiet conflict, on the other hand, is characteristic of poor or no communications and tends to feed upon itself. Quiet conflict can be emotionally detrimental so voiding it is key to improving emotional intelligence.

**Application to Tribal Inspired Leadership:** The strategies for practicing primal leadership offer tribal leaders with a practical tool for improving their daily interactions with subordinates and other leaders in both formal and informal ways. Furthermore, the enhancement of emotional intelligences may serve to grow individual leadership capacities and abilities to handle crisis or critical incidents such as preserving Native American culture.

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**Discussion Questions:**

- What aspects of primal leadership will help you in applying the tribal mission strategies in your organization? In your jurisdiction?
- Are there any aspects of the model that you do not believe will be applicable to the application of the tribal mission strategies of your organization? Of your jurisdiction?

**Primal leadership dividends:**

- Facilitates positive communications, this may be extremely useful in forming the internal and external networks (formal and informal) that tribal professionals often rely on for accomplishing their missions.
- Provides tribal leaders with the wherewithal to manage meaning for their organizations and well as other stakeholders (the media, general public, formal/informal networks, etc.).
- Leadership that is based on sound emotional intelligence principles often serve to create *resonance* while simultaneously limiting *dissonance*. Resonance (generally used as a musical term) is a harmony or a sense of working together that are often present in effective organizations. Dissonance
Discussion Questions:

- After having discussed primal leadership and its role in tribal inspired leadership, what do you think about Tecumseh?
- Was he truly a primal leader? Why?

**Application to Tribal Inspired Leadership:** The application of the Leadership Test® to actual modern day tribal leaders is an opportunity for participants to practice the process of applying the Leadership Test® to the complex issues of a wildfire.

**Tecumseh Pay Off**

My country and my people faced the inevitability of war. It wasn’t just coming. It was already happening all around us. As a leader, I considered it my responsibility to inspire my fellow tribes into action. I sought to convince my fellow tribes --- the Wyandot, Shawnee, Potawatomi, Sauk, Fox, Sioux, and Miami’s that they were not powerless and they had the ability to defend themselves, their country, and their convictions. In their acquiescence and diffusion, the people needed this kind of leadership and direction. My decision to fight the Americans was intended to greatly inspire my allies to rise above their feelings of acquiescence and diffusion, paralyzing the ability of all Indians to stop the Americans. By the Battle of Thames, I recognized the British were not going to
help and it was time for our people to make a stand. I counseled my brothers that with the British surrender the movement was hopeless. My brothers want to fight. I told them, “You are my friends, my people. I love you too well to see you sacrificed in an unequal contest from which no good can result. I would dissuade you from fighting this fight, encourage you to leave now, this night, for there is no victory ahead, only sorrow. Yet, time after time, even until tonight, you have made known to me that it is your desire to fight the Americans here and so I am willing to go with my people and be guided by their wishes.” (Eckert, p.582) The next day Tecumseh gave his life for his people and his cause. He was the epitome of a primal leader.

The situation we faced was a war of a different kind, against a different enemy. It is none-the-less a formidable and perhaps inevitable conflict. As a leader you must create an environment in which people can succeed despite declining cultural values. To do so, you need to resonate with your people. Address their declining cultural values by inspiring them and instilling confidence in their abilities to defeat the enemy and succeed.

Primal leadership is not an easy endeavor. It requires that a leader be introspective and aware of their emotions and limitations—-you must be able to see in yourself what you can not hide from others. Through this acute self-knowledge, primal leaders develop a high emotional intelligence. They can use this emotional intelligence and directed communication to influence people and achieve desired outcomes.

By using the primal leadership to address this type of challenge, you can identify and meet the needs of your people, inspire them to action, and achieve your goals. When you meet the emotional needs of your people during any situation with understanding, guidance, and your own emotional intelligence, primal leadership principles may assist you in doing the right thing, at the right time, in the right way, and for the right reasons.

**Application to Tribal Inspired Leadership:** The Tribal leadership vignette is designed to introduce the class participants to the real issue of declining cultural values that is a significant threat to operations of public and private sector agencies. The simulator challenge activity is a realistic exercise that directly applies to and mirrors many of the informational evaluations and decision-making processes involved in tribal inspired leadership. The simulator exercise allows participants to consider the leadership approach they would take prior to and during preserving Native American culture in the safety of a virtual (simulator) environment.
Wrap-up

At the conclusion of this module participants were able to:

a) Identify and apply the key elements of emotional intelligence and the stages and components of group development in building effective networks
b) Apply competencies and components of emotional intelligence/emotional quotient in their leadership roles
c) Identify the primal qualities of leadership
d) Define the concepts of resonance and management of meaning

test your knowledge

1. Which of the following are key elements of emotional intelligence?
   a) Self-awareness
   b) Self-management
   c) Social management
   d) Relationship management
   e) All of the above

2. Primal Leadership is best described as:
   a) Impacting employees by setting the emotional tone of the workplace
   b) Not letting emotions play a significant role in the workplace
   c) Keep your “game face” in times of crisis
   d) b & c
   e) All of the above
3. Creating harmony in the workplace environment is ______________.

a) Dissonance
b) Resonance
c) Continuance
d) Potentially counterproductive.
Overview

This module will encourage participants to examine the role of transformational leaders as a means of effectively applying tribal missions and strategies in addressing tribal challenges. In considering the role of transformational leaders, emphasis will be placed on the premise that under the correct conditions and utilizing the appropriate skills, leaders have the capacity to inspire and motivate people to achieve beyond their presumed limitations. That is, leaders who can develop a clear vision for their organizations can inspire their people to participate in accomplishing that vision. The lesson will draw parallels between this description and the effectiveness of tribal leaders and decision makers in inspiring their people to embrace the mission and vision of tribal communities.

Key procedural aspects of the model involve developing a strong set of skills in communications, fostering vision, and building organizational infrastructure as well as inspiring action. Additionally, the model requires leaders to be comfortable with change and seek it as a means of leading people and organizations. These aspects of transformational leadership will be stressed in the module as characteristics that often come into play when motivating and moving people towards a common goal or mission.

This module will include the consideration of Wilma Mankiller as an example of transformational leadership. Mankiller, the child of a Cherokee father, and white mother of Dutch-Irish ancestry, grew up in Tahlequah Oklahoma in a time where the United States government, through the Bureau of Indian Affairs, was again trying to settle the 'Indian problem' by removal.

Despite these seemingly insurmountable obstacles, as well as a life filled with personal tragedy (divorce, accidental death of her friend, threats to her life, and personal illness),
Mankiller provided countless examples of transformational leadership including one specific example of guiding a small Cherokee community through difficult times eventually turning it into a healthy vibrant community that continues to thrive and grow today. One of Wilma Mankiller’s great accomplishments was in becoming the first female principal chief of Cherokee Nation. Wilma became a nationally recognized leader that inspired followers to accomplish and perform many great things beyond their presumed limitations.

The example of Wilma Mankiller as a transformational leader will be used to illustrate the power of leadership in motivating followers into performance. An overview of Mankiller’s accomplishments and leadership tactics will be explored as a template for today’s tribal leaders and decision makers who are often faced with seemingly insurmountable challenges and tasks. The transformational leadership lessons in this module will seek to emphasize that effective leadership can and often does overcome a multitude of challenges.

**Learning Objective:** At the conclusion of this module, leaders will be able to apply elements of transformational leadership; discuss the influence of organizational leadership, including vision and “success of purpose” as it applies to community policing.

**Enabling Learning Objectives:** At the conclusion of this module, participants should be able to:
- Identify and apply key elements of transformational leadership
- Identify the role of influence in organizational leadership
- Identify the significance of vision in organizational achievement
Understand the difference between being success driven and “success of purpose” driven

Test Your Knowledge

1. Characteristics generally attributed to transformational leaders include (select the most appropriate):
   a) A healthy ego
   b) Unable to handle feedback or criticism well
   c) Thrive on the notions of power or authority
   d) None of the above
   e) All of the above

2. Transformational leaders are motivated by success rather than being purpose driven.
   a) True
   b) False

3. The transformational leadership process moves through the following:
   a) Leading the charge-Finding the way forward-Developing the vision-Selling the vision
   b) Developing the vision-Leading the charge-Finding the way forward-Selling the vision
   c) Developing the vision-Selling the vision-Leading the charge-Finding the way forward
   d) Developing the vision-Selling the vision-Finding the way forward-Leading the charge
Transformational Leadership

Wilma Mankiller – Transformational Leadership Profile

- Tahlequah, Oklahoma serves as the Capitol of the Cherokee Nation. This location was the result of the devastating effects of the Trail of Tears. The Trail of Tears of the Cherokees took place over the winter months of 1838 through 1839. An estimated 16,000 Cherokees were forced by the U.S. to remove themselves and their families from their homes, farms and communities. After being held in federal stockades until deep winter, they were subsequently herded on overland and water routes that moved through territories that represent the present-day states of Tennessee, Kentucky, Illinois, Missouri and Arkansas. More than four thousand Cherokees died along the various routes from the harsh conditions of the crossing.

- Wilma Mankiller was born in Tahlequah, Oklahoma, the capital of the Cherokee Nation, on November 18, 1945. She was one of 11 children.

- Wilma Mankiller’s great-grandfather was one of the more than sixteen thousand Native Americans and African slaves who were ordered by President Andrew Jackson (1767–1845) to walk from their former homes in the Southeast to new “Indian territory” in Oklahoma in the 1830s. The harsh weather, hunger, disease, and abuse from U.S. soldiers that the walkers experienced on what came to be called the Trail of Tears led to the deaths of at least four thousand of them.

- In 1942 the US Army declared 45 Cherokee families’ allotment lands, near those of Mankiller’s family, in order to expand Camp Gruber.

- Charley Mankiller thought he could make a better life for his family in California and accepted a government offer to relocate. However, promises that were made to the family were not kept, money did not arrive, and there was often no employment available, so their life did not improve after their arrival in San Francisco.

- In 1971 Mankiller’s father died from a kidney disease in San Francisco. It was not long before she too had kidney problems, inherited from her father.
Mankiller eventually had to have a transplant and her brother Donald became her "hero" donating one of his kidneys so that she could live.

- In 1976 Mankiller took a job as a community coordinator in the Cherokee tribal headquarters and enrolled in graduate courses at the University of Arkansas in Fayetteville.
- In 1979 Mankiller was involved in a head-on collision. Mankiller was seriously injured, and many thought she would not survive. The driver of the other automobile did not. It turned out to be Sherry Morris, Mankiller's best friend.
- In 1980 Mankiller came down with myasthenia gravis, a muscle disease. This disease threatened her life, but her will to live and her determination to heal her body with the power of her mind prevailed.
- In 1983 Ross Swimmer (1943–), then principal chief of the Cherokee Nation of Oklahoma, asked Mankiller to be his deputy chief in the election. While campaigning she was surprised by the criticism she received—not for her stand on any particular issue, but simply because she was a woman.
- In 1985 Mankiller was elected to serve as principal chief and served two terms before deciding not to run for re-election due to health related problems. (Two terms 1985-1995)
- Mankiller won several awards including Ms. Magazine’s Woman of the Year in 1987, Presidential Medal of Freedom, the Oklahoma Women's Hall of Fame, Woman of the Year, the Elizabeth Blackwell Award, John W. Gardner Leadership Award, Independent Sector, and was inducted into the National Women's Hall of Fame in 1993.
- On April 6th, 2010 Mankiller, former Principal Chief of the Cherokee passes away. President Obama states "I am deeply saddened to hear of the passing of Wilma Mankiller today. As the Cherokee Nation’s first female chief, she transformed the Nation-to-Nation relationship between the Cherokee Nation and the Federal Government, and served as an inspiration to women in Indian Country and across America. A recipient of the Presidential Medal of Freedom, she was recognized for her vision and commitment to a brighter future for all Americans. Her legacy will continue to encourage and motivate all who carry on her work.” (2010, President Barrack Obama).

Mankiller Historical Profile

Early life

Wilma Pearl Mankiller, born November 18, 1945, was the sixth of eleven children. Her parents were Charley Mankiller, full blood Cherokee (1914 – 1971), and Irene Sitton (1921–), who is of Dutch and Irish descent, but acculturated to Cherokee life. The Mankiller family lived on Wilma’s grandfather’s allotment lands (160 acres) of Mankiller Flats near Tahlequah, Oklahoma. Under the US Federal Government’s relocation
program, the Mankillers willingly left the Flats in 1956 and moved to San Francisco, California and later Daly City.

Mankiller graduated high school in 1963 and shortly thereafter married Hector Hugo Olaya de Bardi, an Ecuadorian college student. They moved to Oakland, California and had two daughters, Felicia, born in 1964, and Gina, born in 1966.

Mankiller started college in the late 1960's, first attending Skyline College then San Francisco State University. She became active with the American Indian Center while in San Francisco. Following a mysterious fire at the Center in 1969, relatives of Mankiller and herself joined hundreds of Native American activists on Alcatraz Island to help raise awareness of Native American injustices and rights. Mankiller became the acting director of the Native American youth Center and later volunteered for the Pit River Tribe in a legal battle with a power company. After divorcing Hugo in 1974, Mankiller moved back to Adair County, Oklahoma with her two young daughters in 1977. Upon returning to Oklahoma, Mankiller met Charlie Soap, the man who would become her husband in 1986.

**Political career**

Mankiller’s first job in Oklahoma was working for Cherokee Nation being in charge of getting as many native people trained at the university level. In 1981, Mankiller founded and was eventually named the first director of the Cherokee Nation Community Development Department. This position led Mankiller to rural communities helping them with important renewal projects including the Bell waterline project.

By 1983, Mankiller found herself in a heated campaign to serve as deputy chief of Cherokee Nation, along side Ross Swimmer. After beating her two opponents, Mankiller became the first woman deputy chief in Cherokee history. In 1985, Chief Swimmer accepted a position to head the Bureau of Indian Affairs, and on December 5, 1985, Mankiller was sworn in as the first female principle chief of Cherokee Nation. Mankiller was reelected for a second term in a landslide victory in 1991, receiving over 82% of the votes.

Mankiller faced challenges while serving Cherokee Nation. While running for deputy chief, Mankiller was inundated with negative backlash from the tribes’ people. She received hate mail, death threats, and even had her tires slashed. With Cherokee Nation being predominantly male-dominated, people believed her heading such an office would be a mockery to the tribe and an affront to God. Such a structure contrasted with the traditional Cherokee culture and value system, which instead emphasized a balance between the two genders. Mankiller used humor as a way to deal with the backlash. For the next twelve years, Mankiller worked to bring back that balance and reinvigorate Cherokee Nation through community-development projects where men and women work collectively for the common good.
Throughout her tenure, Mankiller was instrumental in bringing monumental change to Cherokee Nation. In 1990, she signed an unprecedented agreement in which the Bureau of Indian Affairs surrendered direct control over millions of dollars in federal funding to the tribe. Under her leadership, Mankiller led the tribe with several revitalization projects including building new free-standing health clinics, an $11 million Job Corps Center, and greatly expanded services for children and youth. Examples of progress included the founding of the Cherokee Nation Community Development Department, the revival of Sequoyah High School in Tahlequah, and a population increase of Cherokee Nation citizens from 55,000 to 156,000.

Mankiller served two terms as principal chief of Cherokee Nation and was forced to retire from the position in 1995 due to health reasons. After leaving her position, Mankiller continued working for her people with community development projects, serving on several philanthropic boards, and providing lectures across the country on issues and challenges facing Native Americans.

**Personal life**

Mankiller faced many different personal challenges over the course of her life including one event which nearly took her life. In 1979, Mankiller was involved in a near fatal car accident on the way to speak for Cherokee Nation. The other car involved was Mankiller’s close friend who died from injuries sustained in the accident. Mankiller endured 17 operations after the accident and was told at one point she would never be able to walk again. Just one year later, Mankiller was diagnosed with myasthenia gravis, a form of muscular dystrophy that can lead to paralysis. Over the course of years Mankiller had additional health problems including a kidney transplant, breast cancer, and lymphoma. In March 2010, Cherokee Nation announced that Mankiller had been diagnosed with Stage IV Metastatic Pancreatic Cancer. She died of the disease at her home in rural Adair County, Oklahoma, on April 6, 2010.

Of the passing of Wilma Mankiller, President Obama stated: "I am deeply saddened to hear of the passing of Wilma Mankiller today. As the Cherokee Nation's first female chief, she transformed the Nation-to-Nation relationship between the Cherokee Nation and the Federal Government, and served as an inspiration to women in Indian Country and across America. A recipient of the Presidential Medal of Freedom, she was recognized for her vision and commitment to a brighter future for all Americans. Her legacy will continue to encourage and motivate all who carry on her work. Michelle and I offer our condolences to Wilma’s family, especially her husband Charlie and two daughters, Gina and Felicia, as well as the Cherokee Nation and all those who knew her and were touched by her good works."

**Achievements**
Mankiller has been honored with many awards including the Presidential Medal of Freedom, Oklahoma Hall of Fame, National Women’s Hall of Fame, 50 Most Influential People of the Century, in Oklahoma, Ms. Magazine’s Woman of the Year in 1987, and Hero, Glamour Magazine, 2006. She has also written many books including her autobiography, Mankiller: A Chief and Her People, which became a national best seller.

Application to Transformational Leadership: The story of Wilma Mankiller and the overwhelming challenges she faced and overcame serves as evidence of her application of transformational leadership throughout her life’s achievements. Additionally, the overwhelming qualities of her challenges can be used as analogies for other Tribal leaders seeking to develop strategies for overcoming potential overwhelming situations facing their communities.

Wilma Mankiller’s Challenges

Based on what you know about Wilma Mankiller, what obstacles/challenges did she face that seemed insurmountable or overwhelming?

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<tr>
<th>Overwhelming Challenges/Obstacles Faced By Wilma Mankiller</th>
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Application to Community Policing Leadership: The story of Wilma Mankiller and the astonishing challenges she faced and overcame serves as evidence of her application of transformational leadership throughout her life’s achievements.
Additionally, the overwhelming qualities of her challenges can be used as analogies for other Tribal leaders seeking to develop strategies for overcoming potential overwhelming situations that threaten their quality of life.

“Bell Waterline” Video Challenge

Discussion Questions:

- How can you minimize the effects of outside issues on your team’s ability to focus on the overall goal?
- How can you identify and overcome any limited expectations within established organizational culture?
- How can you eliminate or mitigate perceived and real restrictions that may otherwise impede the team?
- As a tribal leader, how can you rally your people toward the vision despite numerous distractions and obstacles?

**Application to Tribal Leadership:** The Bell waterline vignette is designed to introduce the class participants to the real issues of external obstacles and organizational paralysis that are a significant threat to the operations of tribal agencies involved in community wellness.

Wilma Mankiller had to assume a leadership role that would:

- Redefine the expectations of her community, her organization, and the individuals that she led.
- Redefine the negative external forces (apathy, mistrust, economic turmoil, personal tragedies) by turning insurmountable obstacles into rallying causes.
- Cure the organizational paralysis that afflicted the Cherokee Nation.

To accomplish these tremendous paradigm shifts in her Tribal community would require a special kind of leadership. More than just capable focused, and well intentioned, the leadership Mankiller would have to exhibit would need to be transformational.
Elements of Transformational Leadership: Four Basic Steps for a Transformational Leader

Step 1: Developing the Vision

What was Wilma Mankiller’s true vision?

Application to Community Policing Leadership: Each of these steps is vital to the transformational leadership approach which in turn allows leaders to be agents of change. This is beneficial in the realm of a Tribes mission especially when dealing with the types of unforeseen events and issues that arise during planning or actual crisis situations. The transformational model encourages leaders to view crisis situations as vital opportunities to grow their organizations, implement change, unlearn problematic behaviors, and most importantly test organizational vision.

Step 2: Selling the Vision
Step 3: Finding the way forward

Elements of Transformational Leadership
Finding the way forward
• Requires a clear vision accompanied by a known direction
• Acknowledgment that course will frequently need correction
• Leader must be satisfied with forward progress despite setbacks and inevitable failures

Step 4: Leading the Charge

Elements of Transformational Leadership
Leading the Charge
• Requires that leaders be at the forefront and visible
• Encourages leaders to model behavior
• Requires that employees/followers be continuously "reinforced" with enthusiasm and commitment
• Encourages use of ceremonies and cultural symbolism to reinforce vision and sustained commitment

Application to Community Policing Leadership: Each of these steps is vital to the transformational leadership approach which in turn allows leaders to be agents of change. This is beneficial in the realm of a Tribes mission especially when dealing with the types of unforeseen events and issues that arise during planning or actual crisis situations. The transformational model encourages leaders to view crisis situations as vital opportunities to grow their organizations, implement change, unlearn problematic behaviors, and most importantly test organizational vision.

Transformational Leadership and the Moral Cause

Does Transformational Leadership require the leader to build the vision around a moral cause?

Transformational Leadership and the Moral Cause
Discussion Questions:

- Do you believe that transformational leadership requires the leader to build the vision around a moral cause?
- Do you think an IBM executive can be a transformational leader? How? What if their vision is to increase profits by $2 million in the next quarter?

Apple Computers, Inc. doesn’t just make computers to make money. Their vision is “to make a contribution to the world by making tools for the mind that advance humankind.”……a purpose greater than the company itself. Note that Apple isn’t against making money or turning a profit, but that alone isn’t the reason for the company’s existence.

Based on this vision statement would you characterize it as success driven or success of purpose driven? Why?

Did Wilma Mankiller have a moral cause? What was it?

Application to Community Policing Leadership: Transformational leadership is by definition driven by success of purpose rather than simply success. Encouraging Tribal leaders to contemplate the fundamental difference between the two may result in a clearer, more focused approach to articulating organizational vision for local and private sector entities involved in supporting Tribal efforts.

Mankiller Historical Approach

In 1982, the small Cherokee town of Bell Oklahoma consisting of nearly 400 Cherokee people was faced with a seemingly insurmountable problem. Cherokee residents were living in dilapidated homes with no running water or inside plumbing. With the nearest waterline several miles away, Bell, Oklahoma residents were in desperate need of a reliable water source. A community that the general public had written off, and nearly 95% of the employees at the Tribe skeptical of any changes being made, people in Bell felt that this was the way things are, and this was their reality. Families began moving away, and the town school which was the only source of clean water was in danger of closing. Decades of failed and misguided policies had created deep mistrust by the people towards the Tribe, the Bureau of Indian Affairs (BIA), and other organizations.
Cherokee residents in Bell faced innumerable hardships, including poverty, unemployment, restrictive laws, and social limitations, and few opportunities to initiate real change. The severity of these issues gave rise to a new effort designed to save the Bell community and create a better life for the Cherokee people. Lead by Wilma Mankiller, the people of Bell Oklahoma were about to come together to help themselves. Wilma was committed to community improvement and believed that given the change Cherokee people could solve their own problems and control their own future. Wilma’s vision was to help the Cherokee people by given them a chance to do the extraordinary, to attempt something like never before, the creation of a reliable mile waterline.

As a young Native American female, Wilma Mankiller began her work in the Cherokee Nation Tribe in 1977 as an economic stimulus coordinator. Having worked with the Pit River people previously for nearly five years Wilma learned a great deal about treaty rights and the government-to-government relationship between Indian nations ant the United States. Between 1977 and 1981 Wilma faced some devastating events in her life including a near fatal accident which almost took her life and unfortunately took the life of her close friend. Wilma also faced significant health problems requiring months of rehabilitation. Working through all of these challenges Wilma returned to her duties with the Cherokee Nation and in 1981 helped found the Cherokee Nation Community Development Department being named the first director.

Looking for new ways to implement renewal projects to rural Cherokee communities Wilma set out to secure funding for one particular project which was to be directed at towards a small community located in Bell Oklahoma.

The Bell waterline project provided Wilma with an organized means to effect change, but it wasn’t an easy process. Though she was firmly committed to helping the Cherokee Nation and the people of Bell, Oklahoma, Wilma faced a problem of staggering proportions.

Mankiller’s communications were not just lofty goals. She worked tirelessly to provide real means for effecting the change she preached. Mankiller is perhaps best-known for the principal chief role she played.

How could she succeed in an era of mistrust, where Tribal members were hesitant to work with outside organizations? How could she overcome the financial problems of the Bell community which stood on the brink of disbanding as a viable community? How could she convince the Cherokee people that they were indeed up to this challenge and could overcome even their own perceptions of their abilities? What could she do to convince the residents of Bell that change was possible in the face of all of this adversity?
As a visionary, Mankiller encouraged people to overcome difficulties and challenges and gave them the tools and resources they needed to do it.

**Application to Community Policing Leadership:** The story of Wilma Mankiller and the astonishing challenges she faced and overcame serves as evidence of her application of transformational leadership throughout her life’s achievements. Additionally, the overwhelming qualities of her challenges can be used as analogies for Tribal leaders seeking to develop strategies for overcoming potentially overwhelming situations.

What specifically did you see in Wilma Mankiller’s approach that you would classify as being characteristic of a transformational leader?

Transformational Leadership Characteristics and Vision

Discussion Questions:

- Does this description look familiar to you?
- Have any of you worked for a Transformational leader?
- What was it like?
The following are assumptions that transformational leadership is based on:

- People will follow a person who inspires them.
- A person with vision and passion can achieve great things.
- The way to get things done is by injecting enthusiasm and energy.
### Transformational Leadership Characteristics

<table>
<thead>
<tr>
<th>Trait</th>
<th>Description</th>
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<tbody>
<tr>
<td>Ambitious</td>
<td>Does not need authority or at least is not professionally defined by it.</td>
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<tr>
<td>Intelligent</td>
<td>Includes intelligence beyond knowledge and management techniques—emotional intelligence. Intelligence may not necessarily be the most significant attribute.</td>
</tr>
<tr>
<td>Articulate</td>
<td>Communicates exceptionally well—particularly when broadcasting a vision and/or inspiring people to act. Often charismatic.</td>
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<tr>
<td>Servant to his people</td>
<td>Comfortable in team role—comfortable surrounded by specialists and working in a supportive role. Described in following way: “First task of a leader is to define reality, the last task is to say thank you, the middle is spent being a servant” (Bennis and Townsend, 1995, P. 16)</td>
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<tr>
<td><strong>Success of Purpose driven</strong></td>
<td>Motivated by accomplishing a specific purpose rather than generic success.</td>
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<tr>
<td>Gives credit</td>
<td>Comfortable sharing credit with followers, coworkers and others.</td>
</tr>
<tr>
<td>The tougher the times the greater the sense of humor</td>
<td>Uses a sense of humor as a motivational, bonding and unifying force—especially during times of stress or crisis.</td>
</tr>
<tr>
<td>Strong ego – able and willing to handle feedback</td>
<td>Does not shy away from criticism or appropriate (loyal) dissention. Appreciates the potential benefit of the devil’s advocate role and seeks guidance.</td>
</tr>
<tr>
<td>Does not waste employee’s time! It is the most valuable thing that they have!!!!!</td>
<td>Focus on mission, project or task—is not concerned with the punching of the time clock.</td>
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<tr>
<td>Considers employees to be volunteers.</td>
<td>Understand that employees are there because they want to be and many could leave for another job at any time.</td>
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1. Transformational leadership focuses on a common vision.

2. Unlike other theories of leadership that suppose that the ultimate motivator for a leader is success and for a follower it is the reward. Transformational leadership proposes that for the transformational leader and follower the ultimate motivation is success of purpose – the accomplishment of a common vision.

3. In terms of the strategy for giving organizational direction, the transformational leader tends to replace control, order, and energy spent on predicting organizational activities (COP) with acknowledgment, creativity, and empowerment of employees (ACE) (Bennis and Townsend, 1995).

**The Importance of Vision**

• Defined: The ability to define the ideal situation and then develop a unique image of the future with the ideal as a reality.

• The Application of Vision:
  1. Focus
  2. “Grabbing”
  3. Conveyance
  4. Looping

**Definition of Vision:**

The word vision is used when discussing leadership because it has significant and meaningful connotations. At its root it means the ability to see. This implies that an image exists and is tangible. The word also seems to suggest foresight, innovation, and even a standard of excellence. When used in specific reference to leadership, vision refers to the ability to define the ideal situation [usually for a company, business, group, or organization of some sort] and then develop a unique image of the future with the ideal as a reality (Kouzes and Posner, 1995, p.95).

**Applications of Vision:**

1. “The most important role of visions in organizational life is to give focus to human energy. Visions are like lenses that focus unrefracted [sic] rays of light. To enable everyone concerned with an enterprise to see more clearly what is ahead of them, leaders must have and convey a focus” (Kouzes and Posner, 1995, p.109).

2. “Vision grabs. Initially it grabs the leaders, and through their enthusiasm, followers and other stakeholders start paying attention. A company’s attention is sustained, though, only by what the leader does and how he acts in pursuit of the dream” (Bennis & Townsend, p. 46).
3. “Vision conveyed to the organization through action brings about a confidence on the part of the followers, a confidence that instills in them a belief that they are capable of doing whatever it takes to make the vision real. On the other hand, a vision that can’t be acted on because of cluttered company structure or useless rules is demoralizing, and sometimes destructive. When we discuss transforming the organization, this is part of what we are talking about: cleaning up the system so it will embrace good leadership, not subvert it” (Bennis & Townsend, p. 46).

4. “Vision always comes back to leadership. People look to their formal leaders for vision and direction. While leaders should involve people in shaping direction, the ultimate responsibility for ensuring and maintaining a vision remains with the leaders and cannot be delegated to others. Creating a vision is not an activity that can be checked off a list. It is one of the most critical ongoing roles of a successful leader” (Blanchard, 2007, p.35).

**Application to Community Policing Leadership:** Personal and professional characteristics are a vital aspect of the transformational leadership approach. The discussion of this may lead Tribal leaders to be introspective and assess their capability to use this particular approach. Additionally, the inventory of characteristics and traits associated with the transformational approach may encourage Tribal leaders to consider adopting the role of organizational “architect.” This function will allow Tribal leaders to ensure that their team members (employees) are assigned to functions which they are best suited for (putting the right people in the right places based on their traits, characteristics and KSAs).

**The Pygmalion Effect and Transformational Leadership**

**Discussion Questions:**

- What was Wilma Mankiller’s vision?
- Was she able to reach it despite all of the challenges she faced?
• Of all the challenges that Wilma Mankiller faced and overcame – what was the greatest one?

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Discussion Questions:

• Are the challenges overwhelming?
• Do they seem insurmountable?
• How do they compare with what Wilma Mankiller faced?

How many of you have heard of the Pygmalion Effect?
Can anyone define it?

A self-fulfilling prophecy whereby people tend to behave the way others expect them to. In a famous field experiment on the Pygmalion Effect in children, carried out by the German-born U.S. psychologist Robert Rosenthal (born 1933) and the U.S. schoolteacher Lenore F. Jacobson (born 1926) and published in a book entitled Pygmalion in the Classroom (1968).

They completed a field study on elementary school kids.
Tested the student’s intelligence quotient.
The teachers were told which students scored higher and which scored lower, but actually it was just a random list.
The researcher came back at the end of the year and retested all the students.
Those students who were given “advanced attention” by the teachers actually had significantly improved academic performance.
TRANSLATION: the change in the teachers’ expectations led to an actual change in performance. The findings of the experiment specifically note that “those average children who were expected to bloom intellectually were rated by teachers as more intellectually curious, happier, and in less need for social approval.”

Application to Community Policing Leadership: The lessons of the Rosenthal’s and Jacobson’s research have a powerful and immediate application to Tribal leadership. Specifically, leaders and decision makers have the ability to set expectations that may influence and sometimes even dictate the success of their organizational and/or community efforts. Tribal leaders have by virtue of their positions a great deal of influence. Avoiding the pitfall of accepting expectations of underperformance or failure is vital to effectively dealing with a critical incident.

The situation faced by Wilma Mankiller.
The situation that Tribal leaders may face in leading their organizations in a time of difficulty/crisis (i.e. Bell Waterline Project).
The value of transformational leadership as a way of managing the Pygmalion Effect.
The potentially positive connotations of the Pygmalion Effect.
Examples (provided by participants) of the Pygmalion Effect in action.
Application to Community Policing Leadership: The lessons of the Rosenthal’s and Jacobson’s research have a powerful and immediate application to Tribal leadership. Specifically, leaders and decision makers have the ability to set expectations that may influence and sometimes even dictate the success of their organizational and/or community efforts. Tribal leaders have, by virtue of their positions, a great deal of influence. Avoiding the pitfall of accepting expectations of underperformance or failure is vital to effectively dealing with a critical incident.

Applying Transformational Leadership to your Leadership Challenge

Discussion Questions:

- What aspects of the transformational model will help you in applying the Tribal mission strategies in your organization? In your jurisdiction?
- Are there any aspects of the model that you do not believe will be applicable to the tribal mission strategies of your organization? Of your jurisdiction?

Examples of Transformational Leadership
Discussion Questions:

- In your groups opinion is ______________ a transformational leader? Why or Why not?
- Name another example of a tribal leader that personifies transformational leadership. What are the major reasons for your group’s selection?

General Petraeus

As the Commanding Officer of the 101st Airborne Division, General Petraeus was instrumental in the 2003 campaign that ended with the fall of Baghdad to U.S. forces. Afterwards, Petraeus and the 101st were ordered to take control of the Iraqi city of Mosul and administer its daily operations. Petraeus and his troops not only accomplished their mission but were able to do what other forces could not – stabilize the region and initiate a vigorous reconstruction initiative. The following excerpt summarizes their performance:

Under Petraeus, the offices of the 101st found themselves playing far out of position. One of his artillery officers was charged with figuring out how to get the region’s oil flowing again. Some officers supervised cement factories, others electricity generation. Soldiers who had studied military aviation tactics found themselves figuring out how to administer a university. Petraeus himself supervised the city’s first real elections (Barnes, 2005).

Ultimately, Petraeus and his troops reinvigorated the local economy, gained the respect and occasionally the trust of the locals, and started approximately 4500 reconstruction projects in the region.

Discussion Questions:

- Based on what we just heard, is David Petraeus a transformational leader? Why?
Can a leader be considered a situational, primal leader and transformational leader? How? Why?

The Four Dimensions of the Leadership Test®

Application to Tribal Leadership: The application of the Leadership Test® to modern day Tribal leaders is an opportunity for participants to practice the process of applying the Leadership Test® to complex issues facing Tribes.

Leadership Decision Matrix Exercise

Mankiller Pay Off

In my own life, I dealt with many seemingly insurmountable challenges. Faced with the all-too-real issues of discrimination, mistrust, and sexism, which placed legal and social constraints on what I and my team could do, I managed to never lose sight of my vision - even in the face of the significant economic challenges facing the Bell Oklahoma community.

While building a waterline was a product of my work, they were not my sole purpose. As a leader, I recognized that the needs in my community were great. People needed both resources and opportunities to believe in their own potential, and to create a better life for themselves, despite the difficulties that surrounded us all. I worked to create not only the opportunities for the community to build self-respect, self-discipline, jobs, and a future, but also a higher set of standards and expectations, along with the means of achieving them. As a leader, it was my responsibility to make insurmountable
challenges surmountable, and then pass those dreams on to the community with the resources and tools to make them happen.

The challenges you face in preparing for challenge may also seem insurmountable. It will be easy for you or your team to become overwhelmed and lose sight of your vision and goal. Recognize that your overall mission is so crucial that it doesn't matter what obstacles you face along the way. These are details that simply must be overcome so the vision can be attained. Use your leadership skills to diminish the impact of those obstacles along the way, provide your team with the resources and tools they need, and then integrate the overall vision into everything you do and say. Your team must live and breathe this vision, inspired by your actions and your words. You must guide them to see the desired outcome they must reach.

By using the transformational leadership model to address this type of challenge, you can transfer your own vision of success to your team and work together to achieve great things. When the difficulties and obstacles of emerging situations threaten to overcome your resources, transformational leadership principles may assist you in doing the right thing, at the right time, in the right way, and for the right reasons.

**Application to Community Policing Leadership:** The Bell Waterline vignette is designed to introduce the class participants to the real issues that can pose a significant challenge to operations of tribal, public and private sector agencies involved in tribal efforts. The simulator challenge activity is a realistic exercise that directly applies to and mirrors many of the information evaluation and decision-making processes involved in tribal leadership. The simulator exercise allows participants to consider the leadership approach they would take prior to and during a challenge in the safety of a virtual (simulator) environment.

The following is a summary of discussion points for the module:

- Re-emphasize that transformational leadership recognizes that sharing a *purpose*, is perhaps the best motivator for organizational success. This is certainly critical to facilitating active participation from organizational personnel as well as members of the community that will be involving in applying the mission strategies to the National Planning Scenarios.

- The model avoids the pitfalls of low expectations and the tendency of prophecies to become self-fulfilling (the Pygmalion Effect). To the contrary, the transformational leadership model often inspires people to achieve beyond expectations [will be discussed in leadership profile]. The way in which the model suggests that leaders exact influence (providing vision,
sharing credit, use of humor, setting high standards, etc. reference chart in section D for complete list] may be the best means by which leaders can encourage comprehensive preparedness planning).

- The transformational model encourages leaders to be “architects” of their organizations rather than task managers. This definition of the leadership role will allow Tribal leaders to ensure that organizational form (structure, activities, and priorities) is consistent with organizational function (the application of the Tribal mission strategies).

- The model calls for leaders to be agents of change. This is especially beneficial in the realm of Tribal mission implementation and planning. Especially when dealing with the types of unforeseen events and issues that arise during planning or actual crisis situations. The transformational model encourages leaders to view crisis situation as vital opportunities to grow their organizations, implement change, unlearn problematic behaviors, and most importantly test organizational vision.

Wrap-Up

At the conclusion of this module, leaders were able to:

- Identify and apply key elements of transformational leadership
- Identify the role of influence in organizational leadership
- Identify the significance of vision in organizational achievement
- Understand the difference between being success driven and “success of purpose” driven

Wrap-Up

At the conclusion of this module, participants were able to:

- Identify and apply key elements of transformational leadership
- Identify the role of influence in organizational leadership
- Identify the significance of vision in organizational achievement
- Understand the difference between being success driven and “success of purpose” driven
Test Your Knowledge

1. Characteristics generally attributed to transformational leaders include:

   a) A healthy ego
   b) Unable to handle feedback or criticism well
   c) Thrive on the notions of power or authority
   d) None of the above
   e) All of the above

2. Transformational leaders are motivated by success rather than being purpose driven.

   True
   False

3. The transformational leadership process moves through the following:

   a) Leading the charge-Finding the way forward-Developing the vision-Selling the vision.
   b) Developing the vision-Leading the charge-Finding the way forward-Selling the vision.
   c) Developing the vision-Selling the vision-Leading the charge-Finding the way forward.
   d) Developing the vision-Selling the vision-Finding the way forward-Leading the charge.
APPENDIX
Appendix MODULE 1, A. Qwizdom Action Point Guide

How to use the Qwizdom:

1. Send key-press to submit answer

2. Menu [power] key-press to view menu options (use the scroll keys to scroll through options and press Send key to select the option). Holding the Menu button for two seconds will turn the remote on/off. The remotes do not automatically turn off. Turn off remotes if they are not in use. Search, Sess. ID, and User ID, and Exit are options available in the Menu. When you're in presentation, the menu items are Help, Login User Id, and Exit.


4. Clear [C] key-press to delete response

5. Scroll keys-to scroll through menu options or answer choices

6. True/Yes and False/No keys--use to answer True/False and Yes/No questions
Appendix MODULE 2, A. UNDERSTANDING THE UNIQUE STATUS OF TRIBES

Overview: Federally-recognized Indian tribes are sovereign entities that have a unique status under the U.S. Constitution. Additionally, because each tribe is affected by its own unique set of treaties, statutes, regulatory decisions, case law, and administrative orders; successful intergovernmental relations between a tribe and other units of government depends upon a mutual understanding of and respect for the sovereign powers possessed by the tribe. Furthermore, each tribe has its own traditional culture which, along with the history of its federal relations, determines the form of its political system and the manner in which it conducts affairs with other governments. This module will review the various types of governments found among Indian Tribes, discuss tribal sovereignty and jurisdiction, explain the government-to-government relationship between tribes and other governments, and discuss mechanisms of cooperation that have been successfully been used by tribes and federal, state, and local governments to promote cooperation, public safety and mutual security.

Understanding Native Americans and their sovereignty rights

A. Federal laws

- Public Law 280 --- Public Law 83-280 (commonly referred to as Public Law 280 or PL 280) was a transfer of legal authority (jurisdiction) from the federal government to state governments which significantly changed the division of legal authority among tribal, federal, and state governments. Congress gave six states (five states initially - California, Minnesota, Nebraska, Oregon, and Wisconsin; and then Alaska upon statehood) extensive criminal and civil jurisdiction over Indian lands within the affected states (the so-called "mandatory states"). Public Law 280 also permitted the other states to acquire jurisdiction at their option. Public Law 280 has generally brought about:
  - an increased role for state criminal justice systems in "Indian lands" (a term which is specifically defined in federal statutes
  - a virtual elimination of the special federal criminal justice role (and a consequent diminishment of the special relationship between Indian Nations and the federal government)
- numerous obstacles to individual Nations in their
development of tribal criminal justice systems
- an increased and confusing state role in civil related matters
- consequently, Public Law 280 presents a series of important
issues and concerns for Indian lands crime victims and for
those involved in assisting these crime victims

- Public Law 280, however, is a complicated statute which has been
very controversial since the time of its enactment in 1953. It has
often been misunderstood and misapplied by both federal and state
governments. Moreover, the practical impact of Public Law 280 has
gone far beyond that which was legally required, intended, and
contemplated (http://www.tribal-institute.org/lists/pl280.htm,
retrieved February 23, 2007).

- Indian Tribal Justice Support (25 USC CHAPTER 38) The key
elements of the law include: (Slide V: 6)
  - there is a government-to-government relationship between
    the United States and each Indian tribe
  - the United States has a trust responsibility to each tribal
government that includes the protection of the sovereignty of
each tribal government
  - Congress, through statutes, treaties, and the exercise of
    administrative authorities, has recognized the self-
determination, self-reliance, and inherent sovereignty of
    Indian tribes
  - Indian tribes possess the inherent authority to establish their
    own form of government, including tribal justice systems
  - tribal justice systems are an essential part of tribal
governments and serve as important forums for ensuring
public health and safety and the political integrity of tribal
governments
  - Congress and the Federal courts have repeatedly
    recognized tribal justice systems as the appropriate forums
    for the adjudication of disputes affecting personal and
    property rights
  - traditional tribal justice practices are essential to the
    maintenance of the culture and identity of Indian tribes and
    to the goals of this chapter
  - tribal justice systems are inadequately funded, and the lack
    of adequate funding impairs their operation
tribal government involvement in and commitment to improving tribal justice systems is essential to the accomplishment of the goals of this chapter (http://uscode.house.gov)

- Indian Self-Determination and Education Assistance Act (25 CFR Part 900 Chapter V (Approving Officials Training Guide) Office of Indian Education Programs) The key elements of the law include: (Slide V: 7)
  - The Act gave Indian tribes the authority to contract with the Federal government to operate programs serving their tribal members and other eligible persons.
  - The Act was further amended by the Technical Assistance Act and other Acts, of these amendments the most significant were:
    a. The 1988 Amendments that revised the Act to increase tribal participation in the management of Federal Indian programs and to help ensure long term financial stability for tribally-run programs.
    b. The 1988 Amendments also intended to remove many of the administrative and practical barriers that seem to persist under the original Act.
    c. The 1994 Amendments revisited all sections of the original Act. They also provided for direct tribal participation in the promulgation of regulations using the Negotiated Rulemaking Act of 1990. One set of regulations (for both BIA and IHS). (http://www.oiep.bia.edu/docs/Public%20Law%2093-638.pdf)

B. Treaty rights

A. For a comprehensive listing of Tribal treaties, laws, and historical document related to Native American treaty rights visit Yale University’s The Avalon Project for documents in law, history, and diplomacy including pre-18th Century Documents, 18th Century Documents, 19th Century Documents, 20th Century Document, 21st Century documents, and more (go to: http://www.yale.edu/lawweb/avalon/avalon.htm)
C. Understanding Federal Policies

In 2003, President Bush issued Homeland Security Presidential Directive/Hspd 5 which provides Federal preparedness assistance to local governments responding to local and domestic incidents to local public safety and community agencies. In most instances, emergency situations are handled locally, but when there’s a major incident, either national or domestic, the assistance of other jurisdictions may be needed. NIMS were created to provide a mechanism where responders from different jurisdictions and disciplines can work together better to respond to terrorist acts, natural disasters, and other emergencies.

The benefits of NIMS include:

- a unified approach to incident management
- standard command and management structures
- emphasis on preparedness, mutual aid and resource management

Central to NIMS is the Incident Command System or ICS. The ICS is a standardized, on-scene, all-hazard incident management concept. ICS allows its users to adopt an integrated organizational structure to match the needs and demands of large or multiple incidents without being hindered by jurisdictional boundaries. The system is designed to allow a variety of agencies and personnel to meld rapidly into a unified management structure. (Slide V: 11)

ICS is designed to be inter-disciplinary and organizationally flexible. It is a plug and play system (in terms of people and modules). Thus, it is also a good system to manage non-emergency events like parades, fairs, and other types of mass gatherings.

A. Characteristics of the Incident Command System (ICS)

- Always an Incident Commander (first IC is responsible until relieved)
- Team oriented
- Modular (components or elements)
- Scalable
- Dependent on Planning (IAP) that provides measurable objectives to be accomplished over an operational period
- Integrated communication (common terminology)
- Chain of command
- Span of control (safety and accountability) (ratio 3:7)
- Unity of command

B. Types of Commands

- Single Command - single agency
- Unified Command - multiple agencies
- Area Command - multiple commands

C. Organizational Structure

- The ICS organizational structure is modular. As such the organizational structure should only include those positions and functions (individual modular units) that are needed to achieve incident objectives. Thus, as the incident evolves, the organization will usually be expanded, and, when it “winds down”, the organization should be contracted.

Homeland Security Presidential Directive/HSPD 7, Critical Infrastructure Identification, Prioritization, and Protection

This Presidential directive was issued in 2003 and established a national policy for Federal departments and agencies to identify and prioritize United States critical infrastructure and key resources and to protect them from terrorist attacks.

Homeland Security Presidential Directive/HSPD 8, National Preparedness

This Presidential directive was issued in 2003 to establish policies to strengthen the preparedness of the United States to prevent and respond to threatened or actual domestic terrorist attacks, major disasters, and other emergencies by requiring a national domestic all-hazards preparedness goal, establishing mechanisms for improved delivery of Federal preparedness assistance to State and local governments, and outlining actions to strengthen preparedness capabilities of Federal, State, and local entities.
D. Understanding the roles of states and local government

1. Homeland Security Presidential Directive 8 (see above)
2. Memorandums of Understanding
   a. State and local governments partner with tribes in a number of policy areas. The principle mechanisms for these partnerships are memorandums of understanding, memorandums of agreements, and mutual aid agreements. See the appendix for an example.

E. Government-to-Government Relations

1. Tribal governments and the Federal government

   - U.S. Constitution --- 1) Article I, Section 8: The Congress shall have power to lay and collect taxes, duties, imposts and excises, to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts and excises shall be uniform throughout the United States; To regulate commerce with foreign nations, and among the several states, and with the Indian tribes; …

   2) Article II, Section 2. He (the President) shall have power, by and with the advice and consent of the Senate, to make treaties, provided two thirds of the Senators present concur …
   
   (http://www.law.cornell.edu/constitution/constitution.articleii.html, retrieved February 26, 2007)

   - Executive Order 13175 (Consultation and Coordination with Indian Tribal Governments) this order replaced Executive Order 13084 (Consultation and Coordination with Indian Tribal Governments) and complements Executive Order 13132 (Federalism). Executive Order 13175 was published in the Federal Register, Vol. 65, Number 218, on November 9, 2000.

   - The following is an excerpt of the Executive Order as published in the Federal Register. "The United States has a unique relationship with Indian tribal governments as set forth in the Constitution of the United States, treaties, statutes, Executive Orders, and court decisions. Since the formation of the Union, the United States has recognized Indian tribes as domestic dependent nations under its protection. The Federal Government has enacted numerous statutes and promulgated numerous regulations that establish and define a trust relationship with Indian tribes."
"Our Nation, under the law of the United States, in accordance with treaties, statutes, Executive Orders, and judicial decisions, has recognized the right of Indian tribes to self-government. As domestic independent nations, Indian tribes exercise inherent sovereign powers over their members and territory. The United States continues to work with Indian tribes on a government-to-government basis to address issues concerning Indian tribal self-government, tribal resources, and Indian tribal treaty and other rights."

"The United States recognizes the right of Indian tribes to self-government and supports tribal sovereignty and self-determination."

2. Tribal governments and state governments

- The United States Constitution gives authority for Indian affairs to the Federal government and, except in very limited instances, none to the state governments. Tribal governments are not subordinate to state or county governments because they retain the inherent rights of self-determination. Tribal governments do, however, frequently cooperate with state and local governments through intergovernmental agreements and strong working relationships. This is especially true in the emergency management arena. The following are examples of Tribal/State/Local partnerships:

  a. The North Dakota Rural Development Council (Formed as a result of an agreement between FEMA, the State of North Dakota, and tribal governments)
  b. The State of Utah and the Paiute Tribe (the State of Utah and the Paiute tribe signed an agreement where the State of Utah provides funding for emergency management services)

F. Integration of Law Enforcement and Ensuring Jurisdictional Clarity

1. Local law enforcement agencies
2. Federal law enforcement agencies and initiatives

See “cross-deputation” at end of appendix

3. Tribal Non-Governmental Organizations

  a. Intertribal COUP --- The Intertribal COUP was formed in 1994 to provide a forum for utility issues discussion from regulatory and economic perspectives. The Intertribal COUP Council has representatives from ten Tribes located in a three-state area in the Northern Plains: South Dakota, North Dakota, and Nebraska. The
Tribes include the Cheyenne River; Flandreau Santee; Lower Brule; Mandan, Hidatsa, and Arikara; Omaha; Rosebud; Sisseton; Spirit Lake; Pine Ridge and the Standing Rock Sioux Tribes. The Cheyenne River Sioux Tribal Telephone Authority is also a member.

ICOUP provide policy analysis and recommendations, as well as workshops on telecommunications, climate change research, Western Area Power Administration (WAPA) hydropower allocations, energy efficiency, energy planning, and renewable energy, with a heavy emphasis on wind energy development. ([http://intertribalcoup.org/mission/index.html](http://intertribalcoup.org/mission/index.html), retrieved February 20, 2007)

b. **Indigenous Environmental Network** (IEN) --- Established in 1990 within the United States, IEN was formed by grassroots Indigenous peoples and individuals to address environmental and economic justice issues (EJ). IEN's activities include building the capacity of Indigenous communities and tribal governments to develop mechanisms to protect our sacred sites, land, water, air, natural resources, health of both our people and all living things, and to build economically sustainable communities. IEN accomplishes this by maintaining an informational clearinghouse, organizing campaigns, direct actions and public awareness, building the capacity of community and tribes to address EJ issues, development of initiatives to impact policy, and building alliances among Indigenous communities, tribes, inter-tribal and Indigenous organizations, people-of-color/ethnic organizations, faith-based and women groups, youth, labor, environmental organizations and others.

IEN convenes local, regional and national meetings on environmental and economic justice issues, and provides support, resources and referral to Indigenous communities and youth throughout primarily North America - and in recent years - globally

IEN Goals:
- a. Educate and empower Indigenous Peoples to address and develop strategies for the protection of our environment, our health, and all life forms - the Circle of Life
- b. Re-affirm our traditional knowledge and respect of natural laws
- c. Recognize, support, and promote environmentally sound lifestyles, economic livelihoods, and to build healthy sustaining Indigenous communities
- d. Commitment to influence policies that affect Indigenous Peoples on a local, tribal, state, regional, national and international level
e. Include youth and elders in all levels of our work
f. Protect our human rights to practice our cultural and spiritual beliefs
   (http://www.ienearth.org/, retrieved February 20, 2007) (Slide V: 25)

4. Tribal sovereignty and the Department of Homeland Security

   • The Department of Homeland Security/Federal Emergency Management
     Agency is subject to the same obligations as other Federal agencies under
     the Federal trust responsibility doctrine. The final policy was published in the
     Federal Register, Vol. 64, Number 7, on January 12, 1999.

G. Understanding added concepts

1. Regional collaboration is, any combination of multi-sector and multi-
   jurisdictional groups within a large geographic space or area or a
   particular region or district working together in a joint effort to assure
   homeland security.

2. Multi-sector collaborative approaches to building capabilities

   • Defined: multi-sector approaches to building capabilities are a number
     of organizations, sectors, parts, or divisions, of a region, without
     jurisdictional authority.

   • Example: About one-third of the international boundary patrolled by the
     Tucson Sector and approximately 21 miles of the boundary patrolled
     by the Swanton Sector run through Native American lands. The land
     between the official ports of entry is remote and isolated making it
     vulnerable to infiltration by illegal migrants, drug and contraband
     smugglers, or potential terrorists. (CBP Today, December, 2003
     Newsletter)

3. Multi-jurisdiction collaborative approaches to building capabilities

   • Defined: Multi-jurisdiction approaches to building capabilities are those
     entities that possess the right and power to interpret and apply the law
     in assuring greater homeland security.

   • The GAO recommends that the Secretaries of Homeland Security, the
     Interior, and Agriculture coordinate their strategic and operational plans
     when federal and Indian lands are affected and include in those plans
     goals for developing joint threat assessments, coordinating funding
     proposals for infrastructure and technology, and sharing deployment
4. Multi-disciplinary approaches to building capabilities:

   a. building capabilities
   b. spreading costs and sharing risks across geographic and tribal areas
   c. multi-sector planning
   d. mutual-aid agreements
   e. asset sharing
Cross-Deputation

Due to the complex patchwork of criminal statutes covering Indian Country and overlapping and sometimes conflicting jurisdictions, cross-deputation is a major method for preventing gaps in the law and ensuring that criminal acts do not go unpunished. The issue of cross-deputation on Indian lands is very complex, because cross-deputation occurs at all three levels of criminal enforcement in Indian Country, federal, state and tribal.

Generally, crimes committed by Indians against the person or property of Indians residing in Indian Country are prosecuted by either the tribal or federal government. The Indian Civil Rights Act (ICRA) of 1968, (25 U.S.C. § 1301-03), and the General Crimes Act of 1854, (10 Stat. 259), recognize tribal authority to exercise criminal jurisdiction over crimes committed by Indians against Indians within Indian country. However, under the ICRA tribal prosecutions are limited to the federal misdemeanor level. In addition, tribal prosecution of non-Indians for violation of tribal law is prohibited by the Oliphant Decision, Oliphant v. Suquamish Indian Tribe, 435 U.S. 191 (1978). Furthermore United States v. McBratney, 104 U.S. 621 (1882), ruled that crimes committed in Indian country by non-Indians against the person or property of non-Indians were the exclusive jurisdiction of the appropriate state. Taken together, these two Supreme Court decisions establish that tribes do not have the authority to prosecute non-Indians in tribal courts for crimes they commit in Indian country.

Several laws charge the federal government with enforcing violations of federal law in Indian Country. The Major Crimes Act of 1885, (18 U.S.C. § 1153), makes it a federal responsibility to investigate and prosecute major federal felonies in which either the victim or suspect is an Indian. Other federal laws establish federal criminal enforcement over all persons in Indian Country. The Federal Enclave Act (18 U.S.C. § 1152) extends to Indian country the general crimes of the United States to the same extent as the punishment of those offenses committed in any place within the sole and exclusive jurisdiction of the United States, except the District of Columbia. In addition, the Assimilative Crimes Act (18 U.S.C. § 13) makes the criminal law of a state a federal offense in Indian Country within that state, provided that the activity is defined as a crime under the state law is not already defined as a crime under federal statutes. In addition, Federal crimes of general applicability, regardless of where the crime was committed, are crimes in Indian country and are the exclusive jurisdiction of the United States, e.g. felon in possession of a handgun and criminal violations of environmental laws.

This places a heavy burden on federal law enforcement officers in Indian Country. Unfortunately, the availability of federal officers to investigate all of these federal offenses is very often lacking. To address this situation, the Department of the Interior, through the Bureau of Indian Affairs, has taken steps to cross-deputize tribal police
officers so that tribal officers may enforce against federal crimes when they are committed by either Indians or non-Indians in Indian Country. This authority is granted by 25 U.S.C. § 2804. Many, but not all, of the cross-deputized tribal officers are employed by tribes who have contracted with the federal government to operate law enforcement programs pursuant to Public Law 93-638 (the Indian Self-Determination and Education Assistance Act of 1975).

However, federal cross-deputation still leaves tribal officers unable to enforce state laws in state courts. To remedy this situation, two avenues have been developed through which tribal law enforcement officers may acquire authority to enforce violations of state laws in Indian Country in state courts. First, some state legislatures have enacted laws recognizing and/or granting state peace officer status to tribal law enforcement officers. This is very important because in some states, like the state of New York and the P.L. 83-280 states, Congress has granted criminal jurisdiction over most federal crimes committed within Indian Country to the state. This places a heavy burden on the state. To relieve this, New York State cross-deputized police officers from the St. Regis Band of Mohawk Tribal Police Department. Previously, St. Regis officers only had authority to enforce tribal law against Indians. Now they can bring cases in state court against anyone on their reservation for violations of state and applicable federal laws.

Secondly, in other states local sheriffs have cross-deputized tribal police officers. This is the case with the Poarch Band of Creek Indians in Alabama. Poarch Band police offices carry commissions issued by the Escambia County Sheriff. In both types of cross-deputation where tribal officers have the authority to bring criminal cases in state and/or county courts, the tribal police departments have excellent working relationships with surrounding non-tribal law enforcement agencies, and tribal officers can and do take direct enforcement action against non-Indians committing crimes on their reservations.

Finally, there are cases where tribes have cross-deputized non-Indian police officers to enforce tribal laws. Tribes in Oklahoma have entered into a state-wide agreement with the BIA, State of Oklahoma, and the counties serving Indian country granting the participating officers authority to enforce federal, state, local and tribal laws in Indian country. The Navajo Nation deputizes State and County law enforcement officers to enforce tribal laws on their reservation in Arizona, New Mexico and Utah.

Additionally, some tribes cross-deputize officers from neighboring tribes on a case-by-case basis. This is often done to assist in major events occurring on the reservation being assisted. For example, the Narragansett Tribe of Rhode Island has requested assistance from the Mashantucket Pequot Tribal Police Department to address crowd and traffic control during a powwow.
Appendix MODULE 2, B. Comprehensive Discussion – Leadership and Management: There is a Distinction by William Westfall

**LEADERSHIP AND MANAGEMENT: THERE IS A DISTINCTION**

**Peter Drucker and The LAPD**

Peter Drucker completed a somewhat informal management study of the Los Angeles Police Department in the early 1970s. Drucker has often been described as “one of the most influential minds”, if not the “most influential” mind on the “art” of leadership over the past half century. Born in Austrian in 1909, he would have been in his early sixties and was arguably at the peak of his skills. It is a little known study as his findings were never published, and lost in the institutional memory of the organization following a presentation that he made to the command staff upon the completion of his study.

While difficult to aptly summarize the talents of a man like Drucker, two were remarkable. His ability to look at complex organizations, regardless of their mission, and describe their present status and provide insights for their future is a rarity among generations. Secondly, he wrote prolifically.

Drucker was born in Austria but in 1937 eventually migrated to this country. Given his deep roots in Austria that would have been very difficult. But if you had Druckers’ talent for insight into complex organizations, one could understand why he left Austria in 1937. As you may know, there were a greater number of members of the Nazi party in Austria per capita than there were in Germany. He could no doubt see the changes that were coming. He went to England briefly but then settled in this country in 1938. What is remarkable is that by 1944, he had become so well known for his insights into complex organizations, that he was invited by General Motors to do a study of the company. General Motors was probably the most respected and revered corporation of its time, led by Alfred P. Sloan who was seen by many as the prototype CEO.

If you were Alfred Sloan, why might you want someone with Drucker’s insights to study General Motors in 1944? For all the social ills in this country in that era, and there were many, it may have been one of the most opportunistic times for business in the history of this country and especially for a car manufacturer. Think about it. Your parents and grandparents, if they could afford a car, had not been able to buy a new car for the last 5 or 6 years. There was going to be a huge pent-up market for new vehicles. There were many newly married young couples starting families in need of new vehicles coupled with a number of two income families with disposable incomes. The American car manufacturer’s competition has been interrupted by the war, while American factories had been honed to unprecedented levels of productivity. Those factories had been built by the federal government during the war to house and produce war
materials and were now been gifted to the parent companies, dramatically reducing their overhead.

During his study, Drucker was reviewing the production data of one particular factory. In this particular factory they were producing cars prior to the war, during the war they produced jeeps and then post-war went back to making cars. Drucker made a discovery that would probably be missed by a less insightful eye. Of the three generations of production data, pre-war, during the war and post war, which of the three generations of workers would you predict to dramatically out produce the other two? Not only did they out produce the other two but there was also less re-work coming back into the factory to defect or compromised workmanship. It was the workforce during the war. This finding was unexpected and certainly would not have been predicted. Not only were many of that work group women, but, as a whole, they were initially unskilled in a gross motor skill job. Post war when women came into the workforce, if they took a job in production work, the tendency was for them to gravitate toward finite motor skill work. The reason, women invariably are better at finite skill work and men usually better at gross motor skill work due to muscle mass.

How could a workforce made up largely of women the infirmed and unskilled out produce a skilled workforce of men? There was no doubt a number of contributing factors, but certainly one of the foremost was the fact that the workforce felt they were contributing to the overall war effort, but in their minds they were also making those jeeps for their family members. So what motivated them was a meaningful cause coupled with their sense of making those jeeps for people they knew and loved. The previous and subsequent work forces were making cars for money and for no one they knew. Drucker also noticed that the management teams made up of General Motor executives were getting out of their offices during the war and coming down on to the production floor and problem solving, teaching, mentoring and encouraging; something that they had never done before.

The reason for their aloof and hands-off style? As so often happens the GM executives had taken on the persona of their CEO. Alfred P. Sloan was known to be distant, austere and aloof. If you are unfamiliar with the history of General Motors then it is important for you to understand that Alfred P. Sloan had inherited the CEO position from the founder of General Motors, Billy Durant. As we begin to look at the differences between leadership and management these two men can anchor this distinction and help us to understand that they are dramatically different skill sets. What better way to illustrate this distinction, then by two distinctly different men. Let’s take just a moment to get to know them just a bit better.

Durant was probably one of the true entrepreneurial geniuses of this past century. He was deeply vested and initially made his fortune in the carriage business when he watched first hand, Henry Ford “democratize the automobile.” There were a number of auto manufacturers at the turn of the century, but most were small shops producing a
custom vehicle that cost thousands of dollars. The average worker was making $1.50 a day and could never afford to buy one. Ford’s vision was to put an affordable but dependable vehicle in the hands of the average man. Within just a few years his assemble lines were producing tens of thousands of His Model T’s and Model A’s at a cost of $450.00. Additionally, he paid his workers an unheard of $5.00 a day. By doing so he was able to retain a skilled worker in a monotonist job and provide enough disposable income that his workers could purchase the very car they produced. He once commented,

“I don’t believe we should make such an awful profit on our cars. It is better to sell a large number of cars at a smaller cost than a smaller number of cars at a larger price because it enables a larger number of people to buy and enjoy the use of a car and gives a larger number of men employment at good wages.” His stockholders sued him for driving the price of the vehicle so low. Luckily, he won the suit and proved to the world that one could produce a quality product at a reasonable cost and pay his workforce a living wage. The common thought in that era was that you could do two of the three but not all three. Henry Ford could be difficult at times but he was a visionary who within a few years convinced Billy Durant that if wanted to survive in the transportation business, he needed to forgo carriages and consider automobiles.

The contribution that Durant makes is subtle but resounding. The one thing he noted is Ford only had an entry level vehicle that was very basic and one color. Durant looked around and took existing manufacturers and lured them into the same company, under the same roof and called the company General Motors. Durant’s contribution was to attract different markets to the same company. A young couple may buy a Ford and run it for three or four years, but then with a pay increase or better job they may consider a new car. They like their Ford so they go back to Ford but all Ford had was that same model with the same options in black. So they go to General Motors, the Chevrolet is pretty much an entry level vehicle to compete with Ford’s Model T, but that Pontiac, called an Oakland in that era, maybe has a bigger trunk, with an upgraded seat, a glove box, locks on the doors and windshield wipers, so they buy the Pontiac. A few years later, another promotion and they come back to Ford, but all Ford has is that same entry vehicle so they head to General Motors and buy the Buick. One can predict what is going to happen. Durant’s genius was the ability for the consumer to go back to the same market five times and with each vehicle put more margin in the coffers of General Motors and within very few years GM is the single largest manufacturer of cars, a distinction that should have been Fords. By the time Ford, as a company, understood the need for multiple models, it was too late.

Durant was clearly a visionary and marketing genius, but he also had a tendency to move in a number of different directions without a well thought out plan. He started diversifying into refrigerators and real estate. He had a tendency to overspend and not respect the constraint of budgets and he made his board of directors very nervous.
Meanwhile, Sloan who was running a ball bearing factory in New Jersey. He had assumed the presidency of a factory that was going bankrupt and within a few years not only was the company profitable, but was known for making the finest ball bearing available. Who needed ball bearings for his cars, but Durant. He appointed Sloan to his board of directors. Finding Durant’s business practices unnerving and ill disciplined, Sloan and the board wrestled control of General Motors away from Durant for the second and final time in 1923 at which time Sloan assumed reign. To his credit, Sloan took the entrepreneurial visions of Durant and gave them direction, discipline and focus. Durant’s contribution is normally of little note in the history of GM. It is always Sloan who is given credit for the remarkable success of GM. But as we now begin to look at this issue of leadership and management this should be kept in mind. It is the visionary genius of Durant coupled with the organizational genius of Sloan that created GM. If you take either man and his contributions out of the equation there is no GM as we know it today.

Proof of that fact lies in the story of Tucker Automobile. Preston Tucker was a visionary and marketing genius who was talking about a car in the 1940s that would have seat belts, air bags, front wheel drive and a steering wheel connected to a center headlight that would turn when the steering wheel turned. When asked what happened to Tucker Automobile invariably people will say, “The Big Three put Tucker out of business, but if you take a closer you will find that Preston Tucker was much like Durant, a visionary and marketing genius who sold dealership after dealership and his investors kept asking, “Where’s the car?” “It’s coming, it’s coming”! But meanwhile Tucker was living in the best of homes, wearing the best of clothes and driving the best of cars. He began making his investor’s nervous. Congress intervenes and subpoenas Tucker. There is little doubt that his creative genius made “The Big Three” nervous, but in reality his failure to produce a vehicle made congress’s inquiry and concern certainly legitimate. He finally goes down to his factory and along with his engineers produces 53 vehicles which he drives to the hearings, but it is too little too late and Preston Tucker ultimately goes bankrupt. And why did he go bankrupt? Because he never found his Sloan! He never found someone one who could take his visionary ideas and make them become a reality and literally make the rubber hit the road.

With that explanation let’s now return to Drucker’s finding regarding GM. Sloan was no doubt in his prime in the 1940’s and seen as the proto-type for a CEO having been featured on the cover of Time Magazine more than once. Even Drucker, himself, credited General Motors war effort as one of the major deciding factors of the war. However, Sloan, as previously mentioned was know to be somewhat aloof, one to closet himself from the workforce, a tradition within the corporate culture of GM well into the 1990s. Tom Peters, interviewing a worker in a GM parts plant in Bay City, Michigan was told by a front line employee that he had worked in that factory for years and he had never seen his plant manager. He wouldn’t know him if he walked by him. This aloof management style had been the trademark of General Motors but during the war was modified with great success. Seeing this anomaly, Drucker recommended to Sloan
that he change the corporate culture of General Motors to one of a more team building, problem solving. Sloan was horrified. For General Motors was seen as the epitome of the successful organization and never before had the company made so much money. Sloan wrote a book *My Years With General Motors* as did Drucker, *Concept Of The Corporation*, in which they came to some very different conclusions about corporate culture. Drucker spoke to the social aspects of the corporation while Sloan concluded the following,

“Gasoline will always be cheap.”
“The American worker has no impact over the quality of what they produce; that is a management responsibility.”
“The foreign car market is just too far away; it will never make up more than 10% - 12% of our market.”
“The American people could care less about quality; after all, most of the market will trade up after two or three years.”
“General Motors is in the business of making money not cars.”

If you believed all of the above, what kind of car would you produce for the American people? A big car, with lots of fins, that would hog gas and fall apart about every three years. Sound familiar? The cars we built in this country well into the 1980s. What we see in Sloan arguably is a brilliant manager who organized resources and people well but lacked the visionary leadership of a Durant. But of the two books, one written by Sloan the most respected CEO of the day or a forty year old immigrant from Austria who had never produced a product or headed a company, which do you think became the bible for business in this country? Yet, had the automotive industry listened to Drucker in the 1940’s and Deming in the 1950’s, it may well have changed the way America did business. It is this genius, Peter Drucker, who is asked to do a study of LAPD in the early 1970’s. The study was never published or publicized and only exists as oral history among officers of that era who have long since retired. Drucker spent some six weeks with members of the department and reported back a number of findings. Had the study been published it could have, arguably, led to a number of changes in law enforcement given LAPD’s penchant for marketing its programs. LAPD was fortunate that a man of his talent and insight would agree to do a study of a police agency. He did so some twenty-five years after his GM study probably with even greater insight and wisdom. One of Drucker’s reported observations were:

“You are so concerned with doing things right that you are often failing to do the right things.”

*Peter Drucker*
*Observation of LAPD Management*
While the statement was made more than three decades ago specifically about LAPD, could it not generally be applied to public sector management today? But what was Drucker really trying to say about LAPD’s leadership?

Warren Bennis and Burt Nanus coauthored a book in 1985 entitled *Leaders: Strategies for Taking Charge*; a classic in that it was one of the first works by credible authors to suggest there was a distinctive difference between leaders and managers and their roles within organizations. It was a true revelation for that generation of leaders/managers who believed that the two were synonymous; that is if you were a great leader you were also a great manager or if you were a great manager you were also a great leader. Keep in mind that as you look at Drucker’s and Bennis’ statement, you are talking about an evolution of thought over a period of 15 years by two of the most insightful minds on the subject of leadership in the past fifty years.

Let’s look at Drucker’s statement in light of Warren Bennis’ work on leadership. Bennis studied a number of what he called “super leaders.” Once completed, he summarized his work and the book by simply stating:

“Managers do things right; Leaders do the right thing.”

*Warren Bennis*  
*Leaders: Strategies for Taking Charge*

Now reviewing Drucker’s statement about LAPD in light of Bennis’ statement, what was Drucker really saying about LAPD? Could we not argue that Drucker seemed to be really saying that:

You are so concerned with managing that you often fail to lead!

Herman Goldstein once observed that “The police field is too preoccupied with management.” which would seem to validate the aforementioned conclusion.

For our purposes let’s take the thinking of these two men, Drucker and Bennis to differentiate between management and leadership beginning with:

Managers do things right; Leaders do the right thing.

First of all let’s clarify that doing things right and doing the right thing are both critically important in any organization. Secondly, notice that we don’t set this up as Leadership vs. Management as if leadership were good and management bad. There were a number of articles following Bennis’ work that seemed to suggest just that, probably due to the fact that many in that generation over used management creating frustration and
rendering management acts as negative. Properly exercised they are both needed if an organization is going to reach its full potential.

John Kotter makes this argument in his work that differentiates between leadership and management.

“That which we call management is largely the product of the past 100 years, a response to one of the most significant developments of the twentieth century: the emergence of large numbers of complex organizations. Modern management was invented, in a sense to help new railroads, steel mills, auto companies (and increasingly large public service agencies) achieve what legendary entrepreneurs created for them. Good management brought a degree of order and consistency to key dimensions like the quality and profitability of products. They created management to help keep a complex organization on time and on budget. That has been and still is its primary function.”¹ (If you recall our earlier conversation about Billy Durant and Alfred P. Sloan, it is an illustration of this point. Sloan took the vision of Durant and gave that vision order, focus and discipline.)

“Unfortunately, as we have witnessed all too frequently in the last half century, they can produce order on dimensions as meaningless as the typeface on executive memoranda.”⁰ (So focused on doing things right, that they fail to do the right things.)

The First Skill

Leadership and management when working properly support each other; however; they can also find themselves in conflict within the organization. The first skill we need is the ability to recognize this conflict and suggest solution rather than just contributing to the frustration. Let’s us give you some examples of what we mean.

Following the terrorist attacks on New York and Washington a police officer the morning after the attacks arrived for his shift and had shrouded his badge. Technically, he was not to shroud the badge until authorized to do so by agency memo or by a supervisor’s direction. He was directed by his supervisor to remove the shroud. Refusing to do so he was formally disciplined. Hearing this story, some have responded by pointing out that he had refused to obey a direct order. Could it not be argued though that, it should never have come to that. But is this not a classic example of being so focused on “doing the thing right,” the supervisor fails to do “the right thing.” Not only does the

¹ John B. Kotter, A Force For Change: How Leadership Differs From Management, Chapter 1, Pg. 3, 4

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management response have significant impact on the officer but it also has significant impact on the other 500 officers in the agency, creating tremendous angst and resentment among the officers while killing off agency motivation. The ability to recognize this conflict between doing things right and doing the right thing, can assist supervisors and leaders from going down such a destructive path that over time eats away at agency morale and efficacy.

Hardly a day goes by that you don’t see examples of this conflict. You need only to pick up a daily newspaper and you will see example after example. A deputy returned to a sheriff’s department after a five year absence. He had been employed with a municipality in the interim. Upon his return there was a six month stay before he could enroll in the agency’s health program. This is not an uncommon practice. It allows the insurance company to assess its potential risk before it assumes the liability for those that enroll. Also in this instance, it was not a problem for the deputy for, as is common practice, he carried insurance from his previous employment. However, in the interim six months, the deputy was discovered to have a life threatening cancer. He had insurance coverage, however due to his short term of employment, he had no sick leave and his treatment was anticipated to be lengthy and would require a number of days and even weeks of absence.

The sheriff, realizing that he did not want to bankrupt this young family while at same time this young deputy, husband and father was literally fighting for his life, put together a pool of employees from the agency that had volunteered to contribute up to five days of their sick leave. However, reviewing the rules governing the program that allowed employees to contribute sick leave, they found that it could only been done for those that are enrolled in the agency’s health program. The rule was originally implemented to preclude donating sick leave to those not a part of the agency. However, no one had considered the circumstances in which someone was employed but not enrolled when promulgating the rule. Realizing this, the sheriff went to his county board and recommended that first they change the rule to allow someone who is employed but not enrolled in the agency’s health program to be the recipient of the donated sick leave. Secondly, the sheriff had put together a volunteer list of donors, beginning with himself, followed by two majors, his four captains, lieutenants and sergeants that by contributing up to five days of their sick leave would more that provide sufficient sick leave and therefore salary to support the deputy’s family during his months of treatment. The sheriff was able to present this suggestion with the showing that, in fact, the county would be saving money because the sick leave would be paid at a deputy’s rate and not that of senior officers.

At this point one of the county board members said to the sheriff, “Well, if we’ve got rules and we aren’t going to obey our rules, why do we even have rules? The sheriff and most of the audience were stunned. Why? Because this particular board member was “so focused on doing the thing right that he would fail to do the right thing!” The board member was quoted verbatim in the following today’s paper. Luckily the sheriff’s
presentation carried the day. But in the aftermath the county board member looked terribly insensitive and uncaring to his constituency. Often a death knell for a public servant and rightly so.

Let's see if we find an example that will anchor this concept of “being so focused on doing the thing right, one fails to do the right thing. You will no doubt recall the home run race between Mark McGuire and Sammy Sosa. Even those who don’t regularly follow baseball remember this sport highlight. A home run is a spectacular sporting accomplishment. It is one of the most difficult feats in all of sport and the home run record is one of the most cherished of all records in sports. As we review this, keep in mine the back story that the home run record that had been held by Roger Maris since 1961.

Maris and Mantle, “The M & M Boys,” as they had been labeled by the media, were both members of the storied Yankees. It was accepted in that era that if anyone were to break the great Babe Ruth’s home run record it should fall to Mantle, not Maris this unknown from the Dakotas that had never hit more than 29 home runs in one season. But then Mantle injured his knee in late August and was out for two weeks and fell off the pace. Baseball fans did not want to see Maris break this most cherished of records held by one of the most cherished of baseball legends. Maris was receiving death threats; tufts of hair were falling out of his head from the stress. On the last day of the season, at his near last at bat, Maris poked number 61 out of the park and broke the record. Only 24, 000 fans showed up that day in a stadium that seats 54,000. Fans stayed home in droves. They simply did not want to see Maris break the record. Then, baseball put an asterisk on the record. The asterisk qualified the record. Their logic was that Maris had more games than the Babe and therefore more opportunities. An asterisk that the Maris family tried to have removed for years following Maris’ death from cancer. Interesting that the Babe had more games than his predecessor, but they never put an asterisk on “The Babe’s” record. Maris never really seemed to take great joy in his feat for they way his efforts were received. He never came close to hitting 61 home runs again and finished out a career in St. Louis a setting more to his liking.

It is with this back story in mind that McGuire and Sosa pursue the 37 year home run record. The two were neck and neck when McGuire hit number 62 in September. When he hit number 61 that tied the record, the fan who caught the ball returned to McGuire. Keep in mind that this ball, if sold in an open auction could be worth as much as a million dollars. The proof of that is in that the last one that McGuire hit that year, number 70, sold in an open auction for more than one million dollars. The fan explained to McGuire that he was a baseball fan and he knew if he sold the ball it would end up in some “rich guys” den and that the average fan would never have the opportunity to see the ball. So he gave to McGuire telling him he wanted the ball to be gifted to “Cooperstown, in the Hall of Fame. He did tell McGuire he would like to shake his hand; he would appreciate if he would sign another ball and that he would love to have one of those St Louis jackets. So for a handshake, a signed ball and a jacket, this baseball fan
gives up a ball worth hundreds of thousands of dollars if not a million or more. As one would expect this charitable act got huge publicity. Right smack in the middle of this, most of the country enjoying the resurgence of baseball, a group got so focused on “doing the thing right, they failed to do the right thing.” Who was that? The Internal Revenue Service put out a press release and forewarned the public that whoever caught home run ball number 62 would be subject to a “gift tax” of $337,000.00. It wasn’t a case of someone calling and asking for an opinion, the IRS initiated the notice. One has to ask why. George Washington once said that “Government is not logic, it is a force and like fire it is a dangerous servant and an earful master.” One reason our forefathers put so much emphasis on checks and balances in government.

One has to ask how the IRS could issue such a statement. What were they thinking? First of all who makes up the ranks of the IRS. As a whole they are accountants, attorneys and managers. They have degrees in accounting, law and management. Each are worthy degrees, however they are degrees in accounting law and management, not leadership. And while we have seen leadership principles and instruction creep into the curriculum of management programs over the last twenty years, it will take years for the thinking of a Bennis and a Drucker to have impact on the instruction and thinking of both instructors and practitioners. How could the IRS issue such a statement? How could they be so focused on “doing the thing right that they fail to the right thing?” Actually, it is relatively simple; they simply did what they had been taught to do and practiced during their careers.

Well, as you may recall, there was a huge outcry from the public and the media. Number 62 was caught by a grounds keeper for the St. Louis organization. In a ceremony following the game, the groundskeeper, and (insert name) gifted the ball back to McGuire stating, “Mr. McGuire, I have something that belongs to you.” He then turned and gave the ball to McGuire. However, he did so in and environment where the commissioner of the IRS had issued a statement saying that “The IRS had misinterpreted the rule when they stated that whoever catches the ball if they return it to McGuire they will be subject to a gift tax. He then concluded, “Sometimes pieces of the tax code can be as difficult to interpret as the “infield fly rule.” It was a brilliant move on the part of the commissioner, who, with that simple statement diffused the tension by properly applying the law as intended and did so with humor. He did, “The right thing, at the right time, in the right way and for the right reason.”

The Second Skill: Differentiating Between Leadership Management as a Skill Set: Applying Drucker and Bennis to Management and Leadership

Beginning with the thinking of Bennis and Drucker, the following is a list of comments drawing on the thinking of a number of additional contributors about the issue of leaders and managers. Let’s take a moment to compare the differences.
Managers and Leaders

Managers do things right; Leaders do the right thing.

Managers are quantitative; Leaders are qualitative.

Managers are concerned with efficiency; Leaders are concerned with effectiveness.

Managers understand the cost of things; Leaders understand the value of things.

Managers establish procedures; Leaders establish direction through vision

Managers are referees; Leaders are coaches and cheerleaders.

Managers pronounce; Leaders facilitate.

Managers are responsible and hold people accountable;
Leaders are responsive

Managers view the world from the organization;
Leaders view the organization from the world.

Managers focus on what to say; Leaders focus on how to say it.
Managers are preserving life; Leaders have a passion for life.

Managers are driven by constraints;
Leaders are driven by vision and goals.

Managers run a cost center;
Leaders run an effort center

Managers initiate programs;
Leaders initiate ongoing, never ending processes.

Managers develop programs;
Leaders develop people.

Managers look for things done wrong;
Leaders look for things done right.
Notice that the title talks about managers and leaders not managers vs. leaders. One is not necessarily better than the other. The key is knowing when to manage and when to lead. Also notice that the manager and leader do provide exclusive functions within the department. Both functions are needed. However, it is not unusual that in key decisions involving operational and personnel issues that one will be juxtaposed against the other. Settling suits when an officer was clearly in the right is a classic example. The argument that it saves money over the short term is valid but does it save money over the long term? What does it do to undermine the spirit or morale of the agency, the officer and the very policy and procedure an agency is attempting to implement in order that it might become the practice of the agency? Officers feel betrayed as if following proper procedure does not result in the support of their administration.

Kotter goes on to make the same argument about their differences, their importance as skills and the impact when we fail to do both well with an emphasis in the private sector.

“Taken together, all these differences in function and form create the potential for conflict. Strong leadership for example, can disrupt an orderly planning system and undermine the management hierarchy, while strong management can discourage the risk taking and the enthusiasm needed for leadership. Examples of such conflict have been reported many times over the years, usually between individuals who personify only one of the two sets of processes: pure managers fighting it out with pure leaders. But despite the potential for conflict, the only logical conclusion is that both are needed if the organization is to prosper. Indeed, any combination other than strong management and strong leadership has the potential for producing highly unsatisfactory results. Strong management without much leadership can turn bureaucratic and stifling, producing order for orders sake, producing a firm that is somewhat rigid, not very innovative and thus incapable of dealing with important changes. Strong leadership without much management can produce change for change sake.”

Looking at the list of the differences between management and leadership could we not conclude management deals in a very tangible world with things such as budgets, resources, staffing, organizing while leadership deals in a very intangible world with such things as vision, values, consensus building, motivation and inspiration?

\[0\] John P. Kotter, *A Force For Change: How Leadership Differs From Management*, Ch. 1, Pg., 8
Sioux Chief Gall
Posted By HistoryNet Staff On 6/12/2006 @ 8:18 pm In Wild West

In the summer of 1872, surveyors from the Northern Pacific Railroad were seeking the best route for the nation’s northern transcontinental line through the Yellowstone River valley. Because this pristine area was one of the important hunting grounds for the formidable Lakotas (Sioux), the railroad surveyors were given military escorts. Protecting one group of surveyors coming from the west was a force under Major Eugene M. Baker, and protecting another coming from the east was a force under Colonel David S. Stanley. A band led by Gall, a war chief of the Hunkpapas, the northernmost of the seven Lakota tribes, was the first to encounter the soldiers under Stanley. He reported Colonel Stanley’s presence to fellow Hunkpapa Sitting Bull, who had already successfully dealt with Baker’s smaller force 160 miles away.

Gall attacked Stanley’s men twice in the wilderness area where the Powder River joins the Yellowstone. During their second encounter, at the Battle of O’Fallon’s Creek, Gall, now fighting in coordination with Sitting Bull, was driven back by Stanley’s Gatling guns. The Sioux City Daily Journal proved that Gall was already gaining a fearsome reputation when it boasted about Colonel Stanley’s decisive counterattack. ‘If Mr. Big Gaul [sic] ever again attacks any party crossing the plains, he will…first look sharply to see if they got any Gatlins [sic] with them.’

Gall enhanced his new notoriety when he followed Stanley’s 17th Infantry column back to Fort Rice on the Missouri River. With approximately 100 warriors, the ever-alert Hunkpapa war chief’s band, which was always on the lookout for stragglers, caught and killed two white officers and Stanley’s mulatto cook; each of these men had foolishly gone out to hunt alone. One of the officers was 2nd Lt. Lewis Dent Adair, a first cousin to President Ulysses S. Grant’s wife, Julia Dent Grant. Gall also horrified many of Stanley’s men by displaying the scalps of at least two of these victims on a hillock near Fort Rice. Because of the prominence of Lieutenant Adair and the open defiance of Gall, Lt. Gen. Philip H. Sheridan decided in 1873 to send a much larger force — more than 1,500 soldiers, including most of Lt. Col. George Armstrong Custer’s 7th Cavalry — back to the Yellowstone. Although Gall’s name had appeared in federal records as early as 1866, he became a truly national figure by his bold escapades during the 1872 campaign.

The close cooperation between Gall and Sitting Bull in opposing the U.S. Army’s 1872 and 1873 Yellowstone expeditions was a factor in the Northern Pacific’s decision to delay for six years the construction of its transcontinental rail line through Montana Territory. The railroad’s financial collapse, which triggered the national Panic of 1873, was a much more important factor. Nevertheless, the alliance of these two Hunkpapa
leaders was impressive — and it actually went back well before the early ‘70s. Sitting Bull was 9 years old when Gall was born in 1840 on the banks of the Moreau River in what would become South Dakota. For more than two decades, he watched young Gall grow into an increasingly powerful and fearless warrior. The older man would eventually become a mentor to the fatherless Gall. They both belonged to a prestigious warrior society, the Strong Heart Society, and together they organized an even more prestigious warrior society for their Hunkpapa comrades.

Although Gall's and Sitting Bull's early exploits as warriors were largely confined to counting coup against such traditional tribal enemies as the Crows and Assiniboines, the encroachment of white settlers into their hunting lands in Dakota Territory created a new set of enemies for them. During the early stages of America's Civil War, a bloody Sioux war called the Minnesota Uprising was put down by the state's first governor, Henry H. Sibley. In 1863 Sibley and Alfred Sully, both of whom had been made brigadier generals by President Abraham Lincoln in 1862, invaded the Dakota country. They were in pursuit of the routed followers of the chief Sioux leader of the Minnesota Uprising, Little Crow, who was killed at the Battle of Wood Lake in Minnesota. Sitting Bull and Gall's Hunkpapas, joined by other Lakota tribes, soon became involved in a series of battles on the side of their Sioux brethren from Minnesota. In the summer of 1864, Gall and Sitting Bull fought against a large force of blue-coated soldiers under Sully's command in the bitterly contested Battle of Killdeer Mountain near the Badlands of North Dakota. Two weeks later, both were involved in an attack on a wagon train carrying 150 emigrants to the gold fields of western Montana Territory.

An 1862 gold strike in the Bannack area had already exacerbated the strained relations between Indians and white intruders. It had led to the development of the controversial Bozeman Trail, which was blazed through what would become Wyoming to connect the Oregon Trail with the promising Montana Territory gold fields. The Powder River country, which was directly in the path of the Bozeman Trail, was a treasured Lakota hunting ground wrested from the Crows. When the Army built forts along the trail to protect the gold seekers, the great Oglala Sioux leader Red Cloud besieged two of the forts. The effort by the soldiers at Fort Phil Kearny (in present-day Wyoming) to lift the siege at their post led to the December 21, 1866, Fetterman Fight, in which Captain William Judd Fetterman and approximately 80 of his men perished in an ambush engineered by Crazy Horse and his mentor, Minneconjou Sioux Chief High-Back-Bone (also known as Hump). Six months later, another attack by Cheyenne warriors, known as the Hayfield Fight, showed that Fort C.F. Smith in Montana Territory was also vulnerable.

Gall's participation in these Powder River hostilities was probably limited. In late 1865, he was almost killed while encamped near Fort Berthold, in what would become North Dakota, where he had hoped to trade with Arikara Indians. He was spotted by Bloody Knife, who would later become Custer's favorite scout. Bloody Knife, whose mother was Arikara, had lived in his father's Hunkpapa camp and grown up with Gall and Sitting
Bull. A deep animosity developed between him and Gall and lasted until Bloody Knife's death at the Little Bighorn in 1876. Harboring old resentments against Gall, Bloody Knife led a detachment of soldiers from the fort to Gall's tepee. There, the unsuspecting Hunkpapa war chief was bayoneted in a vicious attack that almost cost him his life.

Largely because of Gall's iron constitution, he survived his wounds to play an important role in the ratification of the Fort Laramie Treaty in 1868. Because of Red Cloud's tenacious campaign against the intrusive Bozeman Trail, this treaty not only closed the forts along the trail but also gave the Lakotas an enormous tract of land, which was later called the Great Sioux Reservation. It encompassed all of western South Dakota, including the Black Hills, and provided annuities for those Indians who agreed to live there. The treaty also set aside as 'unceded Indian territory' the Powder River country in Wyoming. Although most of the southern Lakota tribesmen were willing to live on the new reservation, a number of northern ones, including many Hunkpapas, were not.

The federal government even sent the intrepid Jesuit missionary Father Pierre-Jean DeSmet to Gall and Sitting Bull's Hunkpapa village to discuss the Fort Laramie Treaty. Only an imposing escort of strong-willed leaders, such as Gall and Sitting Bull, saved the popular priest from a possible assassination attempt at this tense meeting. In the end, Sitting Bull and the other leading chiefs refused to attend a July 1868 conference to ratify the treaty.

Sitting Bull did, however, send a delegation headed by Gall to Fort Rice for the conference, probably as a courtesy to Father DeSmet. Gall not only denounced with eloquence the treaty but also threw off his blanket to reveal his ugly wounds that had been inflicted by Army bayonets at Fort Berthold. But a generous offering of gifts induced Gall and the other delegates to agree to the treaty. Many of the older Hunkpapa chiefs were critical of Gall's surprise turnabout. Yet Sitting Bull, who truly understood his valued protg, was not. 'You should not blame Gall,' he remarked. 'Everyone knows he will do anything for a square meal.'

Neither Gall nor Sitting Bull understood the binding nature of a treaty. In fact, at an 1869 meeting on the Rosebud, involving many Lakotas who had rejected the Fort Laramie Treaty, it was decided to organize all nontreaty Indians in an effort to protect their traditional way of life. Sitting Bull was made supreme chief; Crazy Horse, an Oglala warrior who had broken with Red Cloud, became his chief lieutenant; and Lakota leaders such as Gall and Crow King were made war chiefs.

This new coalition of nontreaty warriors proved that it had the will to resist white encroachments during the 1872 and 1873 Yellowstone campaigns. During the 1873 campaign, Gall made himself conspicuous on August 11 in what became known as the Battle of the Yellowstone, his first encounter with Custer. In an intense Lakota and Cheyenne charge up a steep bluff along the Yellowstone, occupied by such members of the 7th Cavalry as Custer's brother Tom, Gall was spotted by New York Tribune.
correspondent Samuel J. Barrows. The Hunkpapa war chief stood out because of his muscular frame and the familiar red blanket that often marked his presence in any Hunkpapa war party. Gall's pony was shot from under him during the fray, but the agile warrior, according to Barrows, 'leaped on a fresh horse and got away.'

Coincidently, the equally dashing Custer had his 11th horse shot from under him during that same battle. Incidents such as this one explain why many soldiers called Gall the 'Fighting Cock of the Sioux.'

The determination shown by Gall and other warriors at the Yellowstone created serious problems for the Grant administration. The discovery of gold in the Black Hills in 1874 by an expedition led by Custer, for instance, prompted a gold rush that was in clear violation of the Fort Laramie Treaty. During the winter of 1875-76, the growing number of defiant Indians who gathered in the treaty-sanctioned 'unceded Indian territory' of the Powder River caused great alarm in Washington. Conferences in the Executive Mansion (now called the White House) led to an ultimatum that all these nontreaty bands must return to their agencies on the Great Sioux Reservation by January 31, 1876, or face the consequences. But whether through defiance or because of severe winter weather, most did not return.

To enforce the federal government's ultimatum, General Sheridan planned a three-pronged attack against these obstinate nontreaty bands, who were now joined by many heretofore cooperative Lakotas from the Great Sioux Reservation. Brigadier General George Crook would approach the Powder River country from the south, Colonel John Gibbon from the west and Brig. Gen. Alfred H. Terry from the east. Serving under Terry was the experienced Indian fighter Colonel Custer and his 7th Cavalry. Crook was turned back by Lakota and Cheyenne warriors at the Battle of the Rosebud on June 17, 1876; Gall was probably there, but there is no evidence that he took an active part as Crazy Horse did. Eight days later, Custer and his 7th Cavalry, moving ahead of both Terry and Gibbon, attacked a huge encampment of Lakota Indians and their Cheyenne allies along the Little Bighorn River.

Gall's role at the Battle of the Little Bighorn would become a controversial one. The encampment of Gall and Sitting Bull's Hunkpapas was one of the first to be struck by the three companies under Major Marcus Reno and their Arikara and Crow scouts led by Bloody Knife. In the first stages of the battle, Gall was more of a victim than an active participant; two of his wives and three of his children were killed by the Army's Indian scouts during Reno's surprise attack. Although Gall was involved in the early phases of Reno's ultimate rout, which forced the embattled major to retreat across the Little Bighorn River, the Hunkpapa war chief was denied the opportunity to meet Bloody Knife in combat; Gall's mortal enemy was killed by a Lakota bullet that splattered his blood and brains all over the unfortunate Reno.
In fact, Gall spent most of the early phases of the battle scouting Custer's five companies on the other side of the Greasy Grass, as the Lakotas called the Little Bighorn. His diligent search for the whereabouts of his family also continued. When he finally found the bodies of his dead family members south of the Hunkpapa camp, he was devastated. 'It made my heart bad,' he later remarked. 'After that I killed all my enemies with the hatchet.'

Gall eventually did lead a party of warriors across the Greasy Grass, but only after Crazy Horse and Crow King had preceded him. Following his crossing at Medicine Tail Coulee, Gall led a resolute charge against the dismounted troopers of Captain Miles W. Keough on a slope north of Deep Coulee. His main contribution was to exhort his warriors to stampede the horses of Keough's embattled troopers, thus making it almost impossible for them to retreat. Gall was also one of the warriors who cut down those desperate members of Captain George F. Yates' Company E who were charging down a hill to reach the Greasy Grass. One historian claimed that four or five of Yates' men ran right into the avenging Gall's arms and were promptly killed. The ubiquitous Gall even dashed across Custer Hill on horseback; he participated in the attack where Custer and approximately 40 of his men were killed during their so-called Last Stand.

Although Gall was probably not the bellwether at the Little Bighorn, as many historians have maintained, his observations have shaped today's understanding of the battle. In 1886, at the Little Bighorn's 10-year commemoration, Gall became the first major Indian participant to give his version of this bloody conflict. He related his experience to Captain Edward S. Godfrey, who had fought under Reno on that hot and dusty day. Although much of his rendition was convincing to Godfrey and other Army officers, many Lakota veterans at the Little Bighorn were dubious. For instance, some criticized Gall for focusing on his own deeds at the battle. This rebuke was unfair given the common Lakota practice of not commenting on the battle achievements of others.

Although at 44, Sitting Bull had a minimal role in the combat at the Little Bighorn, he did exhort many younger warriors to fight. Thus, he and Gall were important figures at the battle for different reasons. Sitting Bull's famous vision just prior to the Battle of the Rosebud of soldiers and their horses falling upside down into the Indians' camp had given the Lakotas great confidence at both the Rosebud and the Little Bighorn. Moreover, the two men continued to cooperate during the difficult months after defeating Custer. During the final phases of the Great Sioux War (1876-77), Gall fought alongside his mentor at such battles as Ash Creek and Red Water. Colonel Nelson A. Miles, however, continued his zealous pursuit, eventually forcing the Hunkpapas and their allies to cross the Canadian border. There on the buffalo-rich plains of Saskatchewan, many Lakota Sioux would live in exile for four years.

The early months spent by these nontreaty Indians in Grandmother's Land, as they called this remote western province of Queen Victoria, were reasonably happy. The Canadian government was represented by Major James M. Walsh of the North-West
Mounted Police (NWMP), a strict but fair-minded man. The main problem for the Sioux exiles was the attitude of the U.S. government; it pressured the Canadian authorities in Ottawa to expel these defiant nontreaty Indians or at least discourage them from staying. During the late 1870s, Sitting Bull and Gall remained friends and allies while camped for the most part near the NWMP post at Wood Mountain (just north of Montana Territory). Sitting Bull, however, tended to rely more on his nephew One Bull to help him accomplish his goal of remaining free and content. Curiously, Gall assumed a rather low profile in Canada during much of the time.

More serious problems for these exiles occurred when a decline in the number of buffalo in Canada began to match an earlier decline of bison south of the border. This development soon worsened relations between the Lakotas and such Canadian tribes as the Crees, Bloods and Blackfeet, who also depended on the buffalo for survival. Although the Canadian government was willing to give the Canadian tribes a reservation for their support, it was unwilling to make a similar offer to the Sioux. Because of the buffalo’s diminishing numbers, many Lakotas, including Gall and his band, would often cross the international boundary in search of game. These crossings antagonized the U.S. government; more important, they were telling indications that the nontreaty bands were hungry and approaching starvation.

These difficult times made many of the Lakota exiles homesick. A growing number were eager to join their families on the Great Sioux Reservation. Sitting Bull, however, was still opposed to surrendering to federal authorities; he did not want to leave Canada and live under a government he did not trust. In the summer of 1880, Gall, on one of those illegal buffalo hunts south of the border, encountered an old friend, Edwin H. Allison. Allison was driving cattle to Fort Buford in North Dakota. He wanted Gall to arrange a meeting for him with Sitting Bull so he could convince the Sioux leader to surrender. When Allison’s eventual meeting with Sitting Bull failed to achieve positive results, he won a pledge from Gall that he would bring 20 lodges of his people to Fort Buford for surrender.

When Sitting Bull heard about Gall's pledge, he heaped bitter criticism upon his old friend. Gall, who had a mercurial temper, exploded with rage. He insisted that the Hunkpapas at their Canadian camp should leave Sitting Bull and follow him to Fort Buford. In the end, the stubborn Sitting Bull was left with only 200 loyal followers, while Gall may have ultimately brought as many as 300 lodges to the fort. After this bitter incident, the two men were never again really close.

Gall’s surrender at the Poplar River Agency in northeastern Montana in January 1881 was not a happy one. The commanding officer at the agency, Major Guido Ilges, provoked hostilities in which eight Indians were killed. He had insisted that Gall and his people be escorted to Fort Buford immediately, despite heavy snows and temperatures 28 degrees below zero. The angry Gall arrived at Fort Buford after a four-day march, but his stay there was only temporary. In late May, he, along with most of the one-time
Hunkpapa and Blackfeet Sioux exiles, were sent to their permanent reservation home at the Standing Rock Agency in Dakota Territory. Sitting Bull, who surrendered at Fort Buford in July 1881, was still considered too dangerous; the aging chief was forced to live under guard near Fort Randall for two years before he could join his kinfolk at Standing Rock.

When Gall reached Standing Rock on May 29, 1881, he found a new mentor in Indian agent Major James McLaughlin. McLaughlin, who had a talent for manipulating people, was married to a Sioux woman who helped him understand and control his Indian charges with great effectiveness. He believed in rapidly assimilating Indians into the nation's economy as small farmers; Christianizing them was also a goal he shared with many advocates of Indian reform back East.

Gall proved to be exceptionally cooperative on almost all counts. He served as a district farmer to help educate his people in good agricultural practices. He presided as a judge on the Court of Indian Offenses to acquaint them with the new judicial procedures that would govern their lives. He eventually became a convert to the Episcopal Church, being baptized and later buried by priests from that church. Some historians have felt that Gall's change of heart was clearly the result of opportunism on his part. Others believe that Gall, like so many other Lakota warriors, was just facing reality.

When Sitting Bull arrived at Standing Rock in 1883, he tended to resist McLaughlin's drastic changes, becoming in the process the leader of the tribe's traditionalists. To blunt Sitting Bull's influence, McLaughlin elevated to leadership positions Gall, Crow King and a brilliant Blackfeet Sioux leader named John Grass. These men represented what some historians call the 'progressive faction' at Standing Rock, and were organized to oppose Sitting Bull's more suspicious followers in the reservation's tumultuous politics. This move further frayed the old friendship between Gall and Sitting Bull.

The schism between Sitting Bull and Gall was aggravated when McLaughlin persuaded John Grass and Gall to support the Sioux Act of 1889. This new law divided the Great Sioux Reservation into six smaller ones and opened up the reservation's surplus acres to white homesteaders. Gall's safety was soon menaced by Sitting Bull's angry followers, who resented Gall's support, albeit reluctant, of the controversial Sioux Act. When Sitting Bull embraced the Ghost Dance religion in 1890, a new divisive issue was introduced to complicate the strained relations between the two men.

The Ghost Dance religion was the result of an electrifying vision of a Paiute shaman from Nevada named Wovoka. He claimed that if a dance the whites called the Ghost Dance was performed often enough by Indians throughout the West, their ancestors and the buffalo would return and the intrusive whites would disappear. Lakota leaders such as Gall and Red Cloud were skeptical of the new religion. But Sitting Bull, probably for political reasons, allowed his followers to participate in the Ghost Dance despite
McLaughlin's strong objections. These Ghost Dancers were so intimidating that Gall and John Grass asked McLaughlin for 10 guns to protect themselves and their bands from Sitting Bull's more zealous adherents.

A controversial attempt by McLaughlin's Indian police to arrest Sitting Bull resulted in the stubborn chief's untimely death on December 15, 1890. When some of Sitting Bull's outraged followers joined Big Foot's Minneconjou band in their trek to Pine Ridge, where the most determined Ghost Dancers were, a tragic event occurred. Soldiers clashed with Big Foot's people on December 29, 1890, at Wounded Knee Creek — the last major battle between the Lakota Sioux and the U.S. Army.

Gall's response to Sitting Bull's death is still subject to conflicting interpretations. Until his death in 1894, the leader of Standing Rock's cooperative Indian faction did remain loyal to McLaughlin. But Gall's years with Sitting Bull as a close friend and ally must have meant something to him. Nine months after Sitting Bull's death, he encountered McLaughlin's influential Sioux wife, Marie Louise. He expressed his alarm over the tales of brutality surrounding the bungled attempt to arrest Sitting Bull. Her response was to scold him and warn him not to believe all the stories that were being circulated by the troublemakers who were responsible for the chaos at Standing Rock during the past year.

Gall's forbearance in the face of Mrs. McLaughlin's biting criticisms was as much a result of Major McLaughlin's support for Gall as it was of the respect Gall felt toward the charismatic Indian agent. To minimize Sitting Bull's alleged obstructionism at Standing Rock, McLaughlin had lauded Gall's accomplishments while denigrating Sitting Bull's. The result was that Gall, at the time of his death, was almost as well known as his old mentor. During the following years, however, Gall's renown was dramatically eclipsed by Sitting Bull's. His accomplishments were downgraded almost as much as Sitting Bull's had been during his declining years.

This article was written by Robert W. Larson and originally appeared in the June 2006 issue of Wild West magazine. For more great articles be sure to subscribe to Wild West magazine today!
Appendix MODULE 4, A. Shawnee Chief Tecumseh

Tecumseh (circa March, 1768 – October 5, 1813), also known as Tecumtha or Tekamthi, (Shooting Star or Blazing Comet) was a Native American leader of the Kispoko Band of the Shawnee Tribe (the Shawnee Tribe consisted of five bands: the Chillicothe, Hathawekela, Kispoko, Mekoche, and Pekowi) and a large tribal confederacy that opposed the United States during Tecumseh's War and the War of 1812. He was born and grew up in the Ohio country prior to the American Revolutionary War and the Northwest Indian War where from birth he was constantly exposed to warfare.

Throughout his life Tecumseh faced the western expansion of the white man into Indian Country. First it was the Englishman and his thirst for land and then later it was the Americans who were ever more land hungry that the British. Tecumseh recognized early in his life, that the westward movement of the white man was a growing threat to not only the Shawnee culture but to all Native American cultures. Tecumseh was known as a brave, skillful warrior, well humored, optimistic, generous, and big hearted Chief (Sugden, p. 327). Tecumseh, based on his life experience during his youth, embraced the pan-Indian philosophy. He maintained that the only way to stem the tide of white settlers moving into Indian Country was for all Native American tribes to join together to stop the whites western expansion. This influx of whites was seen by Tecumseh as contributing to the destruction of Native American culture and the occupation of their lands. To this end, Tecumseh devoted his life’s work to bringing all Native Americans together to repel the western expansion of the white settlers. John Sugden notes,

Tecumseh, nevertheless, stands out. Not for the originality of his purpose and principles, but for the sheer breadth of his vision and the energy, determination, courage, and ability he put at its service. His was a task of staggering difficulty. Divided by language, culture, and intertribal enmities and jealousies, the Indians were also politically decentralized. (p. 9)

Tecumseh put forth his pan-Indian efforts for over twenty years starting in 1783 inspired by the Iroquois leader Joseph Brandt. At the same time, his younger brother, Tenskwatawa (also known as the Prophet), was a religious leader and prophet who advocated a return to the ancestral lifestyle of the tribes. Tenskwatawa developed a large following and a confederacy of Tribal groups grew around his teachings. Tenskwatawa’s religious doctrine, which Tecumseh whole-heartedly embraced, is describes as:

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6 Leahy and Wilson Pan-Indian define “Native American movements in which individual tribes came together in an effort to combat political, economic, and social threats to their tribal sovereignty and existence are referred to Pan-Indianism. (Leahy and Wilson, p.127).
The Prophet was not a likeable man, but he was the voice of an oppressed people. Around him the tribes were losing almost everything --- their lands, security, livelihoods, cultures, dignity and self-respect, even their very identities. Their villages were disintegrating, divided by factionalism, drunkenness, violence, and the erosion of communal values. The Prophet told them to be proud of their Indian heritages, proud and free, to unshackle themselves from the European economies by standing apart from the whites and rediscovering the reliance of the past and the richness of their own ways of life. (Sugden, P. 126).

This led to strife with settlers on the frontier, causing Tecumseh’s band to move farther into the northwest and settle Prophetstown, Indiana in 1808. The motivation of Tecumseh and Tenskwatawa in their efforts was inspired, in part, by their allies --- the Wyandots, Delawares, Ottawas, and Ojibwas when they ceded large tracts of Shawnee homeland to the Americans at Fort McIntosh in 1784. Fifteen years later, in September 1809, William Henry Harrison, governor of the newly formed Indiana Territory, negotiated the Treaty of Fort Wayne in which a delegation of Indians ceded three million acres of Native American lands to the United States. The treaty negotiations were questionable as they were unauthorized by the President James Madison and involved what some historians compared to bribery, offering large subsidies to the tribes and their chiefs, and the liberal distribution of liquor before the negotiations.

Tecumseh's opposition to the treaty marked his emergence as a prominent leader. In the Treaty of Fort Wayne, which was signed in 1809, a group of eastern tribes agreed to sell three million acres of land in the Indiana Territory. Tecumseh confronted Governor Harrison on this matter. Tecumseh maintained that the land was the common property of all the many different tribes of Indians occupying Indiana at the time. Land ownership, a cultural value of the white man, was not embraced by Native Americans. He went on to protest to Governor Harrison that the tribes that signed the treaty had no right to sell that land, and that the land was common to all Indian tribes. Tecumseh made it known to the governor that the Indians would fight if any more of their land was taken.

Although Tecumseh and his Shawnee band had no claim to the land sold, he was alarmed by the massive sale of commonly held lands to the whites. This included the Piankeshaw, Kickapoo, and Wea tribes, who were the primary inhabitants of the land. As a result Tecumseh revived an idea advocated in previous years by the Shawnee leader Blue Jacket and the Mohawk leader Joseph Brant, which embraced that all Indian lands was owned by all in common. A belief commonly referred to as the land was “a dish with one spoon.” (White, p. )

Not ready to confront the United States directly, Tecumseh’s primary adversaries were initially the Tribal leaders of the Pottawatomie, Lenape, Eel Rivers tribes who had signed the treaty. An impressive orator, Tecumseh began to travel widely, urging
warriors to abandon accommodationist chiefs and to join him in resistance of the treaty. Tecumseh insisted that the Fort Wayne treaty was illegal; he asked Harrison to nullify it, and warned that Americans should not attempt to settle on the lands sold in the treaty. Tecumseh is quoted as saying, "No tribe has the right to sell [land], even to each other, much less to strangers.... Sell a country!? Why not sell the air, the great sea, as well as the earth? Didn't the Great Spirit make them all for the use of his children?" And, "....the only way to stop this evil [loss of land] is for the red man to unite in claiming a common and equal right in the land, as it was first, and should be now, for it was never divided."

In August 1810, Tecumseh led four hundred armed warriors from Prophetstown (Tecumseh encampment) to confront Harrison at his Vincennes home, Grouseland. Tecumseh and his warriors struck terror the townspeople, and the situation quickly became dangerous when Harrison rejected Tecumseh's demand for common ownership of Tribal lands and argued that individual tribes could have relations with the United States, and that Tecumseh's interference was unwelcome by the tribes of the area. Tecumseh, a great orator, presented an impassioned rebuttal against Harrison.

(Governor William Harrison), you have the liberty to return to your own country ... you wish to prevent the Indians from doing as we wish them, to unite and let them consider their lands as common property of the whole ... You never see an Indian endeavor to make the white people do this ...

Tecumseh called on his warriors to kill Harrison, who responded by pulling his sword and the small garrison defending the town quickly moved to protect Harrison. Potawatomie Chief Winnemac interceded and spoke to the warriors urging the warriors to leave in peace. As they left, Tecumseh informed Harrison that unless he rescinded the treaty, he would seek an alliance with the British.

Early the next year, a comet appeared (March 1811) across the sky. Tecumseh, whose name meant "shooting star", he and his followers and allies took it as an omen of good luck. Later he met with the Creeks and told them that the comet signaled his coming. Tecumseh claimed he would prove that the Great Spirit had sent him to the Creeks by giving the tribes a "sign."

Later that year Tecumseh again met with Harrison at his home following the murder of settlers on the frontier. Tecumseh told Harrison that the Shawnee and their Native American brothers wanted to remain at peace with the United States but their differences had to be resolved. The meeting convinced Harrison that hostilities were imminent. Following the meeting Tecumseh traveled south, on a mission to recruit allies among the Five Civilized Tribes. Most of the leaders of the Civilized Tribes rejected his appeals, but a faction among the Creeks, who came to be known as the Red Sticks, answered his call to arms, resulting in the Creek War.
While Tecumseh was recruiting members of the Five Civilized Tribes to his movement, Governor Harrison marched up the Wabash River from Vincennes with more than 1,000 men, Harrison’s intent was to conduct a preemptive expedition to intimidate Tecumseh’s brother, Tenskwatawa or the Prophet, and his followers and to force them to make peace. On November 6, 1811, Harrison's army arrived outside Prophetstown. The Prophet sent a messenger to meet with Harrison and requested a meeting be held the next day to discuss issues. Harrison agreed to the meeting and set up camped on a nearby hill. Early the next morning, Tenskwatawa and the Shawnee warriors launched a sneak attack on Harrison’s camp. Known as the Battle of Tippecanoe, Harrison's men held their ground, and the Shawnee withdrew from Prophetstown after the battle. The victorious Americans burned the town and returned to Vincennes.

On December 11, 1811, the New Madrid Earthquake shook the South and the Midwest. While the interpretation of this event varied from tribe to tribe, one consensus was universally accepted: the powerful earthquake had to have meant something. For the at least the Muscogee Tribe it was a sign to support Tecumseh’s movement. For many other tribes it meant that Tecumseh and the Prophet must be supported.

The Battle of Tippecanoe was a severe blow for Tenskwatawa, who lost both prestige and the confidence of Tecumseh. Although it was a significant setback, Tecumseh began to secretly rebuild his alliance upon his return. The War of 1812 broke out shortly afterwards and Tecumseh’s efforts soon became embroiled as part of the war between Britain and the United States.

Tecumseh rallied his confederacy and led his forces to join the British army invading the northwest from Canada. Tecumseh joined British Major-General Sir Isaac Brock in the siege of Detroit, and forced its surrender in August 1812. As Brock advanced to a point just out of range of Detroit's guns, Tecumseh had his approximately four hundred warriors parade from nearby woods and circle around to repeat the maneuver, making it appear that there were many more than was actually the case. The fort commander, Brigadier General William Hull, surrendered in fear of a massacre should he refuse. The victory was of a great strategic value to the invaders.

The following year, Commodore Oliver Perry earned a great victory over the British Navy gaining control of Lake Erie and causing the British to withdraw from Fort Detroit. In the process, the British burned all public buildings in Detroit and retreated into Upper Canada along the Thames Valley. Tecumseh and his men followed fighting as rear guards actions to slow the US advance.

In command was Major-General Henry Procter, Sir Isaac Brock’s replacement, who did not have the same working relationship with Tecumseh as Sir Brock and the two disagreed over tactics. Procter favored withdrawing into Canada and avoiding battle while the Americans suffered from the winter. Tecumseh was more eager to launch a decisive action to defeat the American army which would allow his people to reclaim
there lands in the Northwest. Procter failed to appear at Chatham, Ontario, though he had promised Tecumseh that he would make a stand against the Americans there. Tecumseh moved his men to meet Proctor and told him that he would not go any farther into Canada. He also stated if the British wanted his continued help then they needed to face the Americans at Detroit. In the meantime, Harrison and his army crossed into Upper Canada and on October 5, 1813, won a decisive victory over the British and Native Americans at the Battle of the Thames near Moraviantown. Tecumseh was killed, and shortly after the battle, the tribes of his confederacy surrendered to Harrison at Detroit.

Tecumseh challenged himself with unifying the Eastern tribes in a pan-Tribal effort to remove Americans from the Northwest. Each of the Eastern tribes had their own priorities and interests which made Tecumseh’s efforts even more challenging. To the end, Tecumseh made a historic effort to bring the tribes together in a pan-Tribal union and return to historical Tribal cultural values and eliminate the temptations of the Americans. With his death at the Battle of Thames Valley the effort to unify all Tribes ended and the Americans continued their western expansion, but not unabated, at the expense of the Native American Tribes.

The United States Naval Academy in Annapolis, Maryland, has Tecumseh Court, which is located outside Bancroft Hall’s front entrance, and features a bust of Tecumseh. The bust is often decorated to celebrate special days. The bust was actually originally meant to represent Tamanend, an Indian chief from the 17th century who was known as a lover of peace and friendship, but the Academy’s midshipmen preferred the more warlike Tecumseh, and the new name stuck. The US Navy named four ships USS Tecumseh, the first one as early as 1863. The Canadian naval reserve unit HMCS Tecumseh is based in Calgary, Alberta. Tecumseh is honored in Canada as a hero and military commander who played a major role in Canada’s successful repulsion of an American invasion in the War of 1812, which, among other things, eventually led to Canada’s nationhood in 1867 with the British North America Act. Among the tributes, Tecumseh is ranked 37th in The Greatest Canadian list. An 1848 drawing of Tecumseh was based on a sketch done from life in 1808. Benson Lossing altered the original by putting Tecumseh in a British uniform, under the mistaken (but widespread) belief that Tecumseh had been a British general. This depiction is unusual in that it includes a nose ring, popular among the Shawnee at the time, but typically omitted in idealized depictions. He is also honored by a massive portrait which hangs in the Royal Canadian Military Institute. The unveiling of the work, commissioned under the patronage of Kathryn Langley Hope and Trisha Langley, took place at the Toronto-based RCMI on October 29, 2008.[citation needed] A number of towns have been named in honor of

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7 The Tecumseh narrative is a compilation derived from various authors and on-line encyclopedias including, but not limited to, Columbia Encyclopedia, Britannica Concise Encyclopedia, and university websites. Also, this narrative is for model leadership purposes only.
Tecumseh, including those in the states of Kansas, Michigan, Missouri, Nebraska, Oklahoma, and the province of Ontario, as well as the town and township of New Tecumseth, Ontario, and Mount Tecumseh in New Hampshire. Union Civil War general William Tecumseh Sherman, was given the name Tecumseh because "my father . . . had caught a fancy for the great chief of the Shawnees." Evolutionary biologist and cognitive scientist W. Tecumseh Fitch was named after the general, not after Tecumseh. Another Civil War general, Napoleon Jackson Tecumseh Dana, also bore the name of the Shawnee leader.
REFERENCES


