

the murder of joe white ojibwe leadership and colonialism in wisconsin american indian studies

[#Joe White murder](#) [#Ojibwe leadership](#) [#Wisconsin colonialism](#) [#American Indian Studies](#) [#Native American history](#)

Explore the critical incident of Joe White's murder, a case that profoundly reveals the complexities of Ojibwe leadership and the pervasive influence of colonialism in Wisconsin. This topic is essential for American Indian Studies, offering deep insights into historical injustices, tribal resilience, and ongoing struggles for sovereignty within Indigenous communities.

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The Murder of Joe White

In 1894 Wisconsin game wardens Horace Martin and Josiah Hicks were dispatched to arrest Joe White, an Ojibwe ogimaa (chief), for hunting deer out of season and off-reservation. Martin and Hicks found White and made an effort to arrest him. When White showed reluctance to go with the wardens, they started beating him; he attempted to flee, and the wardens shot him in the back, fatally wounding him. Both Martin and Hicks were charged with manslaughter in local county court, and they were tried by an all-white jury. A gripping historical study, *The Murder of Joe White* contextualizes this event within decades of struggle of White's community at Rice Lake to resist removal to the Lac Courte Oreilles Reservation, created in 1854 at the Treaty of La Pointe. While many studies portray American colonialism as defined by federal policy, *The Murder of Joe White* seeks a much broader understanding of colonialism, including the complex role of state and local governments as well as corporations. All of these facets of American colonialism shaped the events that led to the death of Joe White and the struggle of the Ojibwe to resist removal to the reservation.

Seasons of Change

Seasons of Change: Labor, Treaty Rights, and Ojibwe Nationhood

Indigenous Journeys, Transatlantic Perspectives

Writing from a vantage point that respects tribal specificities and Indigenous sovereignty, the essays in this volume consider the relational place-worlds crafted by the Native American authors Louise Erdrich, Leanne Betasamosake Simpson, Gordon Henry Jr., Louis Owens, James Welch, Heid E. Erdrich, Ofelia Zepeda, and Simon J. Ortiz. Each is set in conversation with kindred writers and larger sociopolitical debates in the Americas, Africa, and Europe. The shared aim is to decolonize academic methodologies and disciplines across the Atlantic by tracing the creative, spiritual, and intellectual networks that Native writers have established with other communities at home and around the world. Key issues to arise include Native American/Indigenous theories and literary practices that center on relationality, the planetary turn, grounded normativity, trans-Indigeneity, transborder identities, movement, journeying, migration, multilingualism, genomic research, futurity, ecology, and justice.

Indian Cities

From ancient metropolises like Pueblo Bonito and Tenochtitlán to the twenty-first century Oceti Sakowin encampment of NoDAPL water protectors, Native people have built and lived in cities—a fact little noted in either urban or Indigenous histories. By foregrounding Indigenous peoples as city makers and city dwellers, as agents and subjects of urbanization, the essays in this volume simultaneously highlight the impact of Indigenous people on urban places and the effects of urbanism on Indigenous people and politics. The authors—Native and non-Native, anthropologists and geographers as well as historians—use the term “Indian cities” to represent collective urban spaces established and regulated by a range of institutions, organizations, churches, and businesses. These urban institutions have strengthened tribal and intertribal identities, creating new forms of shared experience and giving rise to new practices of Indigeneity. Some of the essays in this volume explore Native participation in everyday economic activities, whether in the commerce of colonial Charleston or in the early development of New Orleans. Others show how Native Americans became entwined in the symbolism associated with Niagara Falls and Washington, D.C., with dramatically different consequences for Native and non-Native perspectives. Still others describe the roles local Indigenous community groups have played in building urban Native American communities, from Dallas to Winnipeg. All the contributions to this volume show how, from colonial times to the present day, Indigenous people have shaped and been shaped by urban spaces. Collectively they demonstrate that urban history and Indigenous history are incomplete without each other.

As Sacred to Us

Originally published in 1893 and 1901, Simon Pokagon's birch bark stories were printed on thinly peeled and elegantly bound birch bark. In this edition, these rare booklets are reprinted with new essays that set the stories in cultural, linguistic, historical, and even geological context. Experts in Native literary traditions, history, Algonquian languages, the Michigan landscape, and materials conservation illuminate the thousands of years of Indigenous knowledge that Pokagon elevated in his stories. This is an essential resource for teachers and scholars of Native literature, Neshnabé pasts and futures, Algonquian linguistics, and book history.

Making Relatives of Them

Kinship, as an organizing principle, gives structure to communities and cultures—and it can vary as widely as the social relationships organized in its name. *Making Relatives of Them* examines kinship among the Great Lakes Native nations in the eventful years of the late eighteenth and early nineteenth century, revealing how these Indigenous peoples' understanding of kinship, in complex relationship with concepts of gender, defined their social, political, and diplomatic interactions with one another and with Europeans and their descendants. For these Native nations—Wyandot, Shawnee, Delaware, Miami, Ojibwe, Odawa, Potawatomi, Dakota, Menomini, and Ho-chunk—the constructs and practices of kinship, gender, and social belonging represented a daily lived reality. They also formed the metaphoric foundation for a regionally shared Native political discourse. In at least one English translation, Rebecca Kugel notes, Indigenous peoples referred to the kin-based language of politics as “the Custom of All the Nations.” Clearly defined yet endlessly elastic, the Custom of All the Nations generated a shared vocabulary of kinship that facilitated encounters among the many Indigenous political entities of the Great Lakes country, and framed their interactions with the French, the British, and later, the Americans. Both the European colonizers and Americans recognized the power-encoding symbolism of Native kinship discourse, Kugel tells us, but they completely misunderstood the significance that Native peoples accorded to gender—a misunderstanding that undermined their attempts to co-opt the Indigenous discourse of kinship and bend it to their own political objectives. A deeply researched, finely observed work by a respected historian, *Making Relatives of Them* offers a nuanced perspective on the social and political worlds of the Great Lakes Native peoples, and a new understanding of those worlds in relation to those of the European colonizers and their descendants.

The Cadottes

The Great Lakes fur trade spanned two centuries and thousands of miles, but the story of one particular family, the Cadottes, illuminates the history of trade and trapping while exploring under-researched stories of French-Ojibwe political, social, and economic relations. Multiple generations of Cadottes were involved in the trade, usually working as interpreters and peacemakers, as the region passed from French to British to American control. Focusing on the years 1760 to 1840—the heyday of the Great Lakes fur trade—Robert Silbernagel delves into the lives of the Cadottes, with particular emphasis

on the Ojibwe–French Canadian Michel Cadotte and his Ojibwe wife, Equaysayway, who were traders and regional leaders on Madeline Island for nearly forty years. In *The Cadottes: A Fur Trade Family on Lake Superior*, Silbernagel deepens our understanding of this era with stories of resilient, remarkable people.

The Story of the Chippewa Indians

This single-volume book provides a narrative history of the Chippewa tribe with attention to tribal origins, achievements, and interactions within the United States. Unlike previous works that focus on the relationships of the Chippewa with the colonial governments of France, Great Britain, and the United States, this volume offers a historical account of the Chippewa with the tribe at its center. The volume covers Chippewa history chronologically from about 10,000 BC to the present and is geographically comprehensive, detailing Chippewa history as it occurred in both Canada and the United States, from the Great Lakes to Montana to adjacent Canadian provinces. Written by a Chippewa scholar, the book synthesizes key scholarly contributions to Chippewa studies through the author's own interpretive framework and tells the history of the Chippewa as a story that encompasses the culture's traditions and continued tenacity. It is organized into chronological chapters that include sidebars and highlight notable figures for ease of reference, and a timeline and bibliography allow readers to identify causal relationships among key events and provide suggestions for further research.

The Assassination of Hole in the Day

Explores the murder of the controversial Ojibwe chief who led his people through the first difficult years of dispossession by white invaders--and created a new kind of leadership for the Ojibwe.

William W. Warren

See:

The Leader's Journey

The Leader's Journey, Second Edition: A Guide to Discovering the Leader Within inspires readers to lead effectively, build new bridges, and establish a vision for the future.

Making a Difference

2019 National Native American Hall of Fame Inductee This stirring memoir is the story of Ada Deer, the first woman to serve as head of the Bureau of Indian Affairs. Deer begins, "I was born a Menominee Indian. That is who I was born and how I have lived." She proceeds to narrate the first eighty-three years of her life, which are characterized by her tireless campaigns to reverse the forced termination of the Menominee tribe and to ensure sovereignty and self-determination for all tribes. Deer grew up in poverty on the Menominee Reservation in Wisconsin, but with the encouragement of her mother and teachers, she earned degrees in social work from the University of Wisconsin–Madison and Columbia University. Armed with a first-rate education, an iron will, and a commitment to justice, she went from being a social worker in Minneapolis to leading the struggle for the restoration of the Menominees' tribal status and trust lands. Having accomplished that goal, she moved on to teach American Indian Studies at UW–Madison, to hold a fellowship at Harvard, to work for the Native American Rights Fund, to run unsuccessfully for Congress, and to serve as Assistant Secretary of the Interior for Indian Affairs in the Clinton administration. Now in her eighties, Deer remains as committed as ever to human rights, especially the rights of American Indians. A deeply personal story, written with humor and honesty, this book is a testimony to the ability of one individual to change the course of history through hard work, perseverance, and an unwavering commitment to social justice.

Native Americans and the Christian Right

DIVArgues that previous accounts of religious and political activism in the Native American community fail to account for the variety of positions held by this community./div

Our History Is the Future

Winner of the Oakland "Blue Collar" PEN Award A work of history, a manifesto, and an intergenerational story of resistance that shows how two centuries of Indigenous struggle created the movement

proclaiming “Water is Life” In 2016, a small protest encampment at the Standing Rock reservation in North Dakota, initially established to block construction of the Dakota Access oil pipeline, grew to be the largest Indigenous protest movement in the twenty-first century, attracting tens of thousands of Indigenous and non-Native allies from around the world. Its slogan “Mni Wiconi”—Water is Life—was about more than just a pipeline. Water Protectors knew this battle for Native sovereignty had already been fought many times before, and that, even after the encampment was gone, their anti-colonial struggle would continue. In *Our History is the Future*, Nick Estes traces traditions of Indigenous resistance leading to the #NoDAPL movement from the days of the Missouri River trading forts through the Indian Wars, the Pick-Sloan dams, the American Indian Movement, and the campaign for Indigenous rights at the United Nations. While a historian by trade, Estes also draws on observations from the encampments and from growing up as a citizen of the Oceti Sakowin (the Nation of the Seven Council Fires), making *Our History is the Future* at once a work of history, a personal story, and a manifesto.

History of the Ojibway People, Second Edition

Native American literature has always been uniquely embattled. It is marked by divergent opinions about what constitutes authenticity, sovereignty, and even literature. It announces a culture beset by paradox: simultaneously primordial and postmodern; oral and inscribed; outmoded and novel. Its texts are a site of political struggle, shifting to meet external and internal expectations. This Cambridge History endeavors to capture and question the contested character of Indigenous texts and the way they are evaluated. It delineates significant periods of literary and cultural development in four sections: “Traces & Removals” (pre-1870s); “Assimilation and Modernity” (1879-1967); “Native American Renaissance” (post-1960s); and “Visions & Revisions” (21st century). These rubrics highlight how Native literatures have evolved alongside major transitions in federal policy toward the Indian, and via contact with broader cultural phenomena such, as the American Civil Rights movement. There is a balance between a history of canonical authors and traditions, introducing less-studied works and themes, and foregrounding critical discussions, approaches, and controversies.

The Cambridge History of Native American Literature

“Guided by the Spirits is a case study of youth suicide in the Sault Sainte Marie Tribe of Chippewa Indians. Written by a member of the tribal community, this study focuses on qualitative methods, indigenous experience, and collaborative approaches to explore the social and historical significance of youth suicide in an Ojibwa community. *Guided by the Spirits* combines traditional methods of analysis, extracts of interviews and field notes, and creative ethnographic writing to present the relationships between culture, history, identity, agency, and youth suicide. This book is a must read for lay readers, policy makers, and researchers who seek a window into contemporary Native American life as well as a critical interpretation of youth suicide in indigenous societies.”--Provided by publisher.

Guided by the Spirits

This ground-breaking text explores the intersection between dominant modes of critical educational theory and the socio-political landscape of American Indian education. Grande asserts that, with few exceptions, the matters of Indigenous people and Indian education have been either largely ignored or indiscriminately absorbed within critical theories of education. Furthermore, American Indian scholars and educators have largely resisted engagement with critical educational theory, tending to concentrate instead on the production of historical monographs, ethnographic studies, tribally-centered curricula, and site-based research. Such a focus stems from the fact that most American Indian scholars feel compelled to address the socio-economic urgencies of their own communities, against which engagement in abstract theory appears to be a luxury of the academic elite. While the author acknowledges the dire need for practical-community based research, she maintains that the global encroachment on Indigenous lands, resources, cultures and communities points to the equally urgent need to develop transcendent theories of decolonization and to build broad-based coalitions.

Red Pedagogy

How Native American history can guide us today: “Presents strong voices of old, old cultures bravely trying to make sense of an Earth in chaos.” —*Whole Earth* Written by a former Green Party vice-presidential candidate who was once listed among “America’s fifty most promising leaders under forty” by Time magazine, this thoughtful, in-depth account of Native struggles against environmental and cultural

degradation features chapters on the Seminoles, the Anishinaabeg, the Innu, the Northern Cheyenne, and the Mohawks, among others. Filled with inspiring testimonies of struggles for survival, each page of this volume speaks forcefully for self-determination and community. "Moving and often beautiful prose." —Ralph Nader "Thoroughly researched and convincingly written." —Choice

All Our Relations

Historically Canadians have considered themselves to be more or less free of racial prejudice. Although this conception has been challenged in recent years, it has not been completely dispelled. In *Colour-Coded*, Constance Backhouse illustrates the tenacious hold that white supremacy had on our legal system in the first half of this century, and underscores the damaging legacy of inequality that continues today. Backhouse presents detailed narratives of six court cases, each giving evidence of blatant racism created and enforced through law. The cases focus on Aboriginal, Inuit, Chinese-Canadian, and African-Canadian individuals, taking us from the criminal prosecution of traditional Aboriginal dance to the trial of members of the 'Ku Klux Klan of Kanada.' From thousands of possibilities, Backhouse has selected studies that constitute central moments in the legal history of race in Canada. Her selection also considers a wide range of legal forums, including administrative rulings by municipal councils, criminal trials before police magistrates, and criminal and civil cases heard by the highest courts in the provinces and by the Supreme Court of Canada. The extensive and detailed documentation presented here leaves no doubt that the Canadian legal system played a dominant role in creating and preserving racial discrimination. A central message of this book is that racism is deeply embedded in Canadian history despite Canada's reputation as a raceless society. Winner of the Joseph Brant Award, presented by the Ontario Historical Society

Colour-Coded

More mounds were built by ancient Native Americans in Wisconsin than in any other region of North America—between 15,000 and 20,000, at least 4,000 of which remain today. Most impressive are the effigy mounds, huge earthworks sculpted in the shapes of thunderbirds, water panthers, and other forms, not found anywhere else in the world in such concentrations. This second edition is updated throughout, incorporating exciting new research and satellite imagery. Written for general readers, it offers a comprehensive overview of these intriguing earthworks. Citing evidence from past excavations, ethnography, the traditions of present-day Native Americans in the Midwest, ground-penetrating radar and LIDAR imaging, and recent findings of other archaeologists, Robert A. Birmingham and Amy L. Rosebrough argue that effigy mound groups are cosmological maps that model belief systems and relations with the spirit world. The authors advocate for their preservation and emphasize that Native peoples consider the mounds sacred places. This edition also includes an expanded list of public parks and preserves where mounds can be respectfully viewed, such as the Kingsley Bend mounds near Wisconsin Dells, an outstanding effigy group maintained by the Ho-Chunk Nation, and the Man Mound Park near Baraboo, the only extant human-shaped effigy mound in the world.

People of Three Fires

This book identifies a need to move beyond discussions of ownership, power and control in favour of exploring new kinds of partnerships between museums and the peoples or countries of origin, partnerships based on equitability and reconciliation.

Indian Mounds of Wisconsin

A powerful and poignant novel tracing the lives of seven generations of Anishinaabe (Ojibwe/Chippewa). '...an impressive fiction debut....skillfully intertwines social history, oral myth and character study....' Publishers Weekly.

Utimut

From origin stories to contemporary struggles over treaty rights and sovereignty issues, *Indian Nations of Wisconsin* explores Wisconsin's rich Native tradition. This unique volume—based on the historical perspectives of the state's Native peoples—includes compact tribal histories of the Ojibwe, Potawatomi, Oneida, Menominee, Mohican, Ho-Chunk, and Brothertown Indians. Author Patty Loew focuses on oral tradition—stories, songs, the recorded words of Indian treaty negotiators, and interviews—along with other untapped Native sources, such as tribal newspapers, to present a distinctly different view of

history. Lavishly illustrated with maps and photographs, *Indian Nations of Wisconsin* is indispensable to anyone interested in the region's history and its Native peoples. The first edition of *Indian Nations of Wisconsin: Histories of Endurance and Renewal*, won the Wisconsin Library Association's 2002 Outstanding Book Award.

Last Standing Woman

How has American Indians' participation in the broader market - as managers of casinos, negotiators of oil leases, or commercial fishermen - challenged the U.S. paradigm of economic development? Have American Indians paid a cultural price for the chance at a paycheck? How have gender and race shaped their experiences in the marketplace? Contributors to *Native Pathways* ponder these and other questions, highlighting how indigenous peoples have simultaneously adopted capitalist strategies and altered them to suit their own distinct cultural beliefs and practices. Including contributions from historians, anthropologists, and sociologists, *Native Pathways* offers fresh viewpoints on economic change and cultural identity in twentieth-century Native American communities. Foreword by Donald L. Fixico.

Indian Nations of Wisconsin

From a variety of methodological perspectives, contributors to *Living on the Land* explore the nature and scope of Indigenous women's knowledge, its rootedness in relationships, both human and spiritual, and its inseparability from land and landscape. The authors discuss the integral role of women as stewards of the land and governors of the community and points to a distinctive set of challenges and possibilities for Indigenous women and their communities.

Native Pathways

Proceedings of a conference held at University of Western Ontario, London, Ont., Feb. 11-12, 2005.

Living on the Land

Explores the innovative ways Ojibwe men and women on reservations around the Great Lakes sustained both their families and their cultural identity in the face of extreme prejudice and hardship. Includes a history of the jingle dress.

Lines Drawn Upon the Water

Critical pedagogy has variously inspired, mobilized, troubled, and frustrated teachers, activists, and educational scholars for several decades now. Since its inception the field has been animated by internal antagonism and conflict, and this reality has simultaneously spread the influence of the field in and out of education and seriously challenged its status as an integral body of work. The various debates that have categorized critical pedagogy have also made it difficult for younger scholars to enter into the literature. This is the first book to survey critical pedagogy through first-hand accounts of its established and emerging leaders. While the book does indeed provide a historical exploration and documentation of the development of critical pedagogy as a contested and dynamic educational intervention as well as analyses of that development and directions toward possible futures it is also intended to provide an accessible and comprehensive entry point for a new generation of activists, organizers, scholars, and educators who place questions of pedagogy and social justice at the heart of their thinking and doing. Martin Heidegger once said that Aristotle's life could be summarized in one, short sentence: He was born, he thought, he died. Porfilio and Ford's brilliantly curated compilation of autobiographical sketches of leaders in critical pedagogy resolutely rejects Heidegger's reductive thesis, reminding us all that theory is grounded in the historical specificities and material contradictions of life. For those well acquainted with critical pedagogy, these theoretical memoirs grant us a unique and sometimes surprisingly intimate glimpse into the lives behind the words we know so well. But most importantly, the format of the book is an educational intervention into how critical pedagogy can be taught. While it is often the case that students find critical pedagogy dense, inaccessible, and seemingly detached from the everyday concerns of teachers.

My Grandfather's Knocking Sticks

Over 15 years ago, Kim Anderson set out to explore how Indigenous womanhood had been constructed and reconstructed in Canada, weaving her own journey as a Cree/Métis woman with the insights,

knowledge, and stories of the forty Indigenous women she interviewed. The result was *A Recognition of Being*, a powerful work that identified both the painful legacy of colonialism and the vital potential of self-definition. In this second edition, Anderson revisits her groundbreaking text to include recent literature on Indigenous feminism and two-spirited theory and to document the efforts of Indigenous women to resist heteropatriarchy. Beginning with a look at the positions of women in traditional Indigenous societies and their status after colonization, this text shows how Indigenous women have since resisted imposed roles, reclaimed their traditions, and reconstructed a powerful Native womanhood. Featuring a new foreword by Maria Campbell and an updated closing dialogue with Bonita Lawrence, this revised edition will be a vital text for courses in women and gender studies and Indigenous studies as well as an important resource for anyone committed to the process of decolonization.

Leaders in Critical Pedagogy

"An essential book for courses on Native film, indigenous media, not to mention more general courses . . . A very impressive and useful collection." —Randolph Lewis, author of *Navajo Talking Picture*

The film industry and mainstream popular culture are notorious for promoting stereotypical images of Native Americans: the noble and ignoble savage, the pronoun-challenged sidekick, the ruthless warrior, the female drudge, the princess, the sexualized maiden, the drunk, and others. Over the years, Indigenous filmmakers have both challenged these representations and moved past them, offering their own distinct forms of cinematic expression. *Native Americans on Film* draws inspiration from the Indigenous film movement, bringing filmmakers into an intertextual conversation with academics from a variety of disciplines. The resulting dialogue opens a myriad of possibilities for engaging students with ongoing debates: What is Indigenous film? Who is an Indigenous filmmaker? What are Native filmmakers saying about Indigenous film and their own work? This thought-provoking text offers theoretical approaches to understanding Native cinema, includes pedagogical strategies for teaching particular films, and validates the different voices, approaches, and worldviews that emerge across the movement. "Accomplished scholars in the emerging field of Native film studies, Marubbio and Buffalohead . . . focus clearly on the needs of this field. They do scholars and students of Native film a great service by reprinting four seminal and provocative essays." —James Ruppert, author of *Meditation in Contemporary Native American Literature*

"Succeed[s] in depicting the complexities in study, teaching, and creating Native film . . . Regardless of an individual's level of knowledge and expertise in Native film, *Native Americans on Film* is a valuable read for anyone interested in this topic." —*Studies in American Indian Literatures*

A Recognition of Being

Publisher Description

Native Americans on Film

An authoritative source for the tribal history, customs, legends, traditions, art, music, economy, and leisure activities of the Ojibwe people.

This is Duluth

Dominant history would have us believe that colonialism belongs to a previous era that has long come to an end. But as Native people become mobile, reservation lands become overcrowded and the state seeks to enforce means of containment, closing its borders to incoming, often indigenous, immigrants. In *Mark My Words*, Mishuana Goeman traces settler colonialism as an enduring form of gendered spatial violence, demonstrating how it persists in the contemporary context of neoliberal globalization. The book argues that it is vital to refocus the efforts of Native nations beyond replicating settler models of territory, jurisdiction, and race. Through an examination of twentieth-century Native women's poetry and prose, Goeman illuminates how these works can serve to remap settler geographies and center Native knowledges. She positions Native women as pivotal to how our nations, both tribal and nontribal, have been imagined and mapped, and how these women play an ongoing role in decolonization. In a strong and lucid voice, Goeman provides close readings of literary texts, including those of E. Pauline Johnson, Esther Belin, Joy Harjo, Leslie Marmon Silko, and Heid Erdrich. In addition, she places these works in the framework of U.S. and Canadian Indian law and policy. Her charting of women's struggles to define themselves and their communities reveals the significant power in all of our stories.

Reclaiming Power and Place

The Second Edition of *Leading Project Teams* offers an accessible introduction to the important basics of project management while providing key issues and pointers on team leadership. Easy to read, this engaging book assumes little to no knowledge of project management. *Leading Project Teams* quickly leads the reader through the fundamentals including how to start a project, how to assign tasks, how to write clear project reports, and much, much more! New to the Second Edition: - New chapter on Risk Assessment - New coverage of running effective team meetings - Offers real world scenarios: Each chapter opens with a real-world project problem faced by a project leader. Selected from a wide range of industries--from academia to business to health care--each situation portrays how project work applies to real project problems in a variety of settings. - Identifies key expectations of project leaders: Concrete advice is given on leading project teams across a number of important leadership issues and on how project leaders should develop and guide project team members. - Provides quick-learning project tools: Many accessible tools are provided to help readers understand the basics of project management such as the work breakdown structure and project scheduling. Extensive coverage on team literature is offered to help students learn the basics of team construction and team dynamics.

American Indian Religious Traditions

In recent decades, educators have been seeking ways to improve outcomes for Indigenous students. Yet most Indigenous education still takes place within a theoretical framework based in Eurocentric thought. *Teaching Each Other* provides an alternative framework for teachers working with Indigenous students – one that moves beyond merely acknowledging Indigenous culture to one that actually strengthens Indigenous identity. Drawing on Nehinuw (Cree) concepts such as kiskinaumatowin, or “teaching each other,” Goulet and Goulet demonstrate how teachers and students can become partners in education. They provide a template for educators anywhere who want to engage with students whose culture is different from that of the mainstream.

Chippewa Customs

What happens when a Native or indigenous person turns a video camera on his or her own culture? Are the resulting images different from what a Westernized filmmaker would create, and, if so, in what ways? How does the use of a non-Native art-making medium, specifically video or film, affect the aesthetics of the Native culture? These are some of the questions that underlie this rich study of Native American aesthetics, art, media, and identity. Steven Leuthold opens with a theoretically informed discussion of the core concepts of aesthetics and indigenous culture and then turns to detailed examination of the work of American Indian documentary filmmakers, including George Burdeau and Victor Masayesva, Jr. He shows how Native filmmaking incorporates traditional concepts such as the connection to place, to the sacred, and to the cycles of nature. While these concepts now find expression through Westernized media, they also maintain continuity with earlier aesthetic productions. In this way, Native filmmaking serves to create and preserve a sense of identity for indigenous people.

Mark My Words

Leading Project Teams