

**LDST 101-01 Leadership and the Humanities  
Fall 2023**

**Instructor:** David E. Wilkins

**Class Time:** Mondays 3:00-5:40

**Location:** Jepson 120

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**Description:**

Over the last several decades the study of leadership has expanded dramatically to become an interdisciplinary field with deep connections to the humanities, be that historical disciplines (history, archaeology, etc.), linguistics, media studies, theology, philosophy, literary studies, etc. Rens Bod defines the humanities as “the disciplines that investigate the expressions of the human mind.” Other disciplines may also be considered humanistic, such as the study of religion, psychology, law, ethics, and anthropology. These investigations, from a humanities perspective, are useful to help us answer fundamental questions such as: *Why does leadership matter? Why do some individuals become leaders? Are there gender differences in leadership approaches? How do the characteristics vary across cultures? Why do we choose to follow particular leaders? What is “Dark” leadership? And what does “followership” mean?*

I am formally trained as a political scientist, though I have always practiced my vocation as a political/legal historian. As a citizen of the Lumbee Nation, I view the study of Native political and legal history through the prism of my cultural identity. With that as orientation, this course will examine Indigenous communities and leadership drawing upon the areas I am versed in. While Native nations have existed since time immemorial, there is nonetheless little useful mainstream theoretical and substantive data about the role of leaders and definitions of leadership among these peoples. The few studies that exist on Native leadership are sometimes marked by misinterpretations, stereotypes, and ignorance. These flawed and incomplete views serve to deepen conflict and maintain divisions that cause further harm, not just to the Indigenous people(s) involved, but to all societies, as knowledge about the earth and other ways of being is stifled, misconstrued, trivialized or lost.

**Objectives:**

Through the use of selective case studies and readings, we will study how leadership is defined, practiced, theorized and adapted by just a few of the more than 6,000 Indigenous groups around the world. We will discuss several questions that are relevant to today’s shifting societal landscape:

- Affects and continuing influences of historical events, colonialism and encroachment on Native communities and leadership;

- How ideas of leadership within these communities have evolved to meet new challenges;
- Identification of Indigenous styles of leadership in historical, political, legal, and anthropological literature;
- Comparison of differences and commonalities between Native and non-Native leaders;
- The transformation of governmental relations from a complex system of inter-Tribal diplomacy to interactions between Tribal nations and local, state and federal entities;
- Achievements, needs, and opportunities for leadership in Indian Country and other parts of the world;
- Ways Indigenous leadership methods might serve as a model for other societies.

By the conclusion of this term, we will have an understanding of leadership that is more broad, creative and inclusive. We will also have come to see the many ways leadership is defined and wielded by Native peoples, both historically and in current contexts. Our work will provide insight into decision-making and strategies employed in recent battles against assaults on treaty rights at places like Standing Rock and Bears Ears, in the efforts to end violence against women in Indian Country, and in movements by other Indigenous peoples across the globe as they work to protect themselves and the environment.

### **Required Books with Additional Readings and Materials:**

1. Lear, Jonathan. *Radical Hope: Ethics in the Face of Cultural Devastation* (Cambridge, Mass: Harvard University Press, 2006).
2. Kenny, Carolyn and Tina Ngaroimata Fraser, eds. *Living Indigenous Leadership: Native Narratives on Building Strong Communities* (Vancouver: UBC Press, 2012).

Other readings and materials will be available through Blackboard.

### **Verbal Participation: (20%)**

As our class is small and meets only once a week, we will operate as a seminar. This means each student will be expected to participate in critical discussions of each week's readings and some weeks you will have the lead role in discussing the materials read. Your insights and your ability to share them are central to your academic development. As a former colleague once put it: "I see you as intellectual producers of knowledge; not as mere consumers of knowledge."

### **Lead Discussant: (20%)**

Each student will be required to be the lead discussant of an assigned article, chapter, or other reading at various points during the semester. I will make these assignments at the appropriate times. If you are leading the discussion of a given work you must submit your **briefing comments** in writing to me the day before you are scheduled to lead the discussion. As the leader of a given reading you may guide the discussion using any approach you deem worthwhile. In previous classes, students have prepared power points, others have organized their classmates into small groups to answer a set of questions you will have prepared in

advance, or you may simply provide me and your classmates with a critical analysis of whatever the assigned reading was. **Note: when you are one of the lead discussants you need not prepare bi-weekly questions.**

### **Bi-Weekly Questions Assignment: (20%)**

All students will be required to submit by email two substantial essay questions to me no later than 5 PM each Sunday. These are not meant to be formal papers, but rather brief insights into your learned impressions of the materials. Pitch these questions as if you were the instructor gauging my knowledge of the materials read. Each question should address key issues raised in the week's readings, but feel free to incorporate other ideas or information you've gleaned from other sources. The first question should be **comparative** when the readings allow for that. The other may be about anything you find important in the works you read for that week. The questions should reflect your ability to compare and contrast information, to differentiate between facts and opinion, and to recognize and evaluate author bias. They should also show critical judgment and conclusions about the materials. If you agree or disagree with an author's findings I will want to know why. I don't always agree with some author's viewpoints so I'll be interested in your perspective.

This exercise will help you focus on the readings and sharpens critical thinking. Because you will have already analyzed the materials, you will be prepared for class and more confident about engaging in substantive discussion. **I will always acknowledge that I have received your questions and will offer suggestions, constructive criticisms, or general thoughts on what you're discerned from the readings.**

This is meant to be an opportunity for real engagement with these topics, not a way to find flaws. My goal is that you express your ideas confidently, but your comments must be based in knowledge, not raw opinion. These questions are an important way for me to determine that you are actively engaging with the assigned materials. Always save a hard copy of this assignment and bring it to class. You may talk with me at any time about this aspect of the course.

### **Mid-Term and Final Exam (20% each)**

These tests will consist of two broad essay questions. You'll choose one and write a comprehensive answer in class.

### **Attendance:**

You must attend class. Three unexcused absences and you will be administratively dropped from the course.

### **Requirements and Grading:**

I weight the above requirements as follows:

Class Participation: 20%

Weekly Questions:	20%
Briefings:	20%
Verbal Participation	20%
Mid-Term	20%
Final-Exam	20%

I use the typical, if imperfect, 10-point scale:

94-100 = A; 90-93 = A-; 87-89 = B+; 84-86 = B; 80-83 = B-, etc.

### **Computers and Cell Phones:**

These devices **may not** be used during class. You may bring a computer if you have a documented academic accommodation that requires computer usage. If that is the case, please contact me so that we can properly address your situation.

### **Disability Accommodations:**

Students with a Disability Accommodation Notice should let me know as soon as possible so that we may discuss arrangements for assignments and participation. Additional information: [disability.richmond.edu](http://disability.richmond.edu).

### **Honor System:**

The Jepson School upholds the provisions of the Honor System. The shortened version of the honor pledge is “I pledge that I have neither received nor given unauthorized assistance during the completion of this work.” Integrity is expected of every student in all academic work.

Plagiarism, which means intentionally or knowingly representing the words or ideas of another as one’s own, is a serious and egregious violation and the perpetrator will be subject to any one or combination of the following sections: Report to the Honor Council, loss of credit for the work involved; reduction in grade; or a failing grade in the course.

<http://studentdevelopment.richmond.edu/honor/>

### **Class Protocols, Respect and Civility:**

I have a somewhat formal approach to teaching based in respect for learning and the privacy of my students. Therefore, I will address you by your last name and ask that you let me know your preferred honorific, such as Ms., Mr., or Mx. Like most people of my generation I am still learning and getting accustomed to more inclusive identifications and will do my best to address everyone appropriately.

Our seminar structure is designed for the practice/improvement of critical discussion skills. All viewpoints will be shared and heard with respect. To reiterate: I expect a high level of intellectual discussion. Remember, you are producers, not consumers in this class.

We will likely view at least two documentaries.

Finally, I reserve the right to add or delete readings from those listed below. Finally, I do not assign extra credit projects, I do not loan my notes if you miss class, and I do not use a curved rating system.

## Topical Outline

### A. INTRODUCTION & ORIENTATION

### B. WESTERN HUMANITIES AND INDIGENOUS APPROACHES & METHODS

1. Antonio Marturano, J. Thomas Wren, and Michael Harvey, "Editorial: The Making of *Leadership and the Humanities*." *Leadership and the Humanities*, vol. 1, No. 1 (2013): 1-5.
2. Edward L. Ayers, "Where the Humanities Live." *Daedalus*, vol. 138, 1 Winter 2009): 24-34.
3. Naomi F. Collins, "The Humanities." In Mary Kupiec Cayton and Peter W. Williams, eds. *Encyclopedia of American Cultural and Intellectual History* (NY: Charles Scribner's Sons, 2001).
4. Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, 2<sup>nd</sup> ed. (London: Zed Books, 2012): Introduction and Chapter 10 "Towards Developing Indigenous Methodologies: Kaupapa Maori Research," pgs. 185-197.
5. Philip J. Deloria, K. Tsianina Lomawaima, Bryan McKinley Jones Brayboy, Mark N. Trahant, Loren Ghiglione, Douglas Medin, and Ned Blackhawk, "Unfolding Futures: Indigenous Ways of Knowing for the Twenty-First Century," *Daedalus*, vol. 147, no. 2 (Spring 2018): 6-16.
6. Heidi Kiiwetinepinesiik Stark and Kekek Jason Stark, "Nenabozho Goes Fishing: A Sovereignty Story," *Daedalus*, vol. 147, no. 2 (Spring 2018): 17-26.

### C. Theories of Leadership: Western-Derived

1. Max Weber, "The Three Types of Leadership Rule." *Berkeley Publications in Society and Institutions*, vol. 4, no. 1 (1958): 1-11.
2. Keith Grint, *Leadership: A Very Short Introduction* (New York: Oxford University Press, 2010): Chapters 1 and 2 "What is leadership?" and "What isn't leadership?"

3. John Antonakis and David V. Day, "Leadership: Past, Present, and Future" in John Antonakis and David V. Day, eds. *The Nature of Leadership*. 3<sup>rd</sup> ed. (Thousand Oaks, CA: SAGE Publications, 2018): 3-26.

#### **D. Theories of Leadership: Indigenous-Derived**

1. Linda Sue Warner and Keith Grint, "American Indian Ways of Leading and Knowing," *Leadership*, vol. 2, no. 2 (2006): 225-244.
2. Carolyn Kenny, "Liberating Leadership Theory," in Carolyn Kenny and Tina Ngaroimata Fraser, eds. *Living Indigenous Leadership: Native Narratives on Building Strong Communities* (Vancouver, BC: UBC Press, 2012): 1-14.
3. Chellie Spiller, Hoturoa Barclay-Kerr, and John Panoho, *Wayfinding Leadership: Groundbreaking Wisdom for Developing Leaders* (Wellington, Aotearoa New Zealand: Huia Publishers, 2015): Introduction and The Five Waypoints: Principles of Leadership, pgs. 3-28.
4. Gary Sandefur and Philip J. Deloria, "Indigenous Leadership," *Daedalus*, vol. 147, no. 2 (Spring 2018): 124-135.

#### **E. Comparing Indigenous and Western Leadership Perspectives and Models**

1. Walter B. Miller, "Two Concepts of Authority," *American Anthropologist*, vol. 57, no. 2 Pt. 1 (April 1955): 271-289.
2. Russel Lawrence Barsh, "The Nature and Spirit of North American Political Systems," *American Indian Quarterly*, vol. 10 (Summer 1986): 181-198.
3. Gareth Edwards, "Anthropological Accounts of Leadership: Historical and Geographical Interpretations from Indigenous Cultures," *Leadership*, vol. 11, no. 3 (2015): 335-350.
4. Mark Julien, Barry Wright, and Deborah M. Zinni, "Stories from the Circle: Leadership lessons learned from aboriginal leaders," *The Leadership Quarterly*, vol. 21 (2010): 114-126.

#### **MID-TERM EXAM (October 9)**

#### **FALL BREAK**

#### **F. Women and Indigenous Leadership**

1. Yvonne G. McLeod, "Learning to Lead Kokum Style: An Intergenerational Study of Eight First Nation Women," in Kenny and Fraser's *Living Indigenous Leadership* (2012): 17-47.
2. Raquel D. Gutierrez, "Indigenous Grandmas and the Social Justice Movement," in Kenny and Fraser's *Living Indigenous Leadership* (2012): 97-113.
3. Tina Ngaroimata Fraser, "The Legacy of Leadership: From Grandmothers' Stories to Kapa Haka," in Kenny and Fraser's *Living Indigenous Leadership* (2012): 114-124.
4. Dina Gilio-Whitaker, *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock* (Boston: Beacon Press, 2019): Chapter 6: "Hearts Not on the Ground: Indigenous Women's Leadership and More Cultural Clashes," pgs. 111-127.

### **G. Followership**

1. Robert G. Kelly, "In Praise of Followers," *Harvard Business Review*, vol. 66, no. 6 (1988): 142-148.
2. \_\_\_\_\_. "Followership" in George R. Goethals, Georgia J. Sorenson, and James MacGregor Burns, eds. *Encyclopedia of Leadership* (CA: Sage Publications, Inc., 2004): 2-11.
3. Barbara Kellerman, *Followership: How Followers Are Creating Change and Changing Leadership* (Boston: Harvard Business Press, 2008): Introduction and Chapter 1 "Fictions," pgs. xv-23.

### **H. Dark Leadership**

1. Clive Boddy, "Populism and Political Personality: What Can We Learn from the Dark Triad Personality of Hermann Goering?" *The Journal of Psychohistory*, 49, 1 (Summer 2021): 12-31.
2. Marco R. Furtner, Thomas Maran, and John F. Rauthmann, "Dark Leadership: The Role of Leaders' Dark Triad Personality Traits," in M. G. Clark and C. W. Gruber, eds. *Leader Development Deconstructed* (Springer Publishing, 2017): 75-99.
3. Tada Vadvilavicius and Aurelia Stelmokiene, "The Consequences of 'Dark' Leadership: Perspective of Generation Z," *Sciendo* (2019): 97-110.

### **I. North America: The Crow Nation & Plenty Coups**

1. Jonathan Lear, *Radical Hope: Ethics in the Face of Cultural Devastation* (Cambridge, Mass.; Harvard University Press, 2006)

## **LEADERSHIP AND THE REBUILDING OF NATIVE NATIONS:**

### **J. Positive and Negative Approaches**

1. Vine Deloria, Jr. *Custer Died for Your Sins: An Indian Manifesto* (Norman, OK: University of Oklahoma Press, 1969): Chapter 9 “The Problem of Indian Leadership,” pgs. 197-224.
2. Tom Holm, “Decolonizing Native American Leaders: Vine’s Call for Traditional Leadership,” in Steve Pavlik and Daniel R. Wildcat, eds. *Destroying Dogma: Vine Deloria, Jr. and His Influence on American Society* (Golden, CO: Fulcrum Publishing Co, 2006): 47-59.
3. Steve Russell, *Sequoyah Rising: Problems in Post-Colonial Tribal Governance* (Durham, NC: Carolina Academic Press, 2010): Chapter 9 “Individual Rights v. Tribal Rights in Theory,” pgs.77-102.

### **FINAL EXAM (December 4th)**