

**Leadership and the Social Sciences (LDST 102-05)**  
**Fall 2021**

**Instructor:** David E. Wilkins  
**Class Time:** Tuesdays 3:00-5:40  
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**Description:**

Over the last several decades the study of leadership has expanded dramatically to become an interdisciplinary field within the social sciences. Historians, sociologists, political scientists, psychologists, anthropologists and economists have analyzed the concept in an attempt to 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?*

Even though Indigenous communities have existed since time immemorial, there is nonetheless little useful 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 typically marked by misunderstandings, 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 involved, but to all societies, as knowledge about the earth and other ways of being is stifled, misconstrued, trivialized and lost.

**Objectives:**

Through the use of selective case studies and readings, we will study how leadership is defined, practiced, theorized and adapted by some 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:**

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."

**Term Paper:**

You will write a ten (10) page research paper on a topic of your choosing that comports with the description and objectives identified above. You may choose a biographical, historical, or ethnographic approach featuring a particular Native nation, or you may choose to write a comparative paper outlining similarities and differences between Indigenous and western leadership styles. I am also open to other ideas framed within the outlines of the course. Whatever your subject, I encourage you to talk with me about your plan prior to beginning in-depth research. I am also available to review drafts if I receive them two weeks before the due date.

**Your paper is due November 16th. I do not accept late papers unless there are exceptional circumstances. Use footnotes, not endnotes.**

All papers must follow the formatting style outlined in Kate L. Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations* or they will be returned for revisions. You must also include a comprehensive bibliography showing you have thoroughly scoured the library's main holdings. Your bibliography should primarily consist of sourced items such as properly cited books, referenced journal articles and government documents. Online materials such as professional news sites, interviews, journals and podcasts are acceptable as long as they are properly sourced and cited. A paper lacking a sufficient amount of quality sources will be returned unread.

### **Weekly Question Assignment:**

All students will be required to submit by email two broad essay questions to me no later than 5 PM each Monday. 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. At least one 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.

**Note: for the first two weeks I will respond to your submitted questions by offering suggestions on how they might be improved.** 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 your assignment and bring it to class. You may talk with me at any time about this important assignment.

### **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%

Term Paper: 40%

I used 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 unless 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 a documentary.

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**

#### **Pt. I THEORIES & FRAMEWORKS**

### **B. Western Social Science and Indigenous Approaches & Methods**

1. William A. Darity, Jr. “Social Science.” In *International Encyclopedia of the Social Sciences*. Vol. 7. 2<sup>nd</sup> ed (Gale Publisher, 2008): 1-7.

2. Anna Larsson and Per Wisselgren, "Introduction: Contextualizing Social Science." In Rickard Danell, Anna Larsson, and Per Wisselgren, eds. *Social Science in Context: Historical, Sociological, and Global Perspectives* (Lund, Sweden: Nordic Academic Press, 2013): 10-18.
3. Roger E. Backhouse and Philippe Fontaine, "Introduction" in *The History of the Social Sciences since 1945* (New York: Cambridge University Press, 2010): 1-6.
4. Vine Deloria, Jr. "Ethnoscience and Indian Realities," in Barbara Deloria, Kristen Foehner, and Sam Scinta, eds. *Spirit & Reason: The Vine Deloria, Jr. Reader* (Golden, CO: Fulcrum Publishing, 1999): 63-71.
5. Ellen Inga Turi, "Diversifying Hegemonic Social Science: Traditional Knowledge and Indigenous Epistemologies in Social Research on Sami Reindeer Herding," in Danell, Larsson, and Wisselgren, eds. *Social Science in Context* (Lund, Sweden: Nordic Academic Press, 2013): 304-327.
6. 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.

### **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.

### **F. Exercising Leadership: Treaty-Making and Diplomacy**

1. Vine Deloria, Jr. "Treaties." In Mary B. Davis, ed. *Native America in the 20<sup>th</sup> Century: An Encyclopedia*. (NY: Garland Publishing, 1996): 646-649.
2. Vine Deloria, Jr. and Raymond J. DeMallie, comps. *Documents of American Indian Diplomacy: Treaties, Agreements, and Conventions, 1775-1979*. Vol. 1 (Norman, OK: University of Oklahoma Press, 1999): Chapter 1 and Chapters 4 and 5.
3. Martin Case, *The Relentless Business of Treaties: How Indigenous Land Became U.S. Property* (St. Paul, MN: Minnesota Historical Society Press, 2018): Introduction and Chapter 1.
4. Selected materials from 2021 Tribal-Commonwealth Sovereignty Symposium.

### **G. 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.

## **H. 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. Uhuru Hotep, "African Centered Leadership-Followership: Foundational Principles, Precepts, and Essential Practices," *Journal of Pan African Studies*, vol. 3, no. 6 (March 2010): 11-26

## **Pt. 2: INDIGENOUS CASE STUDIES: PEOPLES BASED IN CURRENT NORTH AMERICA, AUSTRALIA, CENTRAL & SOUTH AMERICA**

### **I. North America: The Crow Nation & Native Nations within Virginia**

1. Jonathan Lear, *Radical Hope: Ethics in the Face of Cultural Devastation* (Cambridge, Mass.; Harvard University Press, 2006)
2. First Annual Tribal-Commonwealth Symposium – Chiefs' Roundtable Discussion. Indigenous leaders of nations within the borders of Virginia share their views on intergovernmental relations.

### **J. South & Central America: the Mapuche (Chile), the Maya (Mexico), and the Kagwahiv (Brazil)**

1. Pablo Mariman Quemenado, "Making Alternative Visible: The Meaning of Autonomy for the Mapuche of Cholchol (Ngulumapu, Chile), in Mario Blaser, Ravi de Costa, Deborah McGregor, and William D. Coleman, eds. *Indigenous Peoples and*

- Autonomy: Insights for a Global Age* (Vancouver, UBC Press, 2010): 179-194, 257-258.
2. Hilary Klein, *Compañeras: Zapatista Women's Stories*. (New York: Seven Stories Press, 2015): Introduction & Chapter 1, pgs. xv-21.
  3. Waud H. Kracke, *Force and Persuasion: Leadership in an Amazonian Society* (Chicago, IL: The University of Chicago Press, 1978): Introduction, pgs. 1-5, Chapter 3 and Chapter 5, pgs. 50-69 and 87-113 (notes are at pgs.255-258).

#### **K. Australia: Aboriginal Peoples**

1. Andrew K. Leigh, "Leadership and Aboriginal Reconciliation," *Australian Journal of Social Issues*, vol. 37, no. 2 (May 2002): 131-152.
2. Ciaran O'Faircheallaigh, "Social Justice, Aboriginal Leadership, and Mineral Development in Australia," *Counterpoints*, vol. 358 A Twenty-First Century Approach to Teaching Social Justice: Educating for Both Advocacy and Action. (Peter Lang, 2009): 207-230.
3. Kari-Erik Sveiby, "Collective Leadership with Power Symmetry: Lessons from Aboriginal Prehistory," *Leadership*, vol. 7, no. 4 (2011): 385-414.

### **Pt. 3: LEADERSHIP AND THE REBUILDING OF NATIVE NATIONS:**

#### **L. 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