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:**

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 write a paper about an aspect of western leadership that we will cover; or try your hand at 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 28th**. 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 Questions Assignment:**
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.

**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 this assignment and bring it to class. You may talk with me at any time about this aspect of the course.

**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.

**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


C. Theories of Leadership: Western-Derived


D. Theories of Leadership: Indigenous-Derived

Ngaroimata Fraser, eds. Living Indigenous Leadership: Native Narratives on Building

3. Chellie Spiller, Hoturoa Barclay-Kerr, and John Panoho, Wayfinding Leadership:
Groundbreaking Wisdom for Developing Leaders (Wellington, Aotearoa New
Leadership, pgs. 3-28.

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,


3. Gareth Edwards, “Anthropological Accounts of Leadership: Historical and
Geographical Interpretations from Indigenous Cultures,” Leadership, vol. 11, no. 3

4. Mark Julien, Barry Wright, and Deborah M. Zinni, “Stories from the Circle:
Leadership lessons learned from aboriginal leaders,” The Leadership Quarterly, vol.

F. Exercising Leadership: Treaty-Making and Diplomacy


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.

Property (St. Paul, MN: Minnesota Historical Society Press, 2018): Introduction and
Chapter 1.

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


**H. Followership**


**I. Dark Leadership**


**Pt. 2: INDIGENOUS CASE STUDIES: PEOPLES BASED IN NORTH AMERICA AND AUSTRALIA**

**J. North America: The Crow Nation & Plenty Coups**


**K. Australia: Aboriginal Peoples**


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

L. Positive and Negative Approaches

