Historical Foundations of Leadership (LDST 101-01)
Spring 2026

Instructor: David E. Wilkins
Class Time: Mondays and Wednesdays 1:30-2:45
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Description:
Over the last several decades, the emerging study of leadership has become an interdisciplinary field with deep, natural connections to the humanities. The humanities as defined by Rens Bod of the University of Amsterdam are "disciplines that investigate the expressions of the human mind." Arguably, any field invented and studied by humans could be included under this definition, but the humanities have generally been understood to exclude so-called hard sciences, while encompassing a wide range of other disciplines, including history, religion, psychology, law, ethics, and anthropology.

Viewing the concept of leadership from a traditional humanities perspective helps 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 is "followership"?*

In my work as a political scientist, I concentrate on comparative political and legal history. Every scholar approaches their work with a unique perspective. As a citizen of the Lumbee Nation, I view the world through the cultural prism of my Indigenous identity. We live in a volatile time – dramatic shifts in political power, climate, and demographics mean that we can no longer rely on narrow hierarchical, patriarchal interpretations of leadership if we are to survive and thrive. My aim is to think creatively about the concept, expanding it to encompass a wider range of possibilities. Leadership is not power for power's sake; it is an ever-shifting mix of responsibility and cooperation that ensures community survival.

This course, through the lens of the humanities, will engage in a comparative analysis of Western and Indigenous leadership. We will examine Indigenous communities and leadership comparing and contrasting these models with Western models. 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:

Using selective case studies and readings we will study how leadership is defined, practiced, theorized and adapted in the West and also in a number of Indigenous nations around the world. We will discuss several questions that are relevant to today's shifting societal landscape:

- Comparison of differences and commonalities between Western and non-Native leaders.
- How ideas of leadership within these communities have evolved to meet new challenges.
- Identification of Indigenous and Western styles of leadership in historical, political, legal, and anthropological literature.
- Affects and continuing influences of historical events, colonialism and encroachment on Native communities and leadership.
- 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 communities.

By the conclusion of this term, you will acquire an understanding of leadership that is more broad, creative and inclusive. You will also come to see the many ways leadership is defined and wielded by Native and non-Native peoples, both historically and in current contexts. Leadership is not a book of rules for domination. It is a way of working within communities or organizations that responds to ever-changing conditions while sustaining long-term responsibilities to people and the environment we all depend upon.

Our work will go beyond mainstream examples of leadership in practice to also provide insights into the unique decision-making processes and strategies employed by Native peoples. We will study examples such as recent battles against assaults on Indigenous treaty rights at places like the Standing Rock Reservation, 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: **(25%)**
As our class is small, we will operate as a seminar. This means each student will be expected to participate in critical discussions of each week's readings. Some weeks you will take the lead in facilitating this discussion. 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: (25%)

- Each student will be required to be the lead discussant of an assigned article, chapter, or other reading at various points during the semester. Joint presentations are welcomed.
- 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, no later than 5pm.**
- As the leader(s) of a given reading you may guide the discussion using any approach you deem worthwhile. In previous classes, students have prepared PowerPoints, 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. For your one-page analysis be sure to **analyze** and not merely **summarize** what you've read. In other words, scrutinize the work and be able to identify and describe the author(s) question or goal (thesis) in writing the work you read. What kind of data did they use to make their argument (historical information, surveys, interviews, etc.) Does this reading relate to other readings we've read? Did you find this a substantial or significant read? Why? What did you learn from this reading that was beneficial? Is there something the author(s) missed or should have covered that would have helmed them with their argument?
- Students who are not presenting must prepare a **comparative question** that addresses the readings assigned for that class period. I will randomly call upon one or two students in each class to read their question to the class to generate discussion.

Mid-Term and Final Exam (25% 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 weigh the above requirements as follows:

Class Participation:	25%
Analysis/Lead discussant:	25%
Mid-Term	25%
Final-Exam	25%

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, Tablets, Cell Phones:

These or similar devices are not permitted in class as they are distracting and interrupt the flow of our seminar discussions. Since you will most likely have your cell phone with you, make sure it is silenced and never visible during class.

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/

Artificial Intelligence:

For our course, the use of text-generating artificial intelligence tools (such as, but not limited to, ChatGPT) will be considered unauthorized assistance. This means that no student is to use, rely on, or turn in work that was paid for, copied, excessively summarized without citation, created in collaboration (without permission), produced by AI, or is otherwise not the original work of the student for the specific assignment.

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., and pronouns. 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. Participation in these exchanges is a significant part of your grade, and the practice develops this critical skill for those who study or aspire to leadership. Please let me know if you have trouble leading or joining in the discussions so that I can assist, if possible.

Finally, to answer a few common questions:

- I reserve the right to add or delete readings from those listed below,
- We will view at least two documentaries,
- 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.
- Additional readings, materials, and notices will be posted on Blackboard,
- My office hours are on Tuesdays from noon – 2 pm, or by appointment, as needed.

TOPICAL OUTLINE

A. INTRODUCTION & ORIENTATION

B. WESTERN HUMANITIES AND INDIGENOUS APPROACHES & METHODS

1. A. Marturano, T. Wren, and M. Harvey, "Editorial: The Making of *Leadership and the Humanities*." *Leadership and the Humanities*, vol. 1, No. 1 (2013): 1-5.

2. E. Ayers, "Where the Humanities Live." *Daedalus*, vol. 138, 1 Winter 2009): 24-34.

JANUARY 19—MLK DAY—NO CLASS

3. N. F. Collins, "The Humanities." In M. K. Cayton and P. Williams, eds. *Encyclopedia of American Cultural and Intellectual History* (NY: Charles Scribner's Sons, 2001).

4. Jeffrey Rosen, *The Pursuit of Happiness: How Classical Writers on Virtue Inspired the Lives of the Founders and Defined America* (New York: Simon & Schuster, 2024): Chapter One: "Order." pgs. 1-15.

5. Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, 3rd ed. (London: Bloomsbury, 2022): Introduction to the 3rd ed. and Introduction and Chapter 11"Towards Developing Indigenous Methodologies: Kaupapa Maori Research," pgs. 239-252.

6. Robert A. Williams, Jr. *Linking Arms Together: American Indian Treaty Visions of Law and Peace, 1600-1800* (NY: Oxford University Press, 1997): Intro, pgs. 3-13.

7. 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.

8. 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. John Antonakis and David V. Day, "Leadership: Past, Present, and Future" in John Antonakis and David V. Day, eds. *The Nature of Leadership*. 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2018): 3-26.
3. 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?"
4. G. Donald Chandler, III. "Leadership and Management." In George "R. Goethals, Scott T. Allison, and Georgia J. Sorenson, eds. *The Sage Encyclopedia of Leadership Studies*, vol. 2 (Thousand Oaks, CA: Sage Publication, Inc., 2023): 552-556.

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.

5. View Documentary: "*Wacipi: PowWow*"

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. Miles T. Bryant, "Contrasting American and Native American Views of Leadership." Paper presented at the annual meeting of the University Council for Educational Administration (October 25-27, 1996).

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 20th Century: An Encyclopedia* (NY: Garland Publishing, 1996): 646-649.

2. Martin Case, *The Relentless Business of Treaties: How Indigenous Land Became U.S. Property* (St. Paul, MN: Minnesota Historical Society Press, 2018): Introduction.

3. Treaty with the Six Nations, 1794. 7 Stat. 1794.

4. Treaty with the Navajo, 1868. 15 Stat. 667.

MARCH 4—MID-TERM EXAM

MARCH 6-15 SPRING BREAK

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. View documentary of Elouise Cobell: *"100 Years: One Woman's Fight for Justice."*

4. Tina Ngaroimata Fraser, "The Legacy of Leadership: From Grandmothers' Stories to Kapa Haka," in Kenny and Fraser's *Living Indigenous Leadership* (2012): 114-124.

5. 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. Kelley, "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.

4. Mary Uhl-Bien and Melissa Carsten, "Followership." In Goethals, et. al., *Encyclopedia of Leadership Studies* (CA: Sage Publications, Inc., 2023): 362-366.

I. 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.

4. View documentary: "*Jonestown: The Life and Death of Peoples Temple."*

J. 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)**.**

K. Traditional and Contemporary Approaches

1. 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.
2. David E. Wilkins, *Indigenous Governance: Clans, Constitutions, and Consent* (NY: Oxford University Press, 2024): Chapter 7 “The Enigmatic Nature of Leadership.”

APRIL 20: LAST CLASS AND REVIEW

APRIL 22ND: FINAL EXAM