

## **Course Information**

### **Course Title**

From Ancient Wisdom to Modern Praxis: Exploring Indigenous Leadership for Contemporary Church Contexts

### **Course Number**

ISP-LSX510

### **Semester and Year**

Summer School 2024

### **Instructor**

Katene Eruera

### **Contact Information**

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### **TA's Name and Contact**

[TBC]

## **Course Description**

### **Purpose:**

This course explores the “why” behind Indigenous leadership, framed by global Indigenous perspectives related to self-determination, cultural identity, community well-being, and the recognition of Indigenous rights. It examines the intersection of these themes with Indigenous Christian leadership, using Māori contexts in Aotearoa New Zealand as a comparative illustration. Learners will engage with Western leadership theories, gaining insights into how these can be redefined and enriched by incorporating Indigenous perspectives into church leadership. The course emphasises how Indigenous leadership research challenges and reshapes established Western leadership paradigms, offering new insights and approaches to understanding and practising leadership.

### **Prerequisites**

N/A

## Learning Outcomes

The outcomes of this course are designed to scale according to credit enrolment, ensuring all learners achieve a fundamental understanding of key leadership principles, with extended opportunities for deeper engagement and application for those pursuing additional credits.

### For All Learners (1.5 Credit Objectives)

1. **Understand Core Concepts:** Gain a foundational understanding of Indigenous leadership and Christian leadership principles, focusing on the collectivist, distributed, and relational expressions of leadership within global Indigenous perspectives.
2. **Recognise and discuss Leadership Theories:** Identify and discuss the basic principles of strengths-based approaches to contemporary Indigenous leadership theories, with an emphasis on how these approaches acknowledge the inherent strengths within communities to foster leadership and development.

### Additional Objectives for 3 Credit Students:

1. **Apply Advanced Analysis:** Deepen the analysis of leadership integration, focusing on how Indigenous, Christian, and strengths-based leadership principles can be synthesised to enhance contemporary leadership practices. Explore how these integrated approaches can lead to innovative solutions and community empowerment.
2. **Implement Leadership Theories in Practical Settings:** Apply theoretical knowledge to practical scenarios, emphasising strengths-based strategies alongside Indigenous and Christian principles. Demonstrate an advanced understanding through group projects or case studies that encourage collaboration and real-world application, showcasing the efficacy of these combined approaches in addressing contemporary challenges.

## Format and Content

### Course Structure:

This course is structured as a one-week intensive program, tailored to engage learners at different credit levels effectively. Morning sessions are designed for all learners to grasp the essential concepts and theories, while afternoon sessions will invite 3 credit learners to apply and extend these ideas further.

**Morning Sessions (9:00 AM - 12:00 PM):** Open to all learners (both 1.5 credit and 3 credit). These 3-hour sessions will focus on introducing and exploring core Indigenous leadership principles, their integration with Christian leadership, and the foundational aspects of collectivist, distributed, relational, and complexity leadership theories. The format will include lectures, facilitated discussions, and interactive activities to ensure a comprehensive understanding of the key themes.

**Afternoon Sessions (1:00 PM - 4:00 PM):** Exclusive to 3 credit learners. These sessions will delve deeper into the material covered in the morning, offering

advanced discussions, case study analyses, and application-based activities. The content will expand on the intersections of leadership theories with practical scenarios, encouraging critical thinking and practical application.

### **Educational Approach:**

**Interactive Learning:** Both the morning and afternoon sessions will incorporate interactive elements such as group discussions, case studies, and problem-solving activities to foster a dynamic learning environment.

**Integration of Theories and Practice:** Throughout the week, the course will seamlessly integrate theoretical knowledge with practical applications. This approach will help learners not only understand but also apply leadership principles in various contexts.

**Adaptive Content Delivery:** The content will be adapted to meet the learning needs of both groups of students.

## **Assignments**

### **Description**

The course includes a variety of assignments designed to cater to different learning styles and expression preferences. Students can choose from traditional written assignments, artistic expressions, or multimedia presentations, all of which allow them to creatively express and critically engage with the course themes.

### **For All Students:**

1. **Traditional Written Assignments:** These might include reflective essays or analysis papers that explore the synthesis of Indigenous and Christian leadership principles.
2. **Artistic Expressions:** Students could create artworks or musical compositions that reflect the course's core themes, accompanied by a written narrative to explain the connection to the course content.
3. **Musical Composition or Performance:** This option allows students to create and perform music that conveys their understanding of the leadership theories discussed in the course, contextualized within Indigenous leadership.

### **Additional for 3 Credit Students:**

1. **Extended Written Assignments:** More in-depth reflective essays or analysis papers that require detailed analysis and integration of course theories with practical or hypothetical applications.
2. **Artistic and Multimedia Projects:** These assignments should include a more detailed exploration of the themes, possibly involving cross-disciplinary mediums or collaborative creations.

### 3. **Extended Musical Composition or Performance:**

- **Complex Composition:** Compose or perform a more complex musical piece that incorporates advanced musical techniques and deeper thematic exploration.
- **Written Narrative:** Submit an extensive written narrative that provides a detailed analysis of how the music relates to specific leadership theories and practices.
- **Evaluation Criteria:** Projects are evaluated on the complexity of musical arrangement, depth of thematic integration, and the clarity and insightfulness of the narrative.

#### **Evaluative Criteria**

All assignments will be assessed based on depth of understanding, critical analysis, creativity, clarity, and the ability to synthesise and articulate the interconnectedness of the course's central themes. The criteria will be scaled to reflect the expectations for 1.5 credit versus 3 credit learners, with additional emphasis on the complexity and depth of analysis expected in assignments submitted by 3 credit learners.

This intensive format, combined with diverse assessment methods, is designed to immerse learners in the study of Indigenous and Christian leadership principles, fostering a dynamic and engaging learning environment that encourages deep understanding and innovative expression.

Throughout the course, learners are encouraged to engage in critical reflection, share their cultural insights, and consider how these can inform their leadership practices. The goal is to foster a rich environment of mutual learning, respect, and integration of diverse Indigenous experiences and wisdom into a comprehensive framework for understanding and practising contemporary Indigenous church leadership.

#### **Texts and Reserves**

No designated textbook; instead, a curated selection of readings will be provided on the online platform. These readings have been specifically chosen to complement the course material and cover relevant topics in Indigenous and Christian leadership.

Course readings are accessible through the Populii platform, with detailed instructions for accessing the readings provided at the beginning of the course.

## Pre-Course Readings (For All Learners)

Please ensure a good understanding of the course themes by engaging with the following categorised readings before the course begins:

### Core Readings (For All Students)

UN Office of the High Commissioner for Human Rights (OHCHR), *The United Nations Declaration on the Rights of Indigenous Peoples*, HR/PUB/13/2, August 2013, <https://www.refworld.org/reference/manuals/ohchr/2013/en/98094> [accessed 23 April 2024]

Cebrián, D. L. (2010). The Sources and Resources of Our Indigenous Theology. *Ecumenical Review*, 62(4), 361–370. <https://doi.org/10.1111/j.1758-6623.2010.00076.x>

Colbourne, R., (2021). Indigenous Entrepreneurship. In T.M. Cooney (ed). *The Palgrave handbook of minority entrepreneurship* (pp 319-348). [https://doi.org/10.1007/978-3-030-66603-3\\_15](https://doi.org/10.1007/978-3-030-66603-3_15)

Gram-Hanssen, I. (2021). Individual and collective leadership for deliberate transformations: Insights from Indigenous leadership. *Leadership*, 17(5), 519–541. <https://doi.org/10.1177/1742715021996486>

Gunter, N. H. (2018). The shepherd-leader motif as a pastoral model for a globalizing church. *Perichoresis*, 16(3), 87–105. <https://intapi.sciendo.com/pdf/10.2478/perc-2018-0018>

Harris, L. D., & Wasilewski, J. (2004). Indigeneity, an alternative worldview: four R's (relationship, responsibility, reciprocity, redistribution) vs. two P's (power and profit). Sharing the journey towards conscious evolution. *Systems Research and Behavioral Science*, 21(5), 489–503. <https://doi.org/10.1002/sres.631>

Henry, E., & Wolfgramm, R. (2018). Relational leadership – An indigenous Māori perspective. *Leadership*, 14(2), 203–219. <https://doi.org/10.1177/1742715015616282>

Jinkins, M., (2014). Religious Leadership. In B.J. Miller (Ed.), *The Wiley-Blackwell companion to practical theology* (pp. 308-317). Wiley Blackwell.

McCall, Kelley, "Leadership through an Indigenous Lens" (2020). *Buder Center for American Indian Studies Research*. 25. [https://openscholarship.wustl.edu/buder\\_research/25](https://openscholarship.wustl.edu/buder_research/25)

### Supplementary Readings (Recommended for 1.5 Credit Learners)

Brett, M. G. (2003). Canto ergo sum: Indigenous peoples and postcolonial theology. *Pacifica: Australasian Theological Studies*, 16(3), 247–256. <https://doi.org/10.1177/1030570x0301600301>

Middelton-Moz, J., Mishna, F., Martell, R., Williams, C., & Zuberi, S. (2023). Indigenous trauma and resilience: Pathways to ‘bridging the river’ in social work education. *Social Work Education*, 42(7), 968–985.  
<https://doi.org/10.1080/02615479.2021.1998427>

### **Advanced Readings (Recommended for 3 Credit Learners)**

Brett, M. G. (2003). Canto ergo sum: Indigenous peoples and postcolonial theology. *Pacifica: Australasian Theological Studies*, 16(3), 247–256.  
<https://doi.org/10.1177/1030570x0301600301>

Garner, S. (2015). Contextual and public theology: Passing fads or theological imperatives? *Stimulus*, 22(2), 21-28.  
[https://www.laidlaw.ac.nz/assets/Files-PDF-Word/Stimulus-Vol-22-Is-1\\_Garner.pdf](https://www.laidlaw.ac.nz/assets/Files-PDF-Word/Stimulus-Vol-22-Is-1_Garner.pdf)

Kennedy, A., Sehgal, A., Szabo, J., McGowan, K., Lindstrom, G., Roach, P., Crowshoe, L., & Barnabe, C. (2022). Indigenous strengths-based approaches to healthcare and health professions education – Recognising the value of Elders’ teachings. *Health Education Journal*, 81(4), 423–438.  
<https://doi.org/10.1177/00178969221088921>

Middelton-Moz, J., Mishna, F., Martell, R., Williams, C., & Zuberi, S. (2023). Indigenous trauma and resilience: Pathways to ‘bridging the river’ in social work education. *Social Work Education*, 42(7), 968–985.  
<https://doi.org/10.1080/02615479.2021.1998427>

Ruwhiu, D., & Elkin, G. (2016). Converging pathways of contemporary leadership: In the footsteps of Māori and servant leadership. *Leadership*, 12(3), 308–323.  
<https://doi.org/10.1177/1742715015626326>

### **Course Policies**

1. **Attendance:** Due to the intensive nature of this five-day course, full attendance is required to ensure a comprehensive understanding of the material and active participation in all discussions and activities. Students are expected to attend all sessions in their entirety. Exceptions will be considered on a case-by-case basis for extenuating circumstances.
2. **Reading and Assignments:** Students must complete all pre-assigned readings and come prepared to engage in discussions. All assignments are to be completed as outlined in the syllabus and submitted by the specified deadlines within the course week.
3. **Academic Honesty:** Students are expected to uphold the highest standards of academic integrity. Any form of academic dishonesty will be addressed in accordance with VST’s academic honesty policies as outlined in the Student Handbook.

4. **Inclusive Language:** Respectful and inclusive language is mandatory in all forms of communication within the course. This expectation aligns with our commitment to honour the diversity of Indigenous cultures and perspectives we will study.
5. **Assignment and course evaluation:** It is crucial that your chosen assignment is completed with diligence and reflects a comprehensive understanding of the course materials. The assignment you select will be a significant component of your course grade, so choose the one that you feel most prepared and excited to undertake.

## Choice of Post-Course Assignment

In this course, we value the diverse strengths and interests of our students. As such, you are allowed to choose one of the following post-course assignments that best aligns with your learning style, interests, and academic goals. Each assignment is designed to enable you to deeply engage with the course's core themes and demonstrate your understanding and application of Indigenous and Christian leadership principles.

### Options for Post-Course Assignment

1. **Written Assignment:** Suitable for those who are strong in written communication and critical analysis.
2. **Artistic Expression:** Ideal for students who wish to explore and express course themes creatively through art.
3. **Musical Composition or Performance:** Designed for those who are inclined towards musical expression and wish to integrate course concepts into their compositions or performances.
4. **Multimedia Presentation:** Best for students who are skilled in digital communication and want to employ multimedia elements to convey their understanding.

### Instructions for Post-Course Assignment

1. Choose the assignment that best aligns with your strengths and interests.
2. Refer to the specific instructions and rubric provided for the chosen assignment to guide your preparation and submission.
3. Ensure that your chosen assignment is submitted by the designated deadline.

### Important Notes

1. **Late Assignments:** Timely submission of all assignments is crucial. Late submissions may impact the overall course evaluation. Specific details regarding late submissions and potential grade impacts will be provided in the syllabus.

2. **Use of Electronic Devices:** The use of electronic devices should be directly related to course activities. Non-essential usage during class time is discouraged to maintain an environment conducive to learning and engagement.
3. **Accessibility and Inclusion:** VST is committed to fostering an inclusive learning environment. Students with specific needs or accommodations are encouraged to discuss these with the instructor and the Dean as early as possible, ideally within the first day of the course.

## Assignment and Course Evaluation

1. **Course Evaluation:** At VST, course evaluations utilise a letter grade system ranging from A+ to B-; a course failure is indicated as "Not Approved". Additionally, narrative comments based on the competencies of the course are provided. There are no numerical grades or weighted assignments, and final grades are not assigned numerical equivalents.
2. **Assignments:** Each assignment within the course receives narrative evaluations, denoted as either APP (Approved) or INC (Incomplete), accompanied by narrative comments. One re-write opportunity is permitted for any assignment marked as INC. The re-written assignment is due two weeks after it is returned. The final evaluation for an assignment can result in either an APP or NAPP (Not Approved) after a re-write.

### Important Notes:

1. Evaluations will utilise a narrative comment system reflecting students' grasp and application of course competencies.
2. Assignments will receive a status of APP (Approved) or INC (Incomplete), with detailed feedback provided. Students may revise and resubmit an INC assignment once, due two weeks after the initial feedback is provided.
3. Receiving an 'Approved' status on your chosen post-course assignment is necessary for passing the course.

## Calendar

### July 15, 2024-Day 1: Foundations of Indigenous Leadership

1. Explore common global themes of Indigenous leadership in the 21<sup>st</sup> century.
2. Discuss the concepts of self-determination, cultural identity, and community well-being.
3. Introduction to the course's assessment methods emphasising creative expression.



## **July 16, 2024-Day 2: Indigenous Leadership and Christian Contexts**

1. Examine how Indigenous leadership intersects with Christian leadership principles, with a particular focus on the Shepherd motif.
2. Analyse the collectivist and relational aspects of Indigenous leadership within Christian contexts.
3. Engage in a workshop or activity that encourages creative thinking about these intersections.

## **July 17, 2024-Day 3: Comparative Study: Māori and Western Leadership Theories**

1. Dive into Māori leadership practices as a primary case study.
2. Compare and contrast these with Western leadership theories.
3. Discussion or group activity on redefining Western leadership theories by incorporating Indigenous perspectives.

## **July 18, 2024-Day 4: Practical Applications of Indigenous Leadership Principles**

1. Explore practical applications of Indigenous leadership in various contexts (e.g., community development, educational initiatives, environmental stewardship).
2. Facilitate case study analyses or role-playing activities to apply Indigenous leadership principles to hypothetical or real-world scenarios.
3. Discussion on the integration of Indigenous values in modern leadership practices, including how these can inform broader leadership contexts outside of Indigenous communities.

## **July 19, 2024 - Day 5: Creative Expression and Synthesis**

1. Provide a platform for learners to express their understanding and synthesis of Indigenous and Christian leadership principles.
2. This could involve preparing for presentations, finalising written pieces, or working on artistic or musical expressions.
3. Conclude with a reflection session where students can share their insights and discuss how their work integrates the course's core themes.

## Post-Course Assignments (Due after the course ends):

The post-course assignments are designed to solidify the knowledge gained during the course by applying the principles of Indigenous and Christian leadership. Learners are invited to select topics that allow them to explore these principles through various formats, according to their credit enrolment.

### Assignment Overview:

#### Due Dates:

1. **1.5 Credit Students:** Two weeks after the course ends: Monday, August 5, 2024.
2. **3 Credit Students:** Three weeks after the course ends: Monday, August 12, 2024.

### Topic Selection Guidance:

#### For All Learners:

1. Reflect on the main themes discussed during the course: Indigenous Leadership Principles, Christian Leadership Principles, and their integration.
2. Choose a topic that resonates with your learning experience and aligns with the discussed themes.

#### 1.5 Credit Learners:

1. **Topic Requirement:** Select a topic that introduces the basic integration of Indigenous and Christian leadership principles.

#### Examples:

- **Community Leadership Roles:** Explore how leadership roles centered on community welfare are interpreted and implemented in both Indigenous and Christian contexts.
- **Shepherd Motif Analysis:** Discuss the significance and application of the shepherd motif in both Indigenous and Christian leadership frameworks.

#### 3 Credit Learners:

1. **Topic Requirement:** Choose a topic that requires in-depth exploration of advanced theories such as collectivism, relational theories, and strengths-based approaches to leadership.

#### Examples:

- **Relational Leadership in Indigenous Christian Settings:** Analyse the application of relational leadership models within Indigenous Christian communities, including challenges and benefits.
- **Integrating Strengths-Based Models:** Examine how strengths-based leadership models from Indigenous and Christian traditions can be merged to enhance leadership effectiveness in diverse settings.

**Assignment Instructions:**

**Format:** Depending on the chosen assignment type (written, artistic, multimedia, group project), adhere to the specific format guidelines provided.

**Analysis Depth:**

1. **1.5 Credit Students:** Provide a general overview with basic critical analysis.
2. **3 Credit Students:** Conduct a comprehensive and detailed analysis with extensive supporting research.
3. **Submission:** All assignments must be formatted according to academic standards and submitted by the due dates above.

**Evaluation Criteria:**

Assignments will be assessed on clarity, depth of analysis, relevance to the course themes, creativity, and the quality of argumentation. Rubrics provided will specify criteria for each credit level to ensure fair and appropriate evaluation.

**General Notes:**

1. All assignments must be submitted by the specified post-course deadlines.
2. Ensure your topic and submission align with the course's academic standards.
3. Detailed instructions and rubrics for each assignment type will be provided and accessible to all students.
4. Students are encouraged to choose the assessment type that best aligns with their strengths and interests, ensuring a personalised and engaging learning experience.
5. Use course materials, external research, and where applicable, case studies to enrich your analysis.
6. Feedback will be provided to highlight areas of strength and opportunities for improvement.

- **Traditional Written Assignment**

**Due Dates:**

- **1.5 Credit Students:** Two weeks after the course ends: Monday, August 5, 2024
- **3 Credit Students:** Three weeks after the course ends: Monday, August 12, 2024

**Instructions:**

1. **1.5 Credit Students:** Select a topic that introduces the basic integration of Indigenous and Christian leadership principles.  
Examples: Exploring leadership roles in community welfare within Indigenous and Christian contexts; analysis of the shepherd motif in both frameworks.
2. **3 Credit Students:** Choose a topic that requires an in-depth exploration of collectivist and relational theories applied to Indigenous leadership.  
Examples: Analysis of relational leadership in Indigenous communities and its integration with Christian leadership; evaluation of collectivist leadership models and their effectiveness in diverse settings.

**Reflective Essay Requirements:**

**1.5 Credit Students:** 1000-1500 words.

**3 Credit Students:** 1500-2000 words.

- Essays should critically analyse the selected topic, drawing upon course materials, case studies, and additional research.

**Rubric:**

Criteria	Excellent(A+/A)	Good(B+/B)	Fair(B-)	Needs Improvement (Not Approved)
<b>Content</b>	<b>3 Credits:</b> Provides an in-depth, insightful analysis.	<b>3 Credits:</b> Solid, substantial analysis.	<b>3 Credits:</b> Basic understanding and analysis.	Lacks depth, minimal analysis; minimal understanding.

	<b>1.5 Credits:</b> Demonstrates a comprehensive understanding of the topic.	<b>1.5 Credits:</b> Shows good understanding with some insight	<b>1.5 Credits:</b> Basic understanding	
<b>Argumentation</b>	Nuanced, compelling arguments that are well-supported by evidence.	Clear, logical arguments with adequate support.	Basic, simplistic arguments with minimal support.	Incoherent or flawed arguments.
<b>Research</b>	<b>3 Credits:</b> Uses extensive, relevant sources effectively.	<b>3 Credits:</b> Adequate use of relevant sources.	Basic use of sources, limited relevance.	Poor or no use of sources.
	<b>1.5 Credits:</b> Good use of relevant sources.	<b>1.5 Credits:</b> Sufficient sources for the topic.		
<b>Clarity and Style</b>	Exceptionally clear and well-organised; professional presentation.	Mostly clear with minor errors; well-organised.	Some clarity issues, noticeable errors; needs better organisation.	Poorly organised and unclear; major errors.

- **Artistic Expressions and Multimedia Assignments:**

**Due Dates:**

- **1.5 Credit Students:** Two weeks after the course ends: Monday, August 5, 2024
- **3 Credit Students:** Three weeks after the course ends: Monday, August 12, 2024

**Instructions**

1. Create an artwork that reflects a synthesis of Indigenous and Christian leadership concepts, highlighting aspects like collectivism or relationality.

**Medium:** You may choose any medium suitable for your artistic expression (e.g., painting, digital art, sculpture, mixed media).

**Themes to Consider:**

**Collectivism:** How do both Indigenous and Christian traditions prioritize community and collective well-being over individualism?

**Relationality:** How do these traditions emphasize relationships—whether between individuals, with nature, or with the spiritual world?

**Stewardship:** Reflect on how both traditions engage with the concepts of caring for and preserving the environment and community resources.

**Complexity:**

1.5 Credits: Focus on one or two concepts in your artistic creation.

3 Credits: Incorporate multiple leadership concepts or create a series that explores different facets of the synthesis between Indigenous and Christian leadership.

2. Written Statement: accompany your artwork with a written statement explaining your piece and how it connects to the course themes.

**Length:**

- 1.5 Credits: 300 words
- 3 Credits: 500 words
- Content: Explain your piece and how it connects to the course themes. For 3 credit students, additionally discuss the implications of these leadership styles on contemporary issues and personal or professional applications.

**Rubric:**

Criteria	Excellent(A+/A)	Good(B+/B)	Fair(B-)	Needs Improvement (Not Approved)
<b>Creativity and Original</b>	<b>3 Credits:</b> Highly innovative and unique.	<b>3 Credits:</b> Creative, with some original elements.	<b>3 Credits:</b> Some creative elements present.	Limited to no creativity; fails to creatively express themes.

	<b>1.5 Credits:</b> Creatively expresses themes with high originality.	<b>1.5 Credits:</b> Shows effort and understanding of themes with some creativity.	<b>1.5 Credits:</b> Basic creativity shown.	
<b>Relevance</b>	Strongly connected to course themes.	Clearly connected to themes.	Some connection to themes.	Lacks clear connection.
<b>Presentation</b>	Technically proficient, high aesthetic quality.	Competent execution, satisfactory appeal.	Adequate execution, some appeal.	Poor execution, lacks appeal.
<b>Written Statement</b>	<b>3 Credits:</b> Insightful, detailed explanation exceeding requirements.	<b>3 Credits:</b> Clear explanation with some detail.	<b>3 Credits:</b> Basic explanation, lacks detail..	Vague or minimal explanation; lacks coherence or detail.
	<b>1.5 Credits:</b> Clear, concise, and comprehensive explanation.	<b>1.5 Credits:</b> Sufficient detail, well-explained.	<b>1.5 Credits:</b> Some explanation but missing details	

### 3. Musical Composition or Performance:

#### Due Dates:

3. **1.5 Credit Students:** Two weeks after the course ends: Monday, August 5, 2024.
4. **3 Credit Students:** Three weeks after the course ends: Monday, August 12, 2024.

#### Instructions:

1. Compose or perform a piece of music that synthesises and reflects on Indigenous and Christian leadership principles, exploring their integration and significance.
2. Submit a recording of your composition or performance.
3. Accompany your submission with a written narrative:
  - **1.5 Credit Students:** Provide a basic explanation of how your piece connects with and represents Indigenous and Christian leadership principles.
  - **3 Credit Students:** Provide an insightful and detailed explanation, connecting your music deeply to course themes, discussing how the elements of your composition interpret leadership principles.

#### Rubric:

Criteria	Excellent(A+/A)	Good(B+/B)	Fair(B-)	Needs Improvement (Not Approved)
<b>Creativity and Original</b>	<b>3 Credits:</b> Highly innovative and unique.	<b>3 Credits:</b> Creative, with some original elements.	<b>3 Credits:</b> Some creative elements present.	Limited to no creativity; fails to creatively express themes.
	<b>1.5 Credits:</b> Creatively expresses themes with high originality.	<b>1.5 Credits:</b> Shows effort and understanding of themes with some creativity.	<b>1.5 Credits:</b> Basic creativity shown.	
<b>Relevance</b>	Strongly connected to course themes.	Clearly connected to themes.	Some connection to themes.	Lacks clear connection.
<b>Presentation</b>	Technically proficient, high aesthetic quality.	Competent execution, satisfactory appeal.	Adequate execution, some appeal.	Poor execution, lacks appeal.
<b>Written Statement</b>	<b>3 Credits:</b> Insightful, detailed explanation	<b>3 Credits:</b> Clear explanation with some detail.	<b>3 Credits:</b> Basic explanation, lacks detail..	Vague or minimal explanation; lacks coherence or detail.



	exceeding requirements.			
	<b>1.5 Credits:</b> Clear, concise, and comprehensive explanation.	<b>1.5 Credits:</b> Sufficient detail, well-explained.	<b>1.5 Credits:</b> Some explanation but missing details	

## Selected Bibliography

UN Office of the High Commissioner for Human Rights (OHCHR), *The United Nations Declaration on the Rights of Indigenous Peoples*, HR/PUB/13/2, August 2013, <https://www.refworld.org/reference/manuals/ohchr/2013/en/98094> [accessed 23 April 2024]

### *Indigenous Leadership*

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