

Foundations of Leadership Studies

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hours: Thursday afternoons

From quotes come questions.

James MacGregor Burns: “Can we distinguish leaders from mere power holders?”

How? If we distinguish leaders from power holders or power brokers, should we do so on the basis of their practice or reasons they give for what they do--on the basis of their means or their ends?

Immanuel Kant: “One must take [people] as they are, they tell us, and not as the world’s uninformed pedants or good-natured dreamers fancy that they ought to be. But ‘as they are’ ought to read ‘as we have made them.’”

Yet, inasmuch as “we have made them,” have we no choice between taking them as they are and remaking them?

Does all this talk of “making” people who they are undermine the notion of human nature?

When should/do leaders listen to their people (their constituents) and when should/do leaders lead them where they may not want to go (or remake them)?

Dorothy Allison: “There is a place where we are always alone with our own mortality, where we must simply have something greater than ourselves to hold onto-- God or history or politics or literature or a belief in the healing power of love, or even righteous anger. Sometimes I think they are all the same. A reason to believe, a way to take the world by the throat and insist that there is more to this life than we have ever imagined.”

When might “taking the world by the throat” lead to changing the world?

All the same? Would you prefer your leaders to “hold onto” “something greater than themselves”? Would you rank the somethings that Allison has on offer or consider them equally valuable? Have you something(s) to add to her list?

Reinhold Niebuhr: “The full force of religious faith will never be available for the building of a just society, because its highest visions are those that proceed from insights of a sensitive individual conscience?”

Should there be “a wall of separation” between insights and institutions associated with religion and efforts to define and administer justice in a pluralistic society?

Does the “sensitive conscience” have a place in politics?

What’s “available” to leaders who wish to build a just society, and how might perceived leadership challenges help them sift and exploit what’s available?

Anonymous: “Leaders make you think; tyrants tell you what to think.”

Really? Is it that simple?

In this section of LDST 101, we’re going to raise these questions as well as others--are there optimal ways for leaders and followers to interact? Is charisma useful? Dangerous? Does democracy handicap leadership? When does dissent become intolerable? We raise such questions, not because the answers lay at the foundation of leadership studies. The asking does. The asking--the conversation generated by our inquiries--should draw our various premises into the open, problematize answers we may take for granted, prompt lively, informed encounters with problems, problem-solvers, and issues we might have otherwise left unexplored.

This year, I have packaged those problems, problem-solvers, and issues (assignments) in several categories. After we spend a few weeks contemplating why we’re here (in a class on leadership studies, at a university, at this university, and on this planet--two +/- weeks should be enough), we’ll discuss leadership in terms of **integrity, compromise, piety, (un)popularity, charisma, and efficiency.**

### Requirements and Grades

Lively, informed encounters with our questions, obviously, require your lively and informed participation in class discussions. To prepare for them, you’ll often be asked to complete 4 x 6 filecards that record your impressions or evaluations of the assigned reading. They may be collected, but they will not be graded.

On four to six occasions, I'll ask you to compose two-page position papers, which are, in effect, extensions of your filecards. They will be assigned during Thursday classes and harvested the following Tuesdays. They will be graded, each counting 5 points. Late fee: 2 points per day.

The mid-term scheduled for October 21<sup>st</sup> will count 35 points. You'll be asked to compose an essay response to one question and submit it at the start of the in-class exam (15 points). In class, you'll answer five questions of this sort:

In *two* legible, grammatical, compelling, and clever sentences--and in the space provided below each set--relate each of the following terms to the others, and relate all three to a significant theme in this class.

The final examination will be worth between 45 and 55 points, depending on the number of short position papers assigned. The class will determine whether there will be a take-home portion to supplement the in-class.

Fudge factors: improvement gives you a boost; absences and conspicuously flawed preparation for discussions drop you.

Many assignments will be available from the library reserves. In the calendar below, they are followed by “**res**” in parentheses. You'll find other assignments in/as books order and available for purchase.

Jim Surowiecki, *Wisdom of Crowds*  
Susan Sontag, *Regarding the Pain of Others*  
Hannah Arendt, *Eichmann in Jerusalem*  
Shakespeare, *Measure for Measure*  
Shakespeare, *Coriolanus*  
Machiavelli, *The Prince*  
More, *Utopia*  
William Rehnquist, *All the Laws But One*  
Robert Penn Warren, *All the King's Men*

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**Calendar**--when we do what.

August 26<sup>th</sup> What we're up to -- an introduction

August 28<sup>th</sup> What you're up to. Give some thought to what you're doing here in light of what you learn from our assignments, Mark Henrie's "Why Go To College" (**res** or go to <http://www.isi.org/donors/canon.html> and click on the cover for the spring 2008 issue) & Andy Abbott's Zen of Education (<http://magazine.uchicago.edu/0310/features/zen.shtml>)

Sept 2<sup>nd</sup> What we're up to, part 2. Should we be making more problems than we solve? Read chapters 2 and 4 in Gerald Graff's *Clueless in Academe* (res).

Sept 4<sup>th</sup> The problem with perception. Please read Susan Sontag's *Regarding the Pain of Others*, then take her views to the following websites and re-view the pictures as directed.  
janetjarman.com -- click on "Dream of the Rich North"  
andreaBruce.com -- click on "Iraq" and "extended in Ramadi"

Sept 9<sup>th</sup> Efficiency: are leaders (in)efficient? Read the first three chapters of Jim Surowiecki's *Wisdom of Crowds*.

Sept 11<sup>th</sup> Please finish Surowiecki's *Wisdom*.

Sept 16<sup>th</sup> Efficiency: what's a state for? Please read Emile Durkheim's "Patriotism and Militarism," pp. 194-204 in *Durkheim on Politics and the State* (res) and chapters 1-4 of the 4<sup>th</sup> book of Alexis de Tocqueville's *Democracy in America*, pp. 287-302, volume two of the Reeve/Bowen/Bradley edition (res).

Sept 18<sup>th</sup> Charisma, "charismatic domination," and "bureaucratic domination." Read Max Weber's "The Sociology of Charismatic Authority," pp. 245-252, chapter 9 in the Gerth/ Mills edition of *From Max Weber* (res)

Sept 23<sup>rd</sup> Charisma, manipulation, and malevolence. Read Shakespeare's *Coriolanus*.

Sept 25<sup>th</sup> Charisma, manipulation, malevolence, and morality. Read Shakespeare's *Measure for Measure*.

Sept 30<sup>th</sup> Charisma and the first crusade. Please read the version of Pope Urban's Clermont sermon at <http://www.fordham.edu/halsall/source/urban2-5vers.html#robert>

Oct 2<sup>nd</sup> Charisma and the children's crusade. Please Read chapter 4, in Gary Dickson's *The Children's Crusade: Medieval History, Modern Mythistory*, "History: Charisma," pp. 59-82 (res). Gary will be our guest.

Oct 7<sup>th</sup> Regular class cancelled; 9:30+ PM late night review for mid-term exam.

Oct 9<sup>th</sup> Mid-term exam.

Oct. 16<sup>th</sup> Integrity and popularity: Machiavelli. Please read Machiavelli's *Prince*.

Oct 21<sup>st</sup> Integrity and compromise: please read the first book of Thomas More's *Utopia*

Oct 23<sup>rd</sup> Compromise and popularity: More's *Utopia*, the second book, please.

Nov 4<sup>th</sup> Regular class cancelled and replaced by Wed. Nov 5<sup>th</sup> lecture, 7PM, Jepson Alumni Center: Douglas Wilson, “Abraham Lincoln and the Shaping of Public Opinion.”

Nov 6<sup>th</sup> Piety and popularity: Lincoln. Please read Lincoln’s second inaugural address, <http://www.bartleby.com/124/pres32.html> and Alfred Kazin’s “Lincoln: The Almighty Has His Own Purposes,” pp. 120-141 in Kazin’s *God and the American Writer* (res).

Nov 11<sup>th</sup> Efficiency and unpopularity: what do you do with dissent and when do you do it? Please read William Rehnquist’s *All The Laws But One*.

Nov 13<sup>th</sup> What we’re up to, part 3. Please read Mark Edmundson’s On the Uses of a Liberal Education,” <http://www.ljhammond.com/essay.html> and Edmundson’s “Teaching the Truths” (Res).

Nov 18<sup>th</sup> The problem with following leaders, part 1: please read Hannah Arendt’s *Eichmann in Jerusalem*.

Nov. 20<sup>th</sup> Arendt’s *Eichmann*.

Dec 2<sup>nd</sup> The problem with following leaders, part 2: please read Robert Penn Warren’s *All the King’s Men*.

Dec 4<sup>th</sup> *King’s Men*