From quotes to questions:

Caroline Walker Bynum: “Surely our job as teachers is to puzzle, confuse, and amaze. We must rear a new generation of students who will gaze in wonder at texts and artifacts . . . slow to project . . . quick to assume there is a significance, slow to generalize about it. For a flat, generalizing, presentist view of the past . . . makes it boring, whereas amazement yearns toward an understanding, a significance always a little beyond both our theories and our fears. Every view of things that is not wonderful is false.”

Seriously? Aren’t you here to solve puzzles rather than to be puzzled? What is presentism? Can we avoid it? Moreover, if we’re not trained to generalize from particulars, that is, to come up with statements that make sense of particulars, how can we predict and control what happens? Accurate predictions and complete control—shouldn’t those be the aims of higher education? Amazement is extracurricular; isn’t it?

William Butler Yeats: “The best lack all conviction, while the worst are full of passionate intensity.”

What might Yeats have meant by “best” and by “worst”? What would those terms have to mean for you to subscribe to the truth packed into this line?

Robert Hughes: “The self is now the sacred cow of American culture, self-esteem is sacrosanct, and so we labor to turn . . . education into a system in which no one can fail. In the same spirit, tennis could be shorn of its elitist overtones: you just get rid of the net.”

Why protect standards “over” the intrinsic value (or sanctity) of the self or “over” the value of self-esteem, when we know that standards—even academic standards—can be arbitrary and invariably change with the times? What might Hughes mean by “elitist overtones,” and do they have a place in education? What would be gained (and lost) in education, if we got rid of the net? What would that mean for this class?

Thucydides: “Pericles . . . was their leader rather than being led by them [the Athenians], because he did not speak to please them.”

Shouldn’t we expect leaders to be led by followers’ preferences when, in a democracy—and ancient Athens purportedly was “the cradle of democracy”—leaders are elected to implement what citizens want done?
Plato: “The heaviest penalty for declining to rule is to be ruled by someone inferior to yourself.”

Seems rather arrogant! Doesn’t popular government rely on citizens declining to rule and delegating rule to representatives?

Oliver Wendell Holmes: “Life is painting a picture, not doing a sum.”

Is Justice Holmes simply saying that quality of life should be more important than the quantities of goods we accumulate? Aren’t the two related? Or is he saying something directly relevant to the education you’re receiving?

Aurelius Augustine: “Justice having been removed, what are kingdoms but gangs of criminals on a large scale? What are criminal gangs but petty kingdoms? A gang is a group of persons under the command of a leader, bound by an agreement or covenant that governs the association in which plunder is divided according to a constitution of sorts. . . . For the answer given by a captured pirate to Alexander the Great was amusing but true. When great Alexander asked why the pirate terrorized seafarers, the latter boldly replied, suggesting that his purpose and Alexander’s were identical. When I do what I do with a small vessel, he noted, I am called a pirate. Because you do the same with a mighty navy, you are called an emperor.”

Does the anecdote prove Augustine’s point about government and larceny? If you were Alexander how would you answer the pirate’s equation?

Martha Nussbaum: “Nations all over the world will soon be producing generations of useful, docile, technically trained machines rather than complete citizens who can think for themselves, criticize tradition, and understand the significance of another person’s sufferings and achievements.”

Nussbaum thinks that the humanities could and should serve as an antidote. Do you share Nussbaum’s distress? If docile citizens are useful and well-trained, should we object that somehow they are docile and therefore incomplete citizens? Is it fair to compare them with machines? How important is it for leaders to criticize tradition?

Susan Sontag: “The photographer’s intentions do not determine the meaning of a photograph, which will have its own career, blown by the whims and loyalties of the diverse communities that have use for it.”

Nonsense? Aren’t the loyalties and disloyalties—as well as the whims—of communities determined by the images that artists/photographers give them? Isn’t the person behind the camera in control? Don’t the persons, factions, and media-moguls, who pay the freight, frame what viewers see? And doesn’t what we see shape how we think about wars, leaders, candidates, poverty, nobility?

In this section of LDST 101, we’re going to raise these questions as well as others that you’ll find in the schedule portion of the syllabus in bold print. You’ll want to take special note of these bold questions, because they are good candidates for exam questions. But we ask them not because the answers lay at the foundation of leadership studies; the asking does. The conversations generated by our asking ought
to draw our various likes and dislikes into the open, problematize some ideas we may take for granted, and prompt intriguing encounters with problems, with problem-solvers, and with a gaggle of issues we might otherwise have left unexplored.

We’ll start by glancing at a few issues raised by theorists who discussed leadership in the utopian and dystopian communities they designed before visiting Machiavelli, whose PRINCE may be political satire cleverly disguised as political science but is certainly one of the most widely read texts in the humanities. We’ll dip into fact, film, photography, and fiction to consider populism and poverty in twentieth-century America, but we’ll be keenly aware of the influence of oratory as we ease into the twenty-first century. Once there, we’ll sift a few problems facing leaders and citizens who must choose and evaluate them—government interference with and remedial measures for the economies over which they preside, the issues of unwanted and undocumented immigration, racism, and pluralism—but only after visiting two “classics,” Plato and Shakespeare, who questioned the wisdom of trusting governments to the people. LDST 101 this semester is about power—how much to put where—and to what end, and we shall not spare higher education. For we conclude by glancing at a few recent developments in universities to explore and discuss whether those developments in what and how we study the arts and humanities improve or undermine leaders’ chances to successfully grapple with the challenges they’ll likely be confronting.

BUT . . . before you agree that all this might be a good way to spend parts of your semester and strap yourselves into this course, attend to the next section on . . .

Requirements and Grades

Lively, informed encounters with our questions, obviously, require your lively and informed participation in class discussions. “Require” means I expect it. I deduct points from the final grades of the participants who don’t meet that expectation—who are often absent and/or unfamiliar with assignments. 100 points are available. You’ll sit for 2 mid-term exams, Sept 25th (30 points) and Nov 5th (30 points) as well as the final exam (40 points).

Students who miss a midterm due to illness (please obtain a physician’s note) or to deaths in the family, and students who miss a midterm to represent the university on the road may make up the exam during the week of finals.

(Taboo during class-time: late arrivals, early departures, mid-class breaks, laptops, multi-tasking.)

You’ll be responsible for readings on electronic reserve (marked ER in the schedule that follows) as well as for reading all or substantial parts of the books available for purchase at the student book store.

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<tr>
<th>Thomas More, UTOPIA</th>
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<td>Niccolo Machiavelli, THE PRINCE</td>
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<td>Milton Friedman, CAPITALISM AND FREEDOM</td>
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SO-- what do we do, and when do we do it?

8/25 Welcome and Introduction: absolutism

8/27 Read More’s UTOPIA, book 1.

How does Hythloday justify his decision not to enter government service? How might he have replied to Plato’s statement included among the syllabus’s first quotes? What is More’s--the character More’s--alternative to Hythloday’s position? Why do you think Thomas More--the author--gave most of UTOPIA’s first book to Hythloday and kept so little for his own character in the “dialogue”?

9/1 Read More’s UTOPIA, book 2.

Would you want to live in this utopia? Why? Why not? Was it a good or bad bargain for the utopians to trade some of their freedoms to acquire social harmony and to relieve hardship?

9/3 Read Arendt, “Ideology and Terror” -- on electronic reserve. If totalitarian regimes drive their “back-up” ideologies to “preposterous extremes,” as Arendt suggests, why do they succeed, at least for a time? What roles to supposed “laws of nature” and “laws of history” play in shaping ideologies and totalitarian regimes?

9/8 Watch the films, “1984” and “V for Vendetta”; read the chapter from Orwell’s 1984 on electronic reserve. In a clever bit of casting John Hurt, who appeared as Winston Smith in “1984,” reappears as Adam Sutler in “Vendetta.” Might we call this “a role reversal”? How does Orwell’s analysis of leadership in totalitarian regimes differ from Arendt’s? When sadism seems to sustain totalitarian regimes, it’s rather easy to fault them, but when--if ever--are sadism and surveillance justified by a nation’s or people’s “compelling interests”--national defense, for example? Was V’s solution to the problem of tyranny satisfactory? Compare the ways in which the two films end?

9/10 Read “government surveillance” on electronic reserve. Does public scrutiny (demanded by civil libertarians as well as many North American legislators) defeat the purposes of surveillance? Do a little googling to (re)discover who Edward Snowden is, and be prepared to argue whether he’s a patriot and hero or a traitor.

9/15 Read Machiavelli’s PRINCE. Machiavelli has been called the first political scientist; do you think that characterization fits? Why? Why not? If you were writing an essay on Machiavelli and trust, how would you begin? How would you conclude? If you were to select a single chapter of THE PRINCE to assign to you class, which one would you select? Why? Select four figures from Machiavelli’s many that you’d want to use to answer most questions about his recommendations for leaders? Pick one quote from those that introduce this course on the syllabus and tell me how and why you’d use it to begin your lecture on leadership and Machiavelli.
9/17 Read ALL THE KING’S MEN, chapter 1 on print reserve. “Judge Irwin has come out for Callahan.” That said, Governor Willie Stark sprints to the judge’s home. There, the confrontation between them tells us a lot about both the judge and Willie. Give me your impressions of the two, and tell me how the author helps you form and formulate them.

9/22 Watch the 1949 film version of ALL THE KING’S MEN, the 1940 film GRAPES OF WRATH, and read ALL THE KING’S MEN, chapter 2 on print reserve. The second chapter is an extended flashback, sweeping the governor Stark, whom you met in the first chapter, back to his first and unsuccessful campaign for that office. At the time he was described as “wooden-headed”; why? In the second chapter he recovers on learning why was he chosen to run for governor. Be ready to analyze the speech he gives after making that discovery. Why was it effective? Protagonist Tom Joad in THE GRAPES OF WRATH, comes up with solution to the problem of the poverty, one which will be substantially different from Governor Stark’s--indeed, you may not even consider that Joad’s approach amounts to a solution. Do you?

9/24 Read ALL THE KING’S MEN, chapter 3 on print reserve. Why is Hugh Miller important here? Willie accepts that Miller has “clean hands and a pure heart” but also (back in chapter 1) professed that “it’s dirt makes the grass grow”--and to get results, leaders must dirty their hands. So, are you with Miller or Willie?

9/29 Mid-term examination

10/1 No class

10/6 Watch the film CORIOLANUS (Fiennes version) and read Shakespeare’s CORIOLANUS, acts 1-3. Does Shakespeare’s play, especially the confrontations between Coriolanus and the tribunes help you decide whether--or to what extent--George Bernard Shaw got it right when he noted that “democracy reads well but doesn’t work well”? Why did Coriolanus refuse to follow the custom and show his scars to win “the voices” of the people? Was it genuine humility or contempt or something other? Would it be fair to say that your answer to the previous question pretty much determines your interpretation of the entire play? Relate the play to the Thucydides quote at the start of the syllabus.

10/8 Go online to get Shakespeare’s JULIUS CAESAR and read act 3, scenes 2 and 3. Some scholars argue that Shakespeare favored a republican form of government that let ordinary people participate meaningfully in government. From what you’ve seen of CORIOLANUS and JULIUS CAESAR, could they be mistaken?

break
10/15  Read Plato’s APOLOGY, http://classics.mit.edu/Plato/apology.html. What’s it doing in a course on leadership? Socrates decides not to participate in government but to be a gadfly. What is a gadfly? Why puncture the pretensions of those in government? Relate this assignment to the Walker Bynum and Nussbaum quotes at the front of this syllabus.

10/20  Read Milton Friedman’s CAPITALISM AND FREEDOM, chapters 1-3, 5-6. Although Friedman asserts that “the existence of a free market [in a “free society”] does not . . . eliminate the need for government, he is said to have “endorsed a conception of government that was vanishingly small” (Angus Burgin). You’ll know, after reading Friedman, that he had grave reservations about putting much (or much meaningful) discretionary power in the hands of government authorities. Did you think his reservations were well-founded? Was he right to limit leaders’ powers to lead us out of financial crises? Evaluate Friedman’s approach to improving education in the United States. He’s frequently celebrated and sometimes eviscerated for supporting school vouchers. Does his sixth chapter convince you that government intervention in schooling ought to be curtailed to foster diversity and quality in education?

10/22  Read CAPITALISM AND FREEDOM, chapters 7-8 and 10.


10/29  Read CIVILITY AND CIVIL RIGHTS, chapters 2-4.

11/3   Read Sontag’s REGARDING THE PAIN OF OTHERS and review the photographs and narrative on the website, http://theangriestblackmaninamerica.wordpress.com/tag/civil-rights-movement/-- Have photographs of the kind Sontag discusses numbed us to human suffering and injustice? Find a picture that has the power to arouse indignation or inspire remedial action? How would you summarize and characterize Sontag’s claims about photographs as emblems and spectacles?

11/5   Second Mid-term exam

11/10  Read TORTILLA CANYON and review the photographs at www.janetjarman.com -- after getting to the site, click “Marisol: the American Dream,” and you’ll find your assignment.
Read http://www.foreignpolicy.com/articles/2004/03/01/the_hispanic_challenge, Huntington’s claim is controversial. Do recent Hispanic immigrants differ from newcomers to the United States who contributed to building the economy of the United States? Do the differences seem as profound as he claims—ruling out the assimilation of the latest immigrants from Mexico and Central America? Is assimilation desirable? Should it be a policy objective? Does the government have a “compelling interest” in the assimilation of newcomers—this government or any other?

11/17 Read Philip Gleason’s “The Odd Couple: Pluralism and Assimilation” and Robert Hughes’s “The Fraying of America” (both on electronic reserve). And Watch the films, 9500 LIBERTY and CRASH. Are these assignments relevant to predicaments faced by leaders in the second decade of our century or are the problems they identify already (or well on the way to being) resolved?

11/19 Read Richard Madsen’s essay, “Global Monoculture, Multiculture, and Polyculture,” access at http://www.jstor.org/stable/40970994 -- “Fragmentation” is the problem for Madsen. The problem for Hughes was “fraying.” How are they related? Madsen blames the three “linguistic forms” with which we relate to the world and communicate with each other for obstructing agreement on the values of freedom, rationality, and justice. Which “form” or “language” do you use most often? Is yours superior to the others? Madsen’s solution is to provide a “multilingual” “liberal” education, offering supporting but seemingly subordinate roles to the language of the market (to “market imperatives”) and to the language of the behavioral sciences (management and “organizational efficiency”) but giving priority to “the language of community.” Is he realistic? Should a “liberal education” be playing a different role?

11/24 OFF---

T U R K E Y

12/1 Read Michael Bérubé’s RHETORICAL OCCASIONS, pp. 71-89 and 124-227. Why does Bérubé suggest that “it has become increasingly difficult to argue that the humanities are essential to wise and enlightened political leadership”? In his last set of essays, he lets you see recent developments that have plagued cultural studies. And he gives you a glimpse of what life is like on my side of the lectern. Do the results reinforce your sense of why it’s so hard (or why it’s important) to justify the contributions humanities might make to leadership?

12/3 Read Mark Edmundson’s article, “On the Uses of a Liberal Education as Lite Entertainment for Bored College Students.” Has “current consumer culture” invaded your University of Richmond? If so, should we beat it back or welcome it? If you believe Edmundson has exaggerated—which precautions ought we to take to avoid the outcomes he thinks have already come out?
Awarding of Credit

To be successful in this course, a student should expect to devote 10-14 hours each week, including class time and time spent on course-related activities.
http://registrar.richmond.edu/services/policies/academic-credit.html

Disability Accommodations

Students with a Disability Accommodation Notice should contact their instructors as early in the semester as possible to discuss arrangements for completing course assignments and exams.
http://studentdevelopment.richmond.edu/disability-services/policies.html

Honor System

The Jepson School supports 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.”
http://studentdevelopment.richmond.edu/honor/

Religious Observance

Students should notify their instructors within the first two weeks of classes if they will need accommodations for religious observance.
http://registrar.richmond.edu/planning/religiousobs.html