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? And if we’re not trained to generalize from particulars, that is, to come up with statements that 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?

Ludwig Wittgenstein: “One keeps forgetting to go right down to the foundations. One doesn’t put the question marks deep enough down.”

OK, so one of our challenges is to put the question marks deep down, but what the deuce does that mean?

Jamie McKendrick: “Where there’s a will, there’s a wall.”

Coupling determination with obstacles seems valid; so many obstacles (games / teams) stand in the way of a perfect season. Too many ruthless instructors stand between you and straight As. But McKendrick’s quip—as a play on the faith that wills will find ways—suggest that both walls and ways are parts of every endeavor and that one leadership challenge is to identify (and to overcome) the former and to locate the latter.

Keith Thomas: “The humanities offer an indispensable antidote to the vices which inevitably afflict a democratic, capitalist society. They counter the dumbing down of the media by asserting the complexity of things . . . and they challenge the evasiveness and mendacity of politicians by placing a premium on intellectual honesty.”

Really? Thomas has a rather ambitious agenda for the humanities. Can the humanities somehow take on the media and effectively challenge sly, evasive politicians? And how do the humanities put a premium on honesty?

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?

Jonathan Clark: “Perhaps the quest for core values will only cease when a new Aristotle shows us that democracy is now but a term for the various means by which the few govern the many.”

George Bernard Shaw: “Democracy reads well, but it doesn’t act well.”

Doesn’t the term, “democracy,” suggest that the many govern the few? When has it worked that way in practice? Under what conditions? Might the quest for “core” (or shared) values be more stirring and effective, if the many ever wanted to take back “democracy” from the few. What might Shaw have meant about “read[ing] well” and acting badly? How might leaders assist democracies to “act well”?

Titus Livy: “pugnando potius adhortando accendamus . . . animos”; we ought to inspire others to follow by fighting rather than by urging them to fight.

Livy was writing about military matters, but would the same hold if applied to struggles for social justice or for fair play in general? If so, what might “fighting” mean?

Thomas Hardy:

“Souls have grown seers, and thought outbrings
The mournful manysidedness of things”

Why do you think Hardy chose the word “mournful”? This is what one critic called Hardy at his most pessimistic. Would you agree? If we inspire or lead others to see the “manysidedness of things,” the complexity of perceptions and policies, do we, ironically, make it more difficult for us to inspire or lead?

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?

Rhetorica ad Herrenium: “Examples . . . render a thought more brilliant . . . clearer, when throwing light upon what was somewhat obscure; more plausible when rendering the matter closer to the truth; more vivid.”

Let this be a lesson. When you read, look for examples or illustrations that will make your thinking—your expositions, interpretations, arguments, claims—plausible, vivid, and persuasive.

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. We do so not because the answers lay at the foundation of leadership studies. The asking does. The conversations generated by our asking should draw our various premises into the open, problematize some answers we may take for granted, prompt intriguing encounters with problems, with problem-solvers, and with a number of issues we might otherwise have left unexplored.

We’ll spend a few sessions contemplating why we’re here (in a class on leadership and the humanities, at a university, at this university, and on this planet (two sessions ought to be sufficient). Then we shall consider whether and why we need leaders and try to find standards to measure the effectiveness and integrity of leaders.

First, we’ll look at long-gone leaders and the folks who advised them how to lead. Our point is to see what wisdom can be extracted from history, so we’ll spend time setting up a few leadership challenges in the fifth, eleventh, sixteenth, seventeenth, and eighteenth centuries. We’ll discover theorists laboring to explain the failures of leadership and fall of empires, the necessity for crusades, the promise and peril of absolutism, the trade-offs when individual liberty and social harmony are at stake, and the nature of a republican resolution to the problems of government.

Then we’ll get more contemporary. We’ll visit twentieth century leaders--historical and fictional--coping with economic crisis and political corruption--before we ask about the challenges that diversity posed to leadership then and continue to confront us.

Hope you enjoy the ride, but . . .

before you agree that this might be a good way to spend parts of your semester and strap yourselves into this challenge, 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, but I’ve never found a satisfactory way to “grade” class participation, save to deduct some points from the final grades of participants often absent and/or unfamiliar with assignments. Four classes will begin with quizzes during which you’ll be asked briefly to reply to a question about the day’s assignment. Your replies will be graded, and your three highest grades will constitute 21% of your final grade. A single mid-term exam on February 26th will be composed of an in-class portion worth 21% and an essay (18%) that you submit on the day of the mid-term. The final exam counts for 40% of your final grade. It will be cumulative. The university has scheduled it for 9AM, Thursday, May 2nd.

Make-up quizzes become part of the mid-term or the final exam, whichever follows the quiz you miss, but only those students who miss a quiz due to illness (please obtain a physician’s note), to obligations related to representing the university, or to deaths in the family are eligible to take make-up quizzes or exams. Other co-curricular and extracurricular events/responsibilities are not valid excuses. If students are eligible to make up the mid-term, they may do so during the last week of classes.

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

The following should now be available at the university bookstore

Susan Sontag, REGARDING THE PAIN OF OTHERS

Robert Penn Warren, ALL THE KING’S MEN William Chafe, CIVILITY AND CIVIL RIGHTS

William Shakespeare, CORIOLANUS (also available on line)

Thomas More, UTOPIA (also available on-line) Hilary Mantel, Wolf Hall

Niccolo Machiavelli, THE PRINCE (also available on line)

SO--- what do we do, and when do we do it?

1/15 Welcome and Introduction

1/17 Read http://magazine.uchicago.edu/0310/features/zen.shtml -- Andy Abbott’s essay, “The Zen of Education.” In this relatively short essay, which may offer a plausible reason for your being here, at a university and in a humanities class, you’ll find statistical evidence and practical advice about wages and internships alongside a few rather mystical and mystifying ideas--“flash[es] of enlightenment” “kindling education within you.” The question i’ll ask you answer in class is simple. Is Abbott making any sense?

1/22 Read Augustine’s correspondence with Marcellinus, on electronic reserve. Nearly a century after Emperor Constantine appeared to convert to Christianity, an imperial official, Marcellinus, passed along an inquiry to one of that new faith’s most influential bishops, Aurelius Augustine: Can a Christian or, for
our purposes, anyone committed to “high moral ground” (to turning the other cheek and relinquishing the desire to get even) “stoop” to avenge “the public,” punish wrongs as a magistrate, defend frontiers against would-be enemies? If, as some followers of the new faith supposed in Augustine’s time, the late fourth and early fifth centuries, the severity of the law in the Old Testament had been annulled by good news or gospel in the New Testament, ought those subscribing to the New leave the administration of law, courts, punishments, and leadership to others? How would you characterize Augustine’s answer? Evasive? Satisfying? Compelling? Confusing? Or, in your terms . . ?

1/24 Read the quotes from Augustine and Thomas Hardy that I’ve placed at the front of this syllabus. Do Augustine’s retelling of the pirate’s story and the sentiment that seems to have motivated him to retell it cause you to question the sincerity of his response to Marcellinus? How might Hardy’s quote about complexity help you answer questions about the compatibility of righteousness and rule that Augustine faced?

1/29 Read the speech given by Pope Urban II in 1095 (on electronic reserve as “Urban II at Clermont”) and Jonathan Riley Smith’s article, also on reserve, “Crusading as an Act of Love.” Also reread the Hardy quote in the syllabus along with the quote from Carolyn Walker Bynum.

1/31 Read Machiavelli’s Prince, chapters 1-7. Would it be fair to say that leadership is oppression in Machiavelli’s view? Is Machiavelli’s prince beginning to look like a tyrant? What is tyranny?

2/5 Finish Machiavelli’s Prince, chapters 8 to 26. If you had to select only one chapter from today’s assignment to use as an ample introduction to Machiavelli’s opinions about leadership, which chapter would you choose and why? Markus Fischer’s study of Machiavelli describes his subject’s ideal “state” as “a war machine,” but do you consider that characterization an exaggeration?

2/7 Read the selections from Machiavelli’s DISCOURSES, listed on electronic reserve, pp. 249-61, as “Discourses-Advantages.” Here, Machiavelli more generously evaluates republican government. Indeed, today’s assignment (and the DISCOURSES as a whole could be cited to formulate the case for what John McCormick calls Machiavelli’s “ferocious populism.” What is populism? Is Machiavelli a populist? How does your answer to this second question correspond with the impressions and inferences you drew from reading his Prince?

2/12 View Bolt’s “Man for All Seasons,” the film on reserve at MRC (or rent the 1966 version). Read Hilary Mantel’s novel, Wolf Hall, parts 1, 2, and as far as you can get in part 3. The essay portion of your mid-term exam will ask you to compare the images of Thomas More, Thomas Cromwell, and leadership in Henrician England from a) the film, b) the novel, and c) the two books of More’s Utopia. So you’d be wise to record your impressions—starting now. Be ready to share them. How, for example, is Cromwell depicted in the film? How about Cardinal Wolsey? How does Hilary Mantel present those two? What do you expect her to do with Thomas More?

2/14 Read More’s Utopia, book #1 and continue reading Wolf Hall. Why does Hythloday advise his friends not to counsel leaders? Is he skeptical, cynical, or neither about leadership? Is his skepticism (or cynicism or ???? ) good advice today? What is More’s alternative? How would you characterize it?
2/19 Read More’s Utopia, book #2, Pankaj Mishra’s “Hungry Years,” on electronic reserve, and another portion of Wolf Hall. Planned societies continue to solve and create problems. You’ll have chances today to compare medieval “retirement planning,” More’s planning for social harmony or “socialism,” and the planned societies that became fashionable and then frightening in twentieth-century Eurasia. What would be the advantages and disadvantages of all this planning? Prepare assessments of collectivism, totalitarianism, or other versions of what More and Mishra have introduced—versions that you’ve encountered in your studies of history or fiction (or in your experience of family, community, solidarity, fraternity, sorority, collaboration).

2/21 Finish Wolf Hall. What questions on the mid-term would permit you to organize insights you’ve had during the first part of the class and present them as plausible, persuasive answers?

2/26 The take-home portion of your mid-term exam is due today. You’ll have received the question during the previous class—2/21—along with my encouragement that you collaborate in composing your responses. Today, you’ll also complete the in-class portion of the mid-term—after your papers, typed hard copies, double-spaced, of no more than twelve hundred words, have been collected.

2/28 View “Coriolanus,” MRC reserve. Menenius, whom you’ll meet in the movie, thinks Coriolanus “too noble” for this world; his mother, Vanessa Redgrave, thinks her son “too absolute. What do you think each of the mean? With whom do you agree? Either? Neither? Both?

3/7 Read Shakespeare’s “Coriolanus,” the first three acts. The histories of Titus Livy and Petrarch suggest that Coriolanus was upset with the Roman Senate (his fellow patricians) for having given the plebeians the right to choose tribunes. Shakespeare emphasizes Coriolanus’s contempt for plebeians (and for the tribunes’ leadership). Transitions from monarchy or oligarchy to democracy are seldom smooth, but whom do you blame for making the transition dramatized in this play treacherous?

3/9 Read The Federalist #10 -- on electronic reserve. What distinguishes James Madison’s rather low opinion of citizens from the view expressed by Coriolanus? Does Madison propose any political remedies for the republic to protect it from “the reason of man,” which he considers “fallible” and from passions that seem directed to forming factions?

B * R * E * A * K

3/19 Read All the King’s Men, chapters 1-4 and Max Weber’s short essay on “Charismatic Authority,” on reserve. What is charisma? Is it simply celebrity? What did Judge Irwin’s library tell you about his politics?
3/21 Read *All the King’s Men*, chapters 5 and 6. Jack Burden calls his friend Adam Stanton a romantic. Do you agree? Using his definition or yours, would Hugh Miller qualify as a romantic? Would Thomas More? Hythloday? Madison?

3/26 Finish *All the King’s Men* and read the short article by Michael Walzer on “Social Movements,” on electronic reserve. What connects the medical-center contract awarded to Gummy Larson with the “politics rotten brick” which was used in the schoolhouse that collapsed at the start of Willie’s career? Jack Burden’s eyes become ours, because he’s our guide--our narrator, yet do you part company with him or agree with him when he suggests that “all life is but . . . the twitch of a nerve”? Why would he classify life as “a great twitch”? Does he renounce that classification or observation at the end of the novel; if so, in favor of what other approach? Compare what Michael Walzer has to say about social movements with what Clark and Shaw say (in the quotes section of your syllabus) about democracy.

3/28 Watch “The Ides of March,” on MRC reserve.


4/4 Read William Chafe’s *Civilities and Civil Rights*, pp. 3-70. How do the civic leaders you meet in William Chafe’s study of Greensboro, North Carolina stack up with or against those to whom Klarman introduced you, namely, Faubus, Wallace, and their allies in the “deeper” South?

4/9 Finish Chafe’s book. Given what he reports, should Chafe have changed the title of his book to *Civilities OR Civil Rights*? Was violence inevitable? Hal Sieber seems to be the hero of the final section of the book; why? What leadership role did he play? Chafe suggests that the Greensboro story can be “tie[d] to the story of America,” in part, because it dramatized both the faith that protests in America “will lead to the creation of a just society” along with experiences calling that faith into question and questioning whether “the system is inherently good.” Is it? How’s your faith in “the system”? Do you have faith in its leaders? If your faith seems insufficient, what might you do to renew your faith and lead others to renew theirs? Can the humanities help, as the Nussbaum and Thomas quotes on your syllabus suggest?

4/11 Read Samuel Huntington’s 2004 article and ponder his assessment of “the Hispanic challenge,” http://www.foreignpolicy.com/articles/2004/03/01/the_hispanic_challenge. In Huntington’s opinion, what makes the relatively recent waves of immigrants different from those welcomed by the United States during the nineteenth and twentieth centuries? Emma Lazarus wrote words of welcome in a poem, “The New Colossus,” which was inscribed at the base of the Statue of Liberty, which presides over New York harbor as

*A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name*
Mother of Exiles. From her beacon-hand

Glows world-wide welcome; her mild eyes command

The air-bridged harbor that twin cities frame.

"Keep ancient lands, your storied pomp!" cries she

With silent lips. "Give me your tired, your poor,

Your huddled masses yearning to breathe free,

The wretched refuse of your teeming shore.

Send these, the homeless, tempest-tost to me,

I lift my lamp beside the golden door!"

Revise the poem so that it reflects Huntington’s sentiment. Revise the poem, so that it reflects what you’d consider a realistic approach to immigration. Was Lazarus unrealistic? Is Huntington idealistic?

4/16 Read Susan Sontag’s Regarding the Pain of Others. Then go to http://janetjarman.com and click on “Dream of the Rich North.” Find something other than what you’ve been assigned that will enable you to formulate and illustrate what you’ve learned from Sontag and our recent discussions—relating poetry, photography, and social policy.

4/18 Watch the film “9500 Liberty,” on reserve at the MRC.

4/23 No assignment. We’ll continue the discussion of political and cultural leadership (and the arts) today with a visit to Andy Warhol.

4/25 Read Mark Edmundson’s “Uses of a Liberal Education,” www.ljhammond.com/essay.htm. Who is to blame for what’s shameful in contemporary higher education? Me? You? Revisit the quotes that introduce this course, and select one that should receive greater emphasis on this, our last, day to do something right in this class.