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?

Michael Crichton: “If you don’t know history . . . you are a leaf that doesn’t know it is part of a tree.”

Why do we need to know anything about the tree? Isn’t it better to be free-standing rather than to be out on a limb?

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?

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 respond to 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 folks who think that higher education and the humanities are superfluous before heading for some of the classical texts in leadership studies.

Then, we’ll look at a few “applications,” looking at leaders in sports, in the arts, in economics and assessing the problems they encounter. Finally, we’ll shift from populism and poverty in the twentieth century to confront the difficulties you’ll face trying to remedy racism and alienation in the twenty first century. How will you lead (or whom will you select to lead) your committees, companies, or countries into an increasingly “pluralized” world? LDST 101 this term is about power—how much to put where—and to what end. It is also a conversation about how the humanities might help you to formulate some questions (and tentative answers?) that will get you safely into the next decades.
but... before you decide whether 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, February 18th (25 points) and April 1st (35 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.

The first week of classes is critical. The conversations will cover definitions and purposes. You’ll be taxed a grade for each one missed, even if you pick up a seat vacated by another. Hence, those who registered late or simply ducked under the first week will see their A+s become A-s, Bs become C+s, etc. Should you miss one of the first two, you’re a- becomes a B+, etc. If you find yourself in that predicament, I suggest you register for another, kinder, gentler section of LDST 101. For other Jepson-prescribed caveats and conditions, see the addendum to this syllabus, BUT note the taboos that are specific to this section.

Also note that you’ll be required to attend one late afternoon lecture, February 24th--Tuesday--4-5 PM and one evening performance--Wednesday, March 18th at 7PM in Camp Concert Hall. You are excused only if curricular responsibilities (classes or labs) conflict with either, but extra-curricular assignments and trips as well as co-curricular responsibilities do not constitute excuses for missing the first, a lecture by Anson Dorrance, the coach who is responsible for the UNC women’s soccer dynasty, or the second, a performance by singer and composer, Dar Williams.

(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.

Thomas More, UTOPIA
Kevin Matson, JUST PLAIN DICK
Niccolo Machiavelli, THE PRINCE
Susan Sontag, REGARDING THE PAIN OF OTHERS
William Shakespeare, CORIOLANUS
T.C. Boyle, TORTILLA CURTAIN
William Chafe, CIVILITY AND CIVIL RIGHTS
Milton Friedman, CAPITALISM AND FREEDOM
Robert Penn Warren, ALL THE KING’S MEN
SO-- what do we do, and when do we do it?

1/12  Welcome: aims and strategies


Why does Abbott think you ought to be in college? Do you agree with him or are you put off by the way he dismisses the reasons ordinarily given for seeking a degree? If, as Bérubé maintains, “it has become increasingly difficult to argue that the humanities are essential to wise and enlightened political leadership,” why (and how) does he try to make a case for “utility”? Was he persuasive?

1/19  Martin Luther King’s day -- no class --

1/21  Read Shakespeare’s CORIOLANUS, Acts 1-3 and watch the film (Ralph Fiennes’s version), which is streaming/accessible at -- https://www.youtube.com/watch?v=pHCdS7O248g

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--to 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.

1/26  Read Thomas More’s UTOPIA, book 1.

How does Hythloday justify his decision not to enter government service? More’s persona in the text offers reasons to serve. He seems more realistic than Hythloday, although perhaps more self-serving. Evaluate the strengths and weaknesses of each position. Why do you think Thomas More--the author, not the character in the text--gave most of UTOPIA’s first book to Hythloday and kept so little to get across his alternative?

1/28  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?

2/2  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 your class, which one would you select? Why? Scholars agree that Machiavelli’s DISCOURSES ON LIVY show his republican (or populist) sympathies. His PRINCE, however, seems to be a sustained argument for absolutism. Of
course, if you believe that his PRINCE is satire rather than political science, the case for his populism gathers momentum. Did you find elements of satire? Was Coriolanus a leader whom Machiavelli could admire?


Walzer opens his essay by reporting briefly on a symposium on morality and war. Why? Does it help him make the case that it is impossible to govern “innocently”? Carl von Clausewitz’s statement that “war is the continuation of politics” may mean place both believed politics was immoral, although Von Clausewitz added “continuation . . . by other means.” So is it fair to compare war to politics? What does Walzer think about Machiavelli? Why does Walzer think leaders ought to feel guilty? Compare Walzer with Hythloday.

2/9 Read Penn Warren’s ALL THE KING’S MEN, chapters 1-3.

“Judge Irwin has come out for Callahan.” That said, in the first chapter, 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. How does the author help you form them? The second chapter is an extended flashback. Willie, prior to his election as governor, was an idealistic candidate. He was then called “wooden-headed.” Why? In the second chapter he recovers on learning why was he chosen to run for office. Be ready to analyze the speech he gives after making that discovery. Why was it effective? Remembering Walzer’s analysis of “dirty hands,” evaluate the exchanges between Governor Willie and Attorney General Hugh Miller in the third chapter.

2/11 Read ALL THE KING’S MEN, chapters 4 and 5.

The novel takes a strange turn, creating what could be described as a novella within the novel. Why do you think Penn Warren plotted as he did?

2/16 Finish ALL THE KING’S MEN and watch the film, “Grapes of Wrath.” Protagonist Tom Joad in John Ford’s film comes up with solution to the problem of the poverty, one which will be substantially different from Governor Willie Stark’s--indeed, you may not even think that Joad’s approach amounts to a solution. Do you?

2/18 first midterm examination

2/23 Read “Democracy,” a chapter about Anson Dorrance and coaching intercollegiate sports and “Personal Excellence,” an essay by Dorrance--both on electronic reserve.

Are the terms “humility” and “democracy” used strangely--or misused--in this chapter? What lessons about leadership would you expect Coach Dorrance to impart tomorrow afternoon? Why? Equating “ordinary effort” with “mediocrity” may seem inspirational and perfectly suited to coaching, but are
there downsides to the equation? Might much the same be said about the equation of personal excellence with dominance and aggression?

2/24  4PM Queally Hall, Business School: presentation by Coach Anson Dorrance

2/25  Read Charles Clotfelter’s chapter, “Easts and Means” on electronic reserve

The chapter was drawn from Clotfelter’s book, BIG-TIME SPORTS IN AMERICAN UNIVERSITIES. Has Clotfelter resolved what he calls the “competing values” that surface when you put big-time sports alongside or—as his title says—“in” universities? What are those values? Why and for what do they compete?

3/2  Read Sontag’s REGARDING THE PAIN OF OTHERS, an extended essay on photography

Have photographs of the kind Sontag discusses numbed us to human suffering and injustice? Would we be mistaken to call much of the photography she interprets “documentary” or “journalism”? And if so, why? Are Sontag’s claims about photographs as emblems and spectacles justifiable? “Indecency” is a word Sontag uses to characterize the “co-spectatorship” or collaboration between photographers and viewers. Is it a fair characterization? What bearing does it have on leadership? Review Sontag’s remark quoted on page 2 of the syllabus. Does it make more sense now that you’ve read her book?

3/4  Begin your . . .

Spring Break

(although bring Mattson’s JUST PLAIN DICK)

3/16  Read Mattson’s JUST PLAIN DICK, after listening on youtube to Richard Nixon’s “Checkers Speech.” Also before class convenes, youtube and listen to the speeches made by Al Sharpton and Barack Obama at the 2004 Democratic National Convention.

Our topic is political oratory. Be prepared to compare the aims and tactics of Obama and Sharpton. Mattson gives you the background of Nixon’s televised address to the nation. Why is it considered one of the first examples of “telepopulism”? As for background, you ought to be ready to discuss Mattson’s profiles of the presidential candidates, Eisenhower ( Ike) and Stevenson as well as the role films and political developments in Asia played in setting the context for the election.

3/18  Read James Rodnitsky’s chapter “Converting the Masses,” available on electronic reserve as “Protest Music” and listen on youtube to “The Ghost of Tom Joad,” the version by Bruce Springsteen and Tom Morello.

How much of an overstatement is it to say (with Pete Seeger) that “the guitar could be mightier than the bomb” or the more familiar version—Bulwer Lytton’s—“the pen is mightier than the sword”? Has Rodnitsky overstated the influence of “popular protest music”? How does guilt factor into Sontag’s, Springsteen’s/Morello’s, and Williams’s (tonight) “performances”? What role does/might/should guilt play in leadership strategies?
3/18 --- Camp Concert Hall --- 7PM

Dar Williams’s Concert

3/23  Read Friedman’s CAPITALISM AND FREEDOM, the introduction and chapters 1-3

How does Friedman define “liberal”? How do you? Friedman is opposed to “extensive intervention of the state” in economic crises, although he also asserts that “the existence of a free market [in a “free society”] does not . . . eliminate the need for government.” How can he (and we) reconcile those two sentiments/statements? Friedman contends that capitalism and the free market are good for those planning to protest capitalism. How can that be?

3/25  Read CAPITALISM AND FREEDOM, chapters 6 and 7.

Evaluate Friedman’s strategies for improving education. What would be the consequences of applying his approach to higher education? He’s often celebrated— but sometimes vilified—for having supported school vouchers. Does he convince you that government intervention in schooling should be curtailed to foster diversity and quality in education?


What’s the best evidence for the accuracy of the backlash thesis? If you’re unfamiliar with the 1954 decision of the Supreme Court in Brown v Board of Education, google and read until you can explain why Justice Thomas’s opinion could be considered both consistent with and a reversal of the Court’s decision in Brown.

4/1  Second Midterm Examination

4/6  Read Chafe, CIVILITIES AND CIVIL RIGHTS, introduction and chapters 1-5 and 8.

Be ready to identify and relate to leadership studies—as well as issues raised during our discussions of de- and re-segregation last week—the progressive mystique in North Carolina, the Pearsall Plan, Frank Porter Graham, Luther Hodges, Spencer Love, the NAACP, the KKK, and “the politics of moderation.” Relate the policies implemented by the government in Greensboro and North Carolina to Friedman’s strategies to improve education and diversity in the “public” schools. What has been called the case for “benevolent paternalism” suggests that policies that seem to stymie equitable arrangements for educating all citizens actually ensure their permanence—once achieved. Can that case in this case study be made? How would you make it? How would you undermine it?

4/8  See the film “Crash.”
4/13 Read Boyle’s TORTILLA CURTAIN, part 1 and review the photographs at www.janetjarman.com. After getting to the site, click “portfolio,” then on “Marisol: the American Dream,” and you’ll find your assignment. View the pictures and read the captions. Also view the short documentary film, “9500 Liberty.”

Why does Boyle use the word “curtain”? Review what Sontag says about photography and apply her analysis to Jarman’s first, second, and tenth photographs.

4/15 Read TORTILLA CURTAIN, part 2.

4/20 Finish TORTILLA CURTAIN, read Kukathas’s “Case for Open Immigration” on electronic reserve & the “Hispanic Challenge” -- http://www.foreignpolicy.com/articles/2004/03/01/the_hispanic_challenge, Samuel Huntington’s protest against Kukathas’s ideas applied to recent developments.

What do you find particularly persuasive and unpersuasive about Huntington’s “Challenge” and about Kukathas’s “Case”? Boyle has been scolded by reviewers for the conclusion of TORTILLA CURTAIN, said to be “more sentimental than believable.” Is that fair? Glance at current reports about immigration and tell me what counsel you’d give to leaders trying to cope with the millions of immigrants from Latin America in the United States illegally.


Has “current consumer culture” invaded your University of Richmond? If so, should we beat it back or welcome it? If you were the new president of this university, what would your 3 short-term measures and 3 long-term objectives be?

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Robert Frost’s  MENDING WALL

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun,
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on a stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
'Stay where you are until our backs are turned!'
We wear our fingers rough with handling them.
Oh, just another kind of out-door game,
One on a side. It comes to little more:
Where it is we do not need the wall:
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, 'Good fences make good neighbors'.
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
'Why do they make good neighbors? Isn't it
Where there are cows?
But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall,
That wants it down.' I could say 'Elves' to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me~
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good neighbors."

Jepson School of Leadership Studies
Common Syllabus Insert

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/](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](http://registrar.richmond.edu/planning/religiousobs.html)