

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 make sense of particulars, how can we predict and control what happens? Accurate predictions and comprehensive control--shouldn't those be 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 signify for you to subscribe to the truth packed into this line?*

Marc Stears: "The divorce between our professional politicians and everyday people . . . was never more apparent to me . . . with each side relentless rehearsing its focus-grouped messages and the public looking on bemused."

*Is his observation correct? Does the "divorce" seem irreconcilable? Stearns believes there are ways to get "everyday people" back into the give-and-take of political deliberations. Do you? If so, how? What does "bemused" mean in this context? Should those everyday people be blamed for being bemused?*

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?*

Aurelius Augustine: "Justice having been removed, what are kingdoms but gangs of thieves on a large scale? And what are criminal gangs but miniature kingdoms? A gang is a group of persons under the command of a leader, bound by the agreements or covenant governing the association in which plunder is divided according to a constitution of sorts. To illustrate, take the answer given by a captured pirate to Emperor Alexander the Great. 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 ship, he said, I'm called a pirate. Because you do the same with a mighty navy, you're 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?*

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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 the humanities could and should serve as an antidote. Do you share her distress? If docile citizens are useful and well-trained, why 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?*

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George Bernard Shaw: "Democracy reads well, but it doesn't act well."

*What does it mean "to read well"? Do you agree that democracy doesn't act well? Give me examples. What might make it act better?*

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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?*

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In this section of LDST 101, we're going to revisit some of these quotes and raise these questions as well as others that you'll find in the schedule portion of the syllabus **in bold print**. We don't ask such questions because the answers lay at the foundation of leadership studies; the asking does. And conversations generated by our asking ought to problematize some ideas we take for granted and prompt encounters with the problems and wannabe problem-solvers we might otherwise have left unexplored. We'll make our way thru several classics in the humanities that examine the caliber of leadership in various settings. Along the way, you'll be asked to sift and formulate opinions about the usefulness of such terms as "charisma," "populism," "absolutism," "meritocracy," and "faction." You'll also be asked under what circumstances leaders would be well-advised to shock followers instead of appeasing or consoling them. We'll inquire to what extent--and why--leaders should honor traditions and when they should cultivate misgivings about conventional wisdom. Then we'll be tackling what I call "applications," taking what we learned about leadership and applying it to the problems your generation currently faces--and for the foreseeable future will face.

If this appeals and the work I'll ask you to complete, which is detailed in the schedule below, doesn't frighten you into another section of LDST 101 or into another class . . . Welcome!!!

*BUT... before you decide whether all this might be a good way to spend parts of your semester and strap yourselves into this course, check the next section on . . .*

## REQUIREMENTS & GRADES

Lively, informed encounters with our questions, obviously, require lively and informed participation in class discussions. “Require” means that I expect it. Class participation grades (see below) reflect your success in meeting that expectation as well as, alas, recurring absences and any unfamiliarity with assignments.

<b>Papers (4 Total of 5)</b>	15 pts. each
<b>Class Participation</b>	15 pts
<b>Final Paper Exam</b>	25 pts
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	100 pts

You’ll complete 4 of the 5 assigned position papers responding to prompts listed alongside each assignment.

**Papers responding to those prompts will be no more than 800 words and must be submitted as a PDF email attachment no later than 6 PM the day before the class.** EDUCATION IS CONVERSATION, so you may collaborate with as many as 4 student colleagues and submit a joint paper.

**Several taboos: late arrivals, early departures, multi-tasking.**

Our sessions will ordinarily be divided into four portions: instructor’s presentations with student contributions based on that day’s student submissions as well as the reading assignments; then break-out groups (student conversations over food or some such); sessions to harvest the results of break-out groups; AND concluding sessions to preview the next assignments. **I will schedule breaks, so avoid leaving during discussions.**

You'll be responsible for readings on Blackboard as well as for all (or assigned parts) of books you'll acquire online, kindling etc. If you have questions, folks at the library's front desk will have answers.

**TEXTS** *You're advised to purchase (or kindle or E-book) the following:*

1. Robert Penn Warren, *All the King's Men* (**BEWARE: Avoid the restored edition**)
2. Bryan Caplan, *Open Borders: The Science and Ethics of Immigration*
3. Hannah Arendt, *Eichmann In Jerusalem*
4. Wendy Brown, *Walled States and Waning Sovereignty*

Assigned portions of other extended readings are available on-line or on blackboard, but if you like to have your copies handy, the paperbacks are relatively cheap: Thomas More, **Utopia**; Niccoló Machiavelli, **The Prince**; William Shakespeare, **Coriolanus**.

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*SO-- What do we do and when do we do it?*

August 23: Read ALL THE KING'S MEN, chapters 1-3; Watch IDES OF MARCH.

**"Judge Irwin has come out for Callahan." That said, Governor Stark sprints to the judge's home in chapter one, leaving a photo opportunity to get to Burden's Landing. With chapter two, an extended flashback, you'll learn how Willie, after a false start, becomes governor and how he conducts himself in office. Do you agree with his assessment of the importance of "dirt"? If you were to select an episode (or character) with which (whom) to start your summary of what's going on in this book (and what's likely to go on), what (whom) would you choose? Compare Steven or Paul from the film with Jack Burden in the book.**

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*August 26, 6PM----- special session on writing papers for class*

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August 30: Read ALL THE KING'S MEN, chapter 4 and Machiavelli's PRINCE

**Why do you think Penn Warren includes the flashback in chapter 4?**

*Optional paper prompt #1:* **Tell me which two chapters of Machiavelli's PRINCE you'd assign if, unlike your ogre-instructor you were to assign only two. And tell me why you'd assign those two.**

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September 6: Read ALL THE KING'S MEN, chapters 5 and 6 and Thomas More's UTOPIA, Book I and any 20 consecutive pages of Book II.

**Meet the Stantons. What are your impressions of Adam and Anne? And, perhaps more complicated, meet Hythloday, UTOPIA's fictional narrator along with two Thomas Mores--the one who wrote UTOPIA and the one who has a small but significant part at the end of book 1. The question to put to all five is this: Should one serve a leader who seems to be morally compromised?**

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September 13: Read CORIOLANUS, Shakespeare's play, acts 1-3 and watch the film CORIOLANUS

**How does the film version differ from the play?**

*Optional paper prompt #2:* **When Coriolanus returns triumphant, the senators want to honor him and appoint him as consul. He is courageous and candid. Some folks want their leaders to be candid. But the people represented (and/or led) by the tribunes veto the senators' choice. Is the play an argument for or against representative democracy? Support your interpretation.**

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September 20: Read Adut's Introduction to his REIGN OF APPEARANCES; Applebaum's chapter on CASCADES; and Snyder's SEVENTEENTH LESSON (selections on blackboard). Listen to the speeches of Obama and Sharpton:

<https://www.youtube.com/watch?v=2SBFREiCkf8>

<https://www.youtube.com/watch?v=eWynt87PaJ0>

**When, if at all, is it permissible for leaders to shock, appease, deceive?**

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September 27: Read selections from Larson's THE SPLENDID AND THE VILE and Berlin's MR CHURCHILL IN 1940. Watch the film DARKEST HOUR.

**Churchill's "great trick" (Larson) purportedly "transform[ed] the outlook of an entire people" (Berlin). What was that trick?**

*Optional paper prompt #3: use this assignment and two more from previous weeks to help you define the term "charisma"; then explain how and why you rate it as a desirable / necessary leadership quality.*

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October 4: Read the selections from Ben-Ghiat's STRONGMEN; Popper's OPEN SOCIETY; and ALL THE KING'S MEN, chapters 7 and 8.

**What have you learned this week about fascism and totalitarianism? Compose and answer a question that allows you to discuss four of the following in your leadership studies lecture on power: Willie Stark, Mussolini, Plato, Coriolanus, and Machiavelli.**

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**(October 11----no class)**

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October 18: Read Arendt's EICHMANN IN JERUSALEM, pp. 3-35, 68-150, and 251-279; watch the film SWING KIDS.

**Arendt has been accused of having exonerated Eichmann. What's your assessment? Has she been too critical of the show trial and insufficiently critical of man on trial? Does the film help explain the lure of conformity, explain, that is, why the likes of Eichmann had more or less mindlessly followed their leader to catastrophic effect?**

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**October 19, 7PM**—Jepson Leadership Forum lecture by Bryan Caplan, OPEN BORDERS: THE SCIENCE AND ETHICS OF IMMIGRATION. (Preview of the issue we cover in 2 weeks when we will be reading his book.)

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October 25: Read Klarman's article on Brown vs Board of Education and the "Backlash Thesis"; Clarence Thomas's Supreme Court concurring opinion on desegregation efforts in Seattle; and the ECONOMIST editorial on RACE IN AMERICA. Watch the film SELMA and the John Oliver segment on race and schooling. <https://www.youtube.com/watch?v=o8yiYCHMAIM>

**Does Klarman have enough evidence to support his thesis? SELMA starts with Martin Luther King's reception of the Nobel Peace Prize, but can his non-violent protest movement be considered peaceful if one of their intentions is to incite violence?**

***Optional paper prompt #4:* Your choice: put either Thomas or Oliver in the dock--that is, let one of them stand accused of doing too little or too much to address the problem of racism in America. Use a few of the other assignments to make your charges stick.**

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November 1: Read Samuel Huntington's HISPANIC CHALLENGE and Caplan's OPEN BORDERS, pp. 1-51, 109-89; watch the film 9500 LIBERTY on YouTube: <https://www.youtube.com/watch?v=7IYfxIM0294>

**Review both Caplan’s book and Paul Haggis’s film as if you were Samuel Huntington?**

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November 8: Read Brown’s *WALLED STATES AND WANING SOVEREIGNTY*, pp. 7-105; google and read Robert Frost’s *MENDING WALL*; watch the film *CRASH*.

**How might the speakers in Frost’s poem and Paul Haggis who scripted *CRASH* react to the arguments on offer in Wendy Brown’s book?**

*Optional paper prompt #5:* **Tensions tend to troublesome along the borderline between desires for security and desires to be inclusive, to venture out of one’s comfort zone, and creatively to engage our diverse, pluralistic society. What do today’s assignments suggest to you about the tensions, the way they result in walls and stereotypes, and the leadership challenges facing your generation.**

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November 15: Read Mills’s chapters from his *POWER ELITE*; Paul Krugman’s essays on *INEQUALITY*; and the lyrics to Bob Dylan’s *THE TIMES THEY ARE A- CHANGIN’* (and give it a listen or two).

**Is what Mills calls “the Machiavellianism of the little man” so pervasive in the developed world that, despite Dylan’s lyrics, there are no impending changes that will correct for inequalities? What will you do about that?**

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November 22: **With all the problems / challenges, we’ve been addressing, is it fair? Irreverent? Necessary? to laugh at them? Guest: Andy Jones, Senior staff writer, *IT’S ALWAYS SUNNY IN PHILADELPHIA* (FX) and *ON THE BRIGHT SIDE* (Amazon).**

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November 29: Finish ALL THE KING'S MEN; read Mark Edmundson's ON THE USES OF A LIBERAL EDUCATION. <https://www.ljhammond.com/essay.htm>

**Has higher education become as ugly as Edmundson suggests? What should we do about that? Willie is confident: "you don't have to frame anybody," he says, "the truth is always sufficient." Where does Jack Burden stand on that observation? How does it apply to Edmundson's indictment of you and me?**