

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 Stearns: "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?

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?

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?

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 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.

Papers (4 Total of 5)	15 pts. each
Class Participation	15 pts
Final Paper Exam	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**.

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

August 25: 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.

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

September 1: Read ALL THE KING'S MEN, chapter 4 and Machiavelli's PRINCE

Why do you think Penn Warren includes the flashback in chapter 4? Which two chapters of Machiavelli's PRINCE would you assign only two to show your class what Machiavelli was trying to do? Why did you choose those two?

September 8: Read ALL THE KING'S MEN, chapters 5 and 6 and Thomas More's UTOPIA, book 1 and any 20 consecutive pages of book 2.

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?

Optional paper prompt #1: Adam Stanton and Hythloday are often cast as political idealists, whereas Thomas More, the character in book 1, UTOPIA, and Machiavelli are considered political realists? Would you (dis)agree? Why?

September 15: Read CORIOLANUS, Shakespeare's play, acts 1-3 and watch the film CORIOLANUS

How does the film version differ from the play? Menenius and Volumnia refer to Coriolanus as "noble." What might "nobility" mean in the context of the play? Given the role of the tribunes, does the play seem to you to be an argument for or against representative democracy?

September 22: 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?

Optional paper prompt #2: Pundits expected that advances in media coverage of leadership styles would allow followers chances to measure candidates' virtues. Use some of today's assignments to tell me whether you think that expectation was naïve or on target--and why.

September 29: 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) reportedly "transform[ed] the outlook of an entire people" (Berlin). What was that trick? Some say it was a critical element in his charisma. What do you think? What is charisma" Is it very important for leaders to be charismatic? Or does charisma tend to keep constituents from thinking through political and moral challenges for themselves?

October 6: 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? Tell me which two of the following (Willie Stark, Machiavelli, Coriolanus) you'd use as well as how and why you'd use them along with Mussolini and Plato to illustrate your leadership studies lecture on the perils of power.

(October 13----no class)

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.)

October 20: 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?

Optional paper prompt #3: How effectively do Arendt and the makers of the film dramatize and explain the lure of conformity? Leaders appear to be eager to promote unity or solidarity, but, presumably, if you return to a few of our other assignments (you select which ones), you might pair them with what you've read and watched this week to write insightfully about the dangers as well as the value of placing emphasis on obedience, unity, and conformity.

October 27: 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 intention is the incitement of violence? Using Oliver and Thomas, tell me what role (de/re)segregation of schools might play in achieving racial equity.

November 3: 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 Caplan's case for open borders. Has he successfully capsized the case Huntington presents for closing the southern border of the United States?

Optional paper prompt #4: If you were to assign Huntington's article, Caplan's book, and the Park-Byler film on three successive days, how would you order them--which first, second, and last--and why? And how might you identify and resolve the leadership challenges posed by displaced persons, immigration and "moving people"?

November 10: 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? What leadership challenges do you expect your generation to face as it protects individuals' rights to stay in their comfort zones yet promotes a pluralistic society?

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?

Optional paper prompt #5: Use Mills, Krugman, and your analyses of any two quotes at the front of the syllabus to comment upon the ostensibly simultaneous moral decline and economic improvements in contemporary developed societies. (And feel free to disagree with the premise here--and dispute that personal and political morality have indeed declined.)

November 24: no class, BUT please meet with Monday's class for our special discussion:

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).

December 1: 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 indictments of you and me?