

LECTURE / DISCUSSION / DEBATE
LEADERSHIP DYNAMICS, EXECUTIVE OFFICES, BUREAUCRACIES
AND CONFUCIUS

Terms and concepts to know:

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| <i>The Prince / Leviathan</i> | Weberian models |
| Charismatic leadership | Traditional leadership |
| Legal-Rational leadership | Executive “prerogative” |
| Parliamentary executive | Presidential executive |
| Nonconstitutional executives | “Colonel Dunlap’s Coup” |
| Bureaucracy | Weber’s “Legal-Rational” Bureaucracy |
| Jackson / Wilson / Lowi | The Japanese model |
| Public Choice theory | Political appointees v. career personnel |
| Confucius | <i>The Analects</i> |
| Humanism v. metaphysics | <i>Ming</i> (Decree of Heaven) |
| <i>Tao</i> (the Way) | Mencius and Hsun-tzu |

Study and discussion questions:

1. Discuss the philosophies of Machiavelli and Hobbes. How do each of their theories on human nature affect their ideas on leadership?
2. Discuss the three Weberian notions of leadership. Which do you think is the best model for choosing our own leaders? What does Heineman say about charismatic leadership and do you think we choose many of our leaders according to this criterion?
3. Examine the differences between parliamentary and presidential systems of executive leadership. Of the two, which seem more democratic and accountable?
4. Discuss nonconstitutional executives. Heineman appears to reject them as “brutal” with a “disregard for human rights,” and implies that this type of government could not occur in the U.S. Debate the plausibility of a military “coup” in the U.S. Is it really improbable?
5. Examine the problems that exist in bureaucracies such as the State Department, which have both political appointees and career civil servants. What are the advantages and disadvantages in such a system?
6. Discuss Confucius’ theory of the universe, theory on human nature, his diagnosis of what is wrong with us and his prescription for putting things right. What do you think about his philosophy? Could it work in our culture? Why or why not?
7. Critically discuss some of the problems with Confucian philosophy, such as his conservatism, his position on women, and his refusal to go beyond “utilitarian” matters. Are these criticisms justified? Why or why not?

Readings:

Heineman. *Political Science*, Chapters 12, 13.

Stevenson/Haberman. *Twelve Theories of Human Nature*, Chapter 1.

Video: *Trump’s Road to the White House*.