

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

Terms and concepts to know:

The Prince / Leviathan
Charismatic leadership
Legal-Rational leadership
Parliamentary executive
Nonconstitutional executives
Bureaucracy
Jackson / Wilson / Lowi
Public Choice theory
Confucius
Humanism v. metaphysics
Tao (the Way)

Weberian models
Traditional leadership
Executive “prerogative”
Presidential executive
“Colonel Dunlap’s Coup”
Weber’s “Legal-Rational” Bureaucracy
The Japanese model
Political appointees v. career personnel
The Analects
Ming (Decree of Heaven)
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. Are leadership dynamics different depending on the culture? How would Native American or indigenous leadership possibly handle modern problems more equitably and efficiently than our current leadership? Do you agree they would be better suited to handle the problem of virus outbreaks and if so, why?
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: *In the Name of Confucius*.