

Spring 2014  
Philosophy 375  
Symposium in Philosophy

**Ethics and Leadership:**  
A Multicultural Approach

Mark R. Wheeler, Ph.D.  
Director of the SDSU Institute of Ethics and Public Affairs  
Associate Professor of Philosophy  
San Diego State University  
T-TH 1230-1345  
EBA 439

## CONTACT INFORMATION:

Office: Arts and Letters 431  
Campus Phone: 619-594-6706  
E-mail address: [mark.wheeler@sdsu.edu](mailto:mark.wheeler@sdsu.edu)

## OFFICE HOURS:

Tuesdays and Thursdays, 1400-1530, and by appointment.

## COURSE OBJECTIVES:

The main goal of the symposium is to consider different ideals of leadership, specifically thinking about how these ideals are shaped by different ethical frameworks. We will do this (1) by reading about and discussing concepts of leadership from various cultures and (2) by meeting and conversing with living leaders who embody these various concepts and cultures. Other objectives include:

- to develop a critical understanding of leadership in various cultural contexts;
- to identify the key ideas and assumptions about leadership;
- to improve skills in critical reading, thinking and analytical writing;
- to contribute to the critical sensibility and enlightened understanding of the liberally educated individual.

The course will focus on the following concepts of leadership and exemplary leaders:

Two Judeo-Christian Conceptions: Moses, Debrah, Judith, and Jesus Christ  
Two Classical Conceptions: Agamemnon, Klytemnaestra, Diotima, and Socrates  
An Islamic Conception: Mohammed and Khadija bint Khuwaylid  
Two Chinese Conceptions: Confucius and Lao Tzu  
A Korean Conception: Yi Hwang, Sondok Yo Ju, and Chindok Yo Ju  
An Indian Conception: Ashoka, Rani Padmavati, Mahatma, and Indira Gandhi  
An American Indian Conception: Black Elk  
An African-American Conception: Barak and Michelle Obama  
An African Conception: Nelson and Winnie Madikizela-Mandela

We will consider the basic philosophical issues raised by these concepts and leaders.

Each of you will be drawn to different aspects of leadership. I will encourage you to discuss what you find most interesting. Ideally, you will pose a question (or two or three) to guide your reading and thinking about leadership throughout the semester. For example, recognizing that leadership always occurs in a context of activity, you might ask if there are any contexts within which leadership is necessary or impossible. For another example, assuming that leadership can occur only if someone might follow, you can consider what makes someone a follower.

## TEXTS:

The basic text we will use to orient our thinking about leadership is:

*The Powers to Lead* by Joseph S. Nye, Jr. (Oxford UP, 2008)

Nye's book will serve as an overarching and contemporary discussion of leadership by means of which to assess the other texts we will read. Nye's book also serves as an example of a concept of leadership grounded in and representing the ideals of the United States of America.

My lectures will be developed in direct response to the ideas presented and criticized in the textbook

*Leadership: Theory and Practice*, 6<sup>th</sup> edition, by Peter G. Northouse.

I will make additional texts available to you throughout the semester, by means of Blackboard or handouts.

### COURSE SCHEDULE:

I will assign readings in class. Everyone should read the assigned texts for a session before the session begins. Each student will have different interests. You should discuss your specific interests with me so that I can identify appropriate additional readings for you to study.

- 23 January: Introductions
- 28 January: Two Judeo-Christian Conceptions
- 30 January: Two Judeo-Christian Conceptions (Guest speaker)
- 4 February: Two Classical Conceptions
- 6 February: Two Classical Conceptions (Guest speaker)
- 11 February: An Islamic Conception
- 13 February: An Islamic Conception (Guest speaker)
- 18 February: An Islamic Conception
- 20 February: An Islamic Conception (Guest speaker)
- 25 February: A Chinese Conception
- 27 February: A Chinese Conception (Guest speaker)
- 4 March: A Chinese Conception Conception
- 6 March: A Chinese Conception (Guest speaker)
- 11 March: A Korean Conception
- 13 March: A Korean Conception (Guest speaker)
- 18 March: An Indian Conception
- 20 March: An Indian Conception (Guest speaker)
- 25 March: An Indian Conception
- 27 March: An Indian Conception (Guest speaker)
- 8 April: An American Indian Conception
- 10 April: An American Indian Conception (Guest speaker)
- 15 April: An American Indian Conception
- 17 April: An American Indian Conception (Guest speaker)
- 22 April: An Afro-American Conception
- 24 April: An Afro-American Conception (Guest speaker)
- 29 April: An Afro-American Conception
- 1 May: An African Conception (Guest speaker)
- 6 May: An African Conception
- 8 May: An African Conception (Guest speaker)

## SESSION FORMAT:

When we don't have a guest visiting us, I will lead the seminar discussion for the first half of the session. I will focus on the assigned readings for the session, typically from the perspective of a contemporary debate about leadership. The purposes of my remarks will be to provide you with an understanding of the assigned readings, of how these readings bear on the main topics of the symposium, and of prevalent contemporary interpretations of these topics. During the last part of each session, discussion will be driven by student concerns. Sometimes this part of a session will be dedicated to student presentations. I will facilitate all seminar discussions. Students are expected to think rigorously about, and discuss carefully, the concepts and arguments presented in the readings and the seminar sessions.

## GRADED WORK:

Each student is required to study in depth some aspect of leadership. Each student is required to lead the seminar discussion once, presenting her understanding and critical responses to the material to which she has devoted herself.

Each student is required to write three short argumentative papers.

## **Class participation:**

Attendance is mandatory. A student may miss two sessions without penalty. Every unexcused absence after the second missed session will lower the student's final grade by a half a grade point.

## **Oral Presentation:**

The oral presentation is worth 25% of the final grade.

Over the course of the semester, every participant will lead the seminar discussion once, by way of a prepared oral presentation. Oral presentations must focus on some aspect of leadership. Beyond that minimal requirement, the substance of the presentation is up to the student.

The format for the oral presentation is fixed as follows:

- (1) The student shall explain the importance of the ideas she has chosen to consider.
- (2) The student shall present and criticize an argument related to the ideas she has chosen to consider. It must be absolutely clear (a) what the conclusion of the argument is, (b) how many supporting premises there are, and (c) what the supporting premises are.
- (3) The oral presentation should last 5 minutes.
- (4) The student shall lead the discussion following her oral presentation for 5 minutes.

Oral presentations will receive either an 'A' (good), a 'B' (average), or a 'C' (failing). An 'A' represents the fact that all the above requirements were met. A 'B' represents the fact that most but not all of the above requirements were met. A 'C' represents the fact that most of the above requirements were not met.

## Argumentative papers:

Each argumentative paper is worth 25% of the final grade.

Each paper must focus on one of the assigned topics for the class. You must follow the following argumentative format in writing your papers:

- a. State in your own words an argument you find interesting. This means that you must explicitly state the conclusion of the argument and the premises presented in support of that conclusion.
- b. State why it is interesting or important to consider the argument.
- c. Provide reasons for thinking that the argument is unsound. This means that you must state explicit reasons for thinking that one of the premises in the argument is false.
- d. Briefly explain how someone might avoid the objection you raised.
- e. You must write your paper in the first person singular.
- f. Each paper must be no shorter than 3 FULL pages in length, not including the title page or the bibliographical pages.

In assessing your paper, the most important consideration will be whether or not you follow these directions. In addition, I will consider the depth of your insight and the force of your argument.

Other factors—such as style, grammar, spelling, and composition—will also be crucial to success. Students should be absolutely sure that they:

- A. Introduce the topic to a general audience somewhat unfamiliar with the topic,
- B. State explicitly the direction the paper will take, including a statement of the main conclusion of the paper,
- C. Explain why the topic is important,
- D. Structure the paper so as to guide the reader logically from one idea to the next,
- E. Include signposts (headings, subheadings, et cetera) to let the reader know the content of each section,
- F. Explicitly define and explain important concepts or terms,
- G. Use important terms consistently throughout the paper,
- H. Provide sufficient and pertinent textual evidence for all interpretive claims,
- I. Analyze crucial texts so that the important concepts and arguments are clear,
- J. Formulate an explicit conclusion, state explicitly all of the main premises in support of that conclusion, and include a summary of the findings in the paper, (this may be done in the form of an abstract),
- K. Use the active voice,
- L. Choose words that are specific rather than general or vague,
- M. Maintain focus in each paragraph,
- N. Construct logical sentences whose relationship to each other is clear, and
- O. Proofread and edit the paper for clarity.

Your paper must conform to the following style guidelines. (I have taken these—with some minor changes—from one of Professor Steve Barbone’s syllabuses. Steve is an editor of a philosophy journal. These style guidelines are like those you will need to master in order to publish your work. They are not Wheeler’s rules, imposed by him by fiat for the sake of his pleasure. They are rules intended to help you become successful authors in the world of professional philosophy.):

1. Papers should be in 12 pt, preferably in Times New Roman, double-spaced on US letter-size paper, with justified margins and on one side of the paper only.
2. Footnotes should be numbered consecutively, and should be set either as footnotes or endnotes; they also should be in 12 pt, Times New Roman, double-spaced and justified.
3. Greek should be in a Unicode font and also in 12 pt. Transliterated Greek should only be used for words and phrases that are well established in English. Greek names and places should be Latinized as in *OCD3*: Socrates, Cyzicus.
4. The title of the paper should be capitalized, with titles of works italicized: GRILLIUS ON CICERO’S *DE INVENTIONE*. The titles of sections within the paper should also be capitalized; sub-headings within sections should be italicized.
5. Quotations should be put in single inverted commas. A quotation within a quoted passage has double inverted commas. Short passages of Latin and other self-contained phrases (such as *coup de grâce* or *esprit de corps*) should be underlined or italicized.
6. B.C. (or B.C.E.) should appear after the numeral, A.D. (or C.E.) before it. Dates involving a change of century (A.D. 637–732) and all B.C. dates (231–224 B.C.) should be written in full. Write ‘nineteenth century’ rather than ‘19th Century’.
7. Use the least number of numerals possible (42–5, 1961–75) except in the case of the numbers 10–19, which should be given in full (16–19). Give the full extent of an article or passage, not ‘and ff.’.
8. The following should not be italicized: loc. cit., cf., ibid., s.v.
9. The abbreviations e.g. and i.e. may be used in footnotes but should be expanded in the text to ‘for example’ and ‘that is’.
10. All ideas and references must be cited. Brief text references should normally be given in the main text, but lists of references and bibliographical details in the footnotes (and not listed at the end), in the following form:

#### BOOKS

L.D. Reynolds and N.G. Wilson, *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature* (Oxford, 19913), 199–202.  
E. Norden, *Die antike Kunstprosa* 1.164–81. (Volume numbers in arabic.)  
Fraenkel on *Agamemnon* 1314 (pp. 611–13).

Authors’ initials should be stated, at least at their first mention. Abbreviations may be assigned to books that will be generally familiar (e.g. *OCD3*, *LSJ*, *CHCL*, *FGrH*, *IG*, *RE*

omitting full points). ‘Op. cit.’ should be avoided; instead write (e.g.) ‘Vlastos (n. 9), 245–6’ or ‘. . . (n. 9) at 249’; alternatively works repeatedly cited (only) may be listed at the beginning or end of the article, and names (with dates or short titles, if necessary) used in the notes.

## CHAPTERS

D.M. Balme, ‘Teleology and necessity’, in A. Gotthelf and J.G. Lennox (edd.), *Philosophical Issues in Aristotle’s Biology* (Cambridge, 1987), 275–85, at 279.

T.C.W. Stinton, “‘Si credere dignum est’: some expressions of disbelief in Euripides and others”, in id., *Collected Papers on Greek Tragedy* (Oxford, 1985), 236–64.

## ARTICLES

R.P. Winnington-Ingram, ‘The Danaid trilogy’, *JHS* 81 (1961), 141–52, at 143. Both year and volume number (in Arabic numerals) should be given. Abbreviations may follow the style of Marouzeau’s *L’Année philologique*.

## DISSERTATIONS

Published dissertations should follow the style for books; those unpublished should follow the style for articles:

W. Closterman, ‘The self-presentation of the family: the function of classical Attic peribolos tombs’ (Diss., Johns Hopkins University, 1999).

## ANCIENT AUTHORITIES

Authors’ names and titles should be given in full in main text but should be abbreviated in notes; abbreviations may follow the style of *OCD*3:

Aristophanes, *Birds* 135; Homer, *Odyssey* 1.1 (not 1); Arist. *Pol.* 1333b3–23; Cic. *Phil.* 2.20 (not 2.8 or 2.8.20); Lucr. 1.47; Pl. *Chrm.* 167e4–5; Plin. *HN* 9.176 (not 9.83.176 or 9.83); Plut. *De glor. Ath.*, 347F–348A; Quint. *Inst.* 10.1.46; Soph. *OC* 225 (do not use l. or ll., but, where necessary, line or lines).

## RELIGIOUS OBSERVANCES and related exceptions

Students must be excused from tests, classes, etc. scheduled on religious holidays. Professors must allow for make-ups or replacement assignments if a student misses these because of the religious holiday.

The students, however, must inform the professor within the first 2 weeks of class of any upcoming conflicts for the whole semester. Most religious holidays are not a surprise -- they are scheduled usually centuries in advance. If a student does not inform the professor within the first two weeks of class, the professor is not obliged to accommodate any rescheduling request.

The above also holds for student athletes and groups that support student athletics (such as the marching band, and not fans).

## LEARNING DISABILITIES:

If you are a student with a disability and believe you will need accommodations for this class, it is your responsibility to contact Student Disability Services at (619) 594-6473. To avoid any delay in the receipt of your accommodations, you should contact Student Disability Services as soon as possible. Please note that accommodations are not retroactive, and that I cannot provide accommodations based upon disability until I have received an accommodation letter from Student Disability Services. Your cooperation is appreciated.