This course is an introduction to Western political thought. Through analysis of the work of important thinkers, you will have the opportunity to discuss and formulate ideas about some of the most important themes and problems that arise in human living together. For instance, we will explore the character of freedom, family, power, property, slavery, authority, race, gender, and warfare and how politics relates to each.

We begin by jumping directly into controversial arguments about how politics ought to be. The first section of the course explores the work of thinkers who are particularly concerned with encouraging stability and order in human affairs. In Hobbes, Burke and Luther we find deference to established order and authority, convincing arguments for the value of custom and habit, and a preference for only slightly constrained government power. Plato’s Republic is also an attempt to describe how we might gain a stable political order through deference to rulers; but Plato is primarily concerned with creating a city that embodies metaphysical Justice and thus proposes a radical and novel kind of order.

In this way, Plato provides a nice bridge to the second section of the course. Here, we examine thinkers who are profoundly dissatisfied with the status quo. In Marx, de Beauvoir, Malcolm X and Goldman we find the order of the day diagnosed as corrupt, unjust or oppressive. Instead of fretting about the difficulties or dangers of change, each attempts to describe how we can revolutionize the way we live and interact with one another in order to improve our condition.

Halfway through the course, we will begin the course again by stepping back and asking a fundamental question: What have we been talking about? That is, what exactly is politics? We read Aristotle’s founding conceptualization of politics and Hannah Arendt’s attempt to build on it and then turn to John Locke and the Federalist papers to get a sense of what the meaning of politics has traditionally meant in the American context.

This will lead us to the final and most practically relevant stage in our thinking and talking about politics. In this section we will examine some texts that are examples of, or suggest methods for the conduct of politics. Max Weber, Socrates, Machiavelli and Gandhi each give us a distinctive understanding of what the conduct of effective and ethical politics looks like and their prescriptions are surprisingly at odds with one another.
Required Texts

*Princeton Readings in Political Thought*, edited by Mitchell Cohen and Nicole Fermon.

**On Moodle:**
- Mahatma Gandhi, *For Pacifists*
- Hannah Arendt, “Labor, Work, Action” in *The Portable Hannah Arendt*
- Aristotle, *The Ethics*, Book 6

Course Assignments and Policies

### 4 Reading Summaries (%20)

On four separate occasions, you will bring to class and turn in a typed, one-page, single-spaced summary of the reading for that day. Each summary will be worth %4 of your grade.

Each reading summary should contain the following three components:

1. a summary of the important ideas and themes in each of the major divisions/components of the reading (i.e. a summary of each section, chapter, etc.). That is, for each section of the reading you should ask yourself and then answer the question: “What is the main point the thinker is trying to make here?”

2. You must include page numbers at the end of every three sentences or so in your summary. These will indicate where I can find the textual evidence supporting your claims as to the meaning of this part of the text. You might also want to include brief quotations of particularly important or outstanding passages.

3. The summaries should read clearly and consist of complete sentences and carefully constructed short paragraphs. The point here is for you to give a concise and plausible interpretation of the main point of the reading.

### 4 Reading Questions (%20)

On four separate occasions (and not on the days you do reading summaries), you will come up with 10 questions about the reading for that day. All of the questions must be directly and specifically related to the readings. Most will consist of at least one explanatory sentence that sets up the question and includes citations (i.e. a reference to a page number in the text or a brief quote from the text). The questions should also relate to different parts of the reading to demonstrate that you have read the entire passage assigned for that day.

Here are two examples:

1. Aristotle says that “man, when perfected, is the best of animals, but, when separated from law and justice, he is the worst of all” [citation]. Why does Aristotle think that justice and law makes us better than other animals? Is it true that people who separate themselves from community are necessarily bad?

2. Hobbes seems to be arguing that an all-powerful king is the best way to ensure peace and stability [citation]. However, does not experience show that all-powerful kings often abuse their power and create unstable situations?
You might also encounter words, concepts or passages that are difficult to understand. If you have trouble deciphering the meaning of a part of the reading, think about it, cite it and then ask a question about it. The idea is for you to come up with questions that will help you clarify the main issues of the reading and facilitate class discussion.

The reading questions and summaries will be graded as follows:

√ +  full credit (5%)
Follows all of the above instructions for summaries or questions and meets criteria of accuracy, comprehensiveness and balance, clear sentence structure and grammar. It is clear that you understand the text and can explain its main points well to a reader who has not read it (or in the case of the reading questions can raise important issues on the basis of the text).

√  credit (4%)
Follows all of the above instructions for summaries or questions and meets some of the criteria of accuracy, comprehensiveness and balance, clear sentence structure and grammar. It reveals a generally accurate understanding of the reading with a clear sense of the main points but is either noticeably weaker on one criterion or somewhat weaker on two criteria.

√ –  sub-standard (2%)
Does not fully abide by the above instructions and does not contain two or more of the criteria of accuracy, comprehensiveness and balance, clear sentence structure and grammar. For instance, if a summary does not offer a clear analysis of the main arguments and/or has problems with sentence structure or if reading questions are unclear, non-specific or unrelated to the main themes of the text.

0  unsatisfactory (0%)
Substandard reading summaries or questions do not serve to explain the text to an unfamiliar reader, are inaccurate, or severely disorganized.

All reading questions and summaries are due at the beginning of class. Late questions and summaries will receive half credit. Each summary and set of questions is worth 4% of your grade.

Two Exams
The exams are designed to hone your thinking about and ensure that you have a solid grasp of the course texts and class discussions. The tests are open book, open note and multiple choice. No cell phones or laptops are permitted.

Grading Summary

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Summaries</td>
<td>%20</td>
</tr>
<tr>
<td>4 Reading Questions</td>
<td>%20</td>
</tr>
<tr>
<td>Midterm</td>
<td>%25</td>
</tr>
<tr>
<td>Final</td>
<td>%35</td>
</tr>
</tbody>
</table>

Other Notes
Do not cheat. The summaries and reading questions should be based on your own interpretation and questions about the readings. That is, they must be in your own words, not in the words of others.
There is no participation grade, but you will not succeed if you do not attend class. On eight occasions you will need to come to class in order to turn in your reading summaries and questionnaires. Moreover, the exams will test not only your knowledge of the texts (which is challenging enough), but also what was discussed in class.

Course Schedule

**Week One**  
August 25th  Introduction to the Course  
August 27th  Hobbes: Leviathan Part I, 205-219

1. Politics from the top down: Advocates of order and stability.

**Week Two**  
September 1st  Hobbes: Leviathan Part II, 219-242  
September 3rd  No Class

**Week Three**  
September 8th  Burke: Reflections on the Revolution in France, 349-355  
September 10th  Martin Luther: The Christian in Society, 194-199

2. Politics from the bottom up: Advocates of revolution and change.

**Week Four**  
September 15th  Plato: The Republic Part I, 50-65  
September 17th  Plato: The Republic Part II, 94-106

3. The study of politics: What have we been talking about?

**Week Five**  
September 22nd  Karl Marx: A Contribution to the Critique …, Estranged Labour, 435-447  
September 24th  Karl Marx: The Communist Manifesto, 448-463

**Week Six**  
September 29th  Simone de Beauvoir: The Second Sex 601-614  
October 1st  No Classes

**Week Seven**  
October 6th  Malcolm X: The Ballot or the Bullet, 636-642  
October 8th  Emma Goldman: Victims of Morality, 566-570 and Exam review

3. The study of politics: What have we been talking about?

**Week Eight**  
October 13th  MIDTERM EXAM  
October 15th  Aristotle: The Politics Part I, 107-117

**Week Nine**  
October 20th  Aristotle: The Politics Part II, 117-123 and  
Aristotle: The Ethics, Book 6 (on Moodle)  
October 22nd  Locke: Second Treatise of Government Part I, 243-268
**Week Ten**  
October 27\(^{th}\)  
Locke: Second Treatise of Government Part II, 268-279  
October 29\(^{th}\)  
Publius: The Federalist Papers, 335-346

**Week Eleven**  
November 3\(^{rd}\)  
Hannah Arendt: Labor, Work, Action, (on Moodle)  
November 5\(^{th}\)  
Weber: Politics as a Vocation, 499-511

4. The methods of politics: How can we change things or keep them the same?

**Week Twelve**  
November 10\(^{th}\)  
November 12\(^{th}\)  
Niccolo Machiavelli: The Prince, Part II, 179-188

**Week Thirteen**  
November 17\(^{th}\)  
Plato: The Apology, 19-39  
November 19\(^{th}\)  
Mahatma Gandhi: For Pacifists, (on Moodle) 1-33

**Week Fourteen**  
November 24\(^{th}\)  
Gandhi cont. (no additional reading)  
November 26\(^{th}\)  
No Classes

**Week Fifteen**  
December 1\(^{st}\)  
Thucydides: Pericles’ Funeral Oration, 13-18  
December 3\(^{rd}\)  
Exam Review

**Final Exam Time:** Wednesday December 9\(^{th}\), 10am-NOON.