

June 17 version

POLITICAL SCIENCE 202
WESTERN POLITICAL HERITAGE, PART II
Summer 2009, Section 001, MWF 10—11:50 a.m., 270 SWKT

Instructor

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General Overview of the Course

- This class aims to introduce students to both the power and limitations of the intellectual and religious traditions that constitute the modern half of our Western heritage.
- One of the central purposes of this aim is to help students think and communicate in more profound and penetrating ways about fundamental moral and political questions (what is the relationship of man to God and to other men? What is the nature of man and of God? What is the purpose of human life? who should rule? to what end? what is the best institutional form of government? what sort of rule is needed to live the best way of life? what is the best way of life, what is possible in politics given the nature of things? what public obligations do we owe one another? what perennial conflicts and tragedies infect political life and how should we respond to such? etc.).
- And these questions inevitably invite even deeper questions about the nature of truth and how we gain knowledge of what is right and good in our everyday lives.
- To equip students to wrestle with all such questions, which typically defy tidy and universally accepted answers, we will read carefully and discuss in detail a selection of texts that have most influenced discussion of these issues in Europe and America from the 14th century forward.
- This course builds on PS 201 (Ancient Political Philosophy). Students who have taken that course or Phil 201 will be at an advantage in this course. In addition to fulfilling part of the University's general education requirement for Western Civilization, this is also a "foundation" course in the political science major and should be taken in advance of upper-division courses in that department.
- With respect to the "complete educational vision" of BYU, mapped out in the university document titled the "Aims of a BYU Education," this course is also committed to building moral character and spiritual strength.

Specific Learning Objectives

As much as possible, every element of this class is intended to help you as a student to:

1. recognize and intelligently employ a basic selection of sophisticated philosophical and political terms,
2. read the selections with understanding,
3. compare and contrast the ideas of the various philosophers,
4. take account of the basic intellectual/cultural milieu and chronological sequence of each author,
5. independently summarize and critique important political-philosophical arguments, and write about them in a clear and convincing fashion,
6. become critically aware of how conventional assumptions limit much current thought,
7. see the practical consequences of abstract philosophical ideas, and to
8. think more deeply, coherently and originally about your own moral and political commitments.

These learning outcomes are connected both to the specific aims of this class as well as overall learning outcome goals for the department of political science. The department goals are most succinctly stated at <http://learningoutcomes.byu.edu>.

For data on how students in political science have recently done, with respect to these outcome goals, go to the link at <http://fhss.byu.edu/polsci/index.htm>.

Expectations of Students

I will make every effort to make the lectures clear and engaging. But, in the end, much of the success of this course will depend upon your preparation as a student.

1. First, you will need to recognize and accept up front that many lectures will end without some fully satisfying “answer” to the questions posed. In fact, many lectures will end with *more* questions than the ones originally posed. This is the nature of the philosophical enterprise that you will be embarking upon in this course.
2. Second, you will need to come to class every time having carefully done the reading and ready to talk about the material. The primary method of instruction in this course is a combination of lecturing and Socratic-style posing of questions for extensive class discussion. If students show up without having read and are unwilling or unprepared to jump into discussion, it will be a long and tedious semester indeed, filled with far less learning than would otherwise be the case.
3. For some of you, joining in discussion will be difficult at first as you have not had much exposure to philosophy and will find the theoretical and often indefinite aspects of it somewhat elusive. One key here is to read, and reread the material in advance of class. Inasmuch as our primary purpose is to understand the readings, you should gauge your own participation to increase your grasp of the assigned materials.

Assignments/Exams

Because summer session passes in less than eight weeks, it is essential that each student be completely up to date every week. The following combination of timed quizzes, writing assignments, and final examination will help you accomplish that:

1. After every 2-3 class periods, a 30 minute quiz will be administered in the Testing Center on a Tuesday or Thursday. It will be designed to ensure that you have read the assigned materials carefully and that you have understood the lectures.
2. On the same day, a two-page essay explaining the contributions of the most recent readings will be due at 745 SWKT by 4:30pm. Working on the essay will help you prepare for the quiz.
3. At the end of the term, a comprehensive final exam will help you tie everything together. The final class period will be devoted to a review in preparation for that exam.

Grades

In calculating the final grades, the quizzes, essays, and the final exam will each count equally as one third. While *no late quizzes or essays will be accepted*, the quiz and the essay with the lowest scores for each student will be dropped before the final grade is calculated. Class attendance may be used to raise or lower a grade slightly.

Required Text

Wootton, David. *Modern Political Thought (2nd Edition, 2008)*. Indianapolis: Hackett.

Recommended: Gillespie, Michael Allen, *The Theological Origins of Modernity*, 2008.

Additional Resources

The Stanford online Encyclopedia of Philosophy (<http://plato.stanford.edu/contents.html>)

Copleston, Frederick. *A History of Philosophy Volumes 3 and 4*, Doubleday, 1993.

Jones, W.T. *Hobbes to Hume*. 2nd Edition, Harcourt Brace Jovanovich, 1970.

Jones, W.T. *Kant and the 19th Century*. 2nd Edition, Harcourt Brace Jovanovich, 1970.

Strauss, Leo and Joseph Cropsey, eds., *History of Political Thought*, University of Chicago Press, 1987.

Course Schedule (Topics and Authors)

June

- 22 Introduction: Ancients and Moderns
- 24 The Nominalist Revolution: William of Ockham
- 26 The Rise of Humanism: Ficino, Petrarch, and Platonism
- 29 Pessimistic Humanism: Niccolo Machiavelli
- 29 **Drop Deadline**

July

- 1 Reformation and Theological Controversy: Erasmus, Luther, Calvin
- 3 University Holiday—no classes

- 6 Skepticism and the New Science: Hobbes and Descartes:
- 8 The Science of Man: Hobbes:
- 10 The Rule of Law: Hobbes
- 13 The Christian Commonwealth: Hobbes
- 15 Natural Law Resurgent: Locke
- 17 Enlightenment: Rousseau, Burke, and Adam Smith
- 20 Constitutionalism: Hume, Montesquieu, and the American Founders
- 22 On the Reliability of Human Knowledge: Hume and Kant
- 24 University Holiday—no classes
- 27 Utilitarianism: Bentham and Mill
- 29 Idealism: Hegel
- 31 Marxism: Marx and Engels

August

- 3 Nihilism and the Death of God: Nietzsche
- 5 Post-Marxian Liberals and Conservatives: Hayek, Oakeshott, Rawls
- 7 Postmodernism: Heidegger, Strauss, and Joseph Smith
- 10 Final class: Review
- 11 Exam preparation day
- *12 Final Exam 3-4:50pm.**

*Do not plan to leave school prior to the time of this final. Please tell relatives and friends that they will be doing you and themselves a great disservice to schedule weddings, flights home, or other conflicts with this time because permission to take this exam at another time will not be given. If a true emergency develops, you will possibly be allowed to take an incomplete, and take the exam at a later time. You should check now to see if this schedule will present a conflict for you. If so, you should take another class.

Schedule of Reading Assignments, Quizzes, and Essays

June

- 22 Read: Graham and Siebach: “Introduction of Philosophy into Early Christianity” (reserve, attached to June 10 email)
- 24 Read:
Spade, “Ockham’s Nominalist Metaphysics” (reserve)
Gillespie, Introduction, Chapter One, and notes (reserve)
William of Ockham (reserve)
- 25 **Quiz #1 in Testing Center (1:00–4:00pm only). Essay #1 due in 745 SWKT by 4:30pm.**
- 26 Read:
Empire, Papacy, Petrarch, and the Italian Peninsula to 1400 (reserve)
Petrarch’s Conception of the Dark Ages (reserve)
On Detachment (reserve)
Letters 13-17, 43, 78 (reserve)

- 29 Read *Machiavelli, The Prince and Discourses on Livy*, 6-88
- 29 Drop Deadline**
- July**
- 1 Read:
 Calvin: “On Civil Government,” 97-115.
 Erasmus, *Diatribes or Sermon Concerning Free Will* (reserve or Ebrary):
<http://site.ebrary.com/lib/byuprovo/search.action?p00=Erasmus&search=Search+ebrary>
 Luther, *The Bondage of the Will* (reserve or online at
http://www.truecovenant.com/truelutheran/luther_bow.html) and
 the same ebrary site as Erasmus (Discourse on Free Will)
- 2 **Quiz #2 in Testing Center (10:00am–8:00pm). Essay #2 due in 745 SWKT by 4:30pm.**
- 3 University Holiday—no classes
- 6 Read:
 Descartes: *Meditations* selections and *Discourse* (reserve)
 Hobbes: *Leviathan*, ch. 1–12, 122–169
- 8 Read: Hobbes, *Leviathan*, ch. 13–23: 169–218
- 10 Read: Hobbes, *Leviathan*, ch. 24–31: 218–269
- 13 Read: Hobbes, *Leviathan*, ch. 32–end: 269–302
- 14 **Quiz #3 in Testing Center (noon–8:00pm). Essay 3 due in 745 SWKT by 4:30pm.**
- 15 Read:
 Locke: *Second Treatise of Government*, 285–353
 Hume: Of the Original Contract, 354–362
- 17 Read:
 Rousseau: Discourse on the Origin ...of Inequality ...,” 371–426
 Smith, *Theory of Moral Sentiments*, 488–501
 Burke, *Reflections on the Revolution in France*, 502–521
 Kant, “What is Enlightenment,” 522–525
- 20 Read:
 Hume, “On the Independency of Parliament,” 533-34
 Montesquieu, *The Spirit of the Laws*, 535–543
 The Constitution of the Commonwealth of Massachusetts 1780
 (reserve)<http://www.nhumanities.org/ccs/docs/ma-1780.htm>
 The Constitution of the United States of America 1791 (reserve)

Madison and Hamilton, *Federalist* 9, 10, 14, 48, 51, pp. 543–557

Constant: “On Ancient and Modern Liberty,” 558–569

21 Quiz #4 in Testing Center (noon–8:00pm). Essay 4 due by 4:30pm.

22 Read:

Hume: *Enquiry Concerning Human Understanding*: (reserve)

Kant: Antinomies and *Prolegomena to any future metaphysics* (reserve)

24 University Holiday—no classes

27 Read:

Bentham: *An Introduction to the Principles of ...*, 585–604

Mill: *On Liberty* and “The Subjection of Women”: 605–672.

29 Read Hegel: 714–741.

Introduction to the Philosophy of History

The Philosophy of Right

30 Quiz #5 in Testing Center (10:00am–8:00pm). Essay #6 due by 4:30pm.

31 Read: Marx and Engels, 742–765, 775–815

On the Jewish Question

Critique of Hegel’s Philosophy of Right

The German Ideology

The Communist Manifesto

August

3 Read:

Hayek: “Safeguards of Individual Liberty” (reserve)

Rawls: “Justice as Fairness” (reserve)

Oakeshott: “The Rule of Law” (reserve)

5 Read: Nietzsche: *On the Genealogy of Morality*, 902–946.

6 Quiz #6 in Testing Center (10:00am–8:00pm). Essay #6 due by 4:30pm.

7 Read:

Joseph Smith, “King Follett Discourse” online or otherwise available

http://www.lightplanet.com/mormons/people/joseph_smith/follett_discourse.html

Guerra, “Leo Strauss and the Recovery of the Theologico-Political Problem” (reserve)

10 Final class: Review

11 Exam preparation day

12 Final Exam: 270 SWKT, 3:00–4:50pm

Course Values

Integrity

“I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an ‘Honest Man.’”

--George Washington

Cheating on exams or assignments and other forms of academic dishonesty may result in a failing grade for the entire course. However, honesty is only one element of the kind of integrity that will be insisted upon in this course. The dress and grooming code of the University must be observed, including on exam days. Diligent preparation for class, taking care to put forward your best effort on papers and exams, and showing respect for your fellow students and professor are all matters of integrity at this school. The University’s policy against sexual harassment is available on the web site and should be read carefully by anyone not already familiar with it.

Curiosity

“Certain questions are put to human beings, not so much that they should answer them but that they should spend their lives wrestling with them.”

--Leo Tolstoy

Many of the questions pursued in this course do not have clear-cut answers. Nevertheless, they are important—even vital—questions that must ceaselessly be asked and explored. In addition to developing a deep curiosity about the fundamental intellectual, moral, and political ideas of Western civilization, you should also strive to read the assigned texts with a constantly questioning mind. The texts for this course were all written with great care by figures of immense intelligence. Therefore, when you encounter a problem or seeming contradiction in the author’s argument, you should first consider what the problem or contradiction reveals, rather than just assume ignorance or carelessness on the part of the author. You will also benefit greatly from comparing the work you are currently reading with texts previously studied in this course—what areas of disagreement (sometimes only quite subtle) can you identify and explain? Lastly, and sometimes hardest of all, strive to see what practical import can be derived from the philosophical ideas and theoretical arguments under investigation.

Spirituality

“It is proper that every professor and teacher in this institution would keep his subject matter bathed in the light and color of the restored gospel and have all his subject matter perfumed lightly with the spirit of the gospel.”

--Spencer W. Kimball

This course honors the sponsoring support and direction BYU receives from the Church of Jesus Christ of Latter-day Saints, and openly recognizes that God is the source of all true knowledge. Consequently, every effort will be made to maintain a positive spiritual influence in the class. Each class period will begin with prayer. (I will ask for

volunteers, you should not feel obligated to volunteer if you do not feel so inclined.) Insights from scripture and gospel-based comments are welcome, though such contributions must be thoughtful—avoiding oversimplification and dogmatism. All, students and professor alike, should treat one another with great respect and care, engaging in challenging and candid discussion, without a spirit of animosity or ridicule.

The Dean of the College of Family, Home, and Social Sciences has asked that the following information be included in every course syllabus in the College.

Plagiarism: While all students sign the honor code, there are still specific skills most students need to master over time in order to correctly cite sources, especially in this new age of the internet; as well as deal with the stress and strain of college life without resorting to cheating. Please know that as your professor, or teaching assistant, I will likely notice instances of cheating on exams or plagiarizing on papers. See <http://www.byu.edu/honorcode> for specific examples of intentional, inadvertent plagiarism, and fabrication, falsification. Writing submitted for credit at BYU must consist of the student's own ideas presented in sentences and paragraphs of his or her own construction. The work of other writers or speakers may be included when appropriate (as in a research paper or book review), but such material must support the student's own work (not substitute for it) and must be clearly identified by appropriate introduction and punctuation and by footnoting or other standard referencing. The substitution of another person's work for the student's own or the inclusion of another person's work without adequate acknowledgment (whether done intentionally or not) is known as plagiarism. It is a violation of academic, ethical, and legal standards and can result in a failing grade not only for the paper but also for the course in which the paper is written. In extreme cases, it can justify expulsion from the University. Because of the seriousness of the possible consequences, students who wonder if their papers are within these guidelines should visit the Writing Lab or consult a faculty member who specializes in the teaching of writing or who specializes in the subject discussed in the paper. Useful books to consult on the topic include the current [Harbrace College Handbook](#), the [MLA Handbook](#), and James D. Lester's [Writing Research Papers](#). You should be careful to avoid the following examples of plagiarism: (1) Turning in work or portions of work that are identical to work submitted by another student. If two paragraphs of different papers are identical, we will assume that plagiarism occurred and will treat the incident as a serious violation of the Honor Code. (2) Using work from past semesters as anything other than a guide or supplement. If work is submitted for this semester which follows the format or instructions of a previous semester, we will assume that plagiarism occurred. We encourage you to work with other students and even consult work done in previous semesters. However, the work you turn in must be entirely your own work. Because of the simplicity of "cut and paste," it is easy to pass off another person's work as your own. It is your responsibility to make sure that your work is entirely your own.

Discrimination: Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 378-5895 or 367-5689 (24-hours); or contact the Honor Code Office at 378-2847.

Access: Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (378-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 378-5895, D-282 ASB.

FERPA: The Family Educational Rights and Privacy Act (FERPA) (20 U.S.C. § 1232g; 34 CFR Part 99) is a Federal law that protects the privacy of student education records.