

Classical Political Thought

Course Syllabus and study guide

PS 160A, Fall 2011

(M W 9:00, HGH 116)

Kenneth Peter

Office Hours:

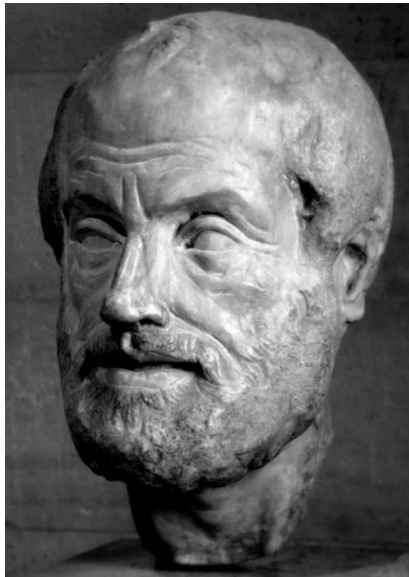
TBA

Phone: (408)924-5562

Email: kpeter@email.sjsu.edu

Office: Clark Hall 402F

Website: <http://www.sjsu.edu/people/kenneth.peter/courses/pols160A/>



Contents:

I. Greensheet:

1. Course description.
2. What requirements does this course fill? What prerequisites are suggested?
3. Student ethics and responsibilities.
4. Evaluation of student coursework.
5. Texts.

II. Weekly Study Guide:

A weekly listing of reading assignments and other assignments.

III. Appendix:

- A. How to read a work of political theory.
- B. How to participate in a class discussion about political theory.
- C. How to write an essay about political theory.
- D. How to prepare for and take the final exam.

I. Greensheet:

1. Course description.

This course:

We cannot hope to change our political world if we do not understand its origins. This course reawakens the great debates which shaped our political heritage. This course has two different but complimentary goals in terms of its “scope.” First, it seeks to give students a taste of in-depth analysis of the most influential period in the history of political thought: Greece, and particularly Athens of the 5th and 4th centuries BCE. Second, this course is designed as a part of a three-semester sequence which surveys the growth of political thought in the West. This second purpose demands an introduction to the non-Greek components of our political heritage; Hebrew, Christian, and Roman political thought. In addition, it is useful to form some contrasts with the political thought of other cultures, such as China.

Some of the issues we will examine include: democracy, justice, freedom, nature, history and politics, race, class, gender, the founding of political science, war, ethics, religion and politics, justice, slavery, and law.

Political Theory in general:

Political theory, while taught within political science departments, shares many similarities with literature, history, philosophy, and the humanities. It cultivates a kind of thinking more than it disseminates a body of knowledge. Students learn to criticize ideas, analyze texts, create theories, and construct arguments, among other things. Memorization skills and objective knowledge play relatively little role in it. For these reasons, the course is well suited for students who wish to cultivate their writing, their analytic skills, their ability to appreciate literature, as well as their understanding of ethical, social, and political problems.

2. What requirements does this course fill? What prerequisites are suggested?

The B.A. in Political Science requires majors to take a minimum of one upper division course in political thought. This course fulfills that requirement, as well as counting towards the normal total of upper division courses.

This course is not designed only for political science students. Students from many other majors have proven that they can do as well in this course as the Political Science majors. All students, however, need some background in the critical reading of original texts. Political Science 3 is the suggested prerequisite, but philosophy, literature, and history courses frequently can provide sufficient practice in reading original sources.

3. Student ethics and responsibilities.

1. *Reading.* This is a reading course. Students should read the scheduled assignments prior to coming to class. You will want to be in a position to ask questions about it or understand the explanation in lecture. Students surveyed upon completion of this class report that they spend 2-4 hours a week completing the reading for this course. Be aware of this requirement before committing yourself to the course. You should ALWAYS bring your texts with you to class, so you can follow along during the lectures.
2. *Penalties for missed or later assignments.* It is the student's responsibility to make arrangements for any planned absences which will interfere with assignments, and to contact Prof. Peter at the first available opportunity concerning emergencies which cause a missed assignment.
 - a. *Final exam.* Students who miss the final due to a verifiable emergency will be allowed to take an alternate exam during the standard make-up period. Without a verifiable excuse the exam will not be made up. If you have an unchangeable family or work obligation that interferes with the final or regular class meetings, then don't sign up for the course.

- b. *Essays turned in late.* A late paper will be penalized according to the following schedule:
- 1) Missed the date or time due but turned in before the PS department closes for the weekend: -1/3 grade. For example, B to B-.
 - 2) Turned in after one but before two intervening weekends: -2/3 grade. For example, B to C+.
 - 3) Turned in after two intervening weekends: - one full grade. For example, B to C.
 - 4) Later yet--will only be accepted after a meeting with the Professor.
 - 5) Papers turned in after the last class meeting will normally not be accepted, and could result in a failing grade for the course.
3. *Academic integrity.* “Your own commitment to learning, as evidenced by your enrollment at San José State University, and the University’s Academic Integrity Policy requires you to be honest in all your academic course work. Faculty members are required to report all infractions to the Office of Student Conduct and Ethical Development. The policy on academic integrity can be found at <http://www.sjsu.edu/senate/S07-2.pdf>.
- Plagiarism is a topic that is often confusing to students. Make sure you know what it is. Among other things you should do, remember to ***credit every source you consult by listing it in your bibliography, whether you quote the source or not.*** Any source you quote or summarize must be directly credited with a footnote or endnote of some sort that includes the page number from which the quote came-- to prove that you are not attempting to take credit for someone else’s work. In this course some footnoting shortcuts will be offered to make your job easier, but the basic principle of always giving credit to the sources you consult never changes.
- “Recycling” papers from other courses is not acceptable, however, the professor is quite willing to consult with students to find ways to adjust course requirements to incorporate, expand, and build on the good work you may have done in other courses. If you are in doubt, consult.
- Modern technology and the internet provide countless opportunities for cheating. Students who cheat prove that they really do not understand the meaning or the purpose of education. They prove that to themselves if they are not caught. They prove it to the world if they are. Don’t do it. Socrates would not approve!
- Collaboration.* Students may collaborate in their studies and are encouraged to do so. However, no collaboration during in-class exams will be allowed. In their studies, collaborating students should not go so far that they memorized answers "cloned" from a single model. A good way to study together without exceeding the boundaries of appropriate collaboration is to discuss possible answers orally but not sharing written sample answers.
4. *Courtesy.* Proper classroom etiquette includes arriving on time and staying for the full lecture, refraining from distracting other students during the lecture, listening attentively until the professor dismisses the class, turning off cell phones during lecture, using laptops for note taking only, and treating the opinions of other students with respect. The professor reserves the right to deduct from the overall grade for particularly egregious examples of poor classroom etiquette, and to reward students for outstanding displays of collegiality.
5. *Attendance.* This professor will not nag you about attendance; instead, regular, on-time attendance is simply assumed. Attendance is especially important for these reasons:
- a) Lectures help explain the original-source readings we do.
 - b) Lectures often cover materials completely independent and/or supplementary to the texts.
 - c) Lectures provide an opportunity for questions, participation, and getting motivated to do the rest of the work.
 - d) Often, important announcements are made at the beginning of class--sometimes clarifying or changing assignments.
 - e) Participation can improve your grade.
- If you are absent, it is your responsibility to get notes on what you missed.

6. *Copies of essays.* Students are required to keep hard (paper) copies of any assignment done outside of class that is turned in for evaluation, (this is a good idea for all classes throughout your college career.) Students also are expected to keep all papers that have been returned to them until grades have been posted. Occasionally, though not often, the Professor may lose an assignment and request a copy from a student. Experience shows that keeping copies on hard drives is insufficient protection. In addition, students are required to keep all copies of drafts and the professor's comments for the duration of the semester, in case they need to be referenced.
7. *Accommodations for students with a disability.* If you need course adaptations or accommodations because of a disability, or if you need special arrangements in case the building must be evacuated, please make an appointment with me as soon as possible, or see me during office hours. Presidential Directive 97-03 requires that students with disabilities requesting accommodations must register with DRC to establish a record of their disability.
8. Incompletes, academic renewal, course drops, "WU"s vs "F"s.
 - a) I offer an incomplete according to university and department rules under the following conditions: 1) a student has completed 2/3 of the course successfully but 2) a student is forced to miss an important assignment due to a verifiable illness or family emergency and 3) the assignment cannot be made up before the time of the final. Be aware, however, that you will have just one year to make up the assignments or the incomplete automatically turns into an 'F'.
 - b) An alternative for students who do not qualify for the incomplete (for example, if you have done less than 2/3 of the assignments or you need to attend a lot of lectures) is to retake the course under academic renewal. You are limited to a certain number of courses over your college career, but this can be an excellent option in certain situations.
 - c) I will cooperate with any student wishing to drop the course for any reason. However, the University has adopted strict rules against dropping a course after the first few weeks unless you have very compelling evidence (death certificate, etc.) I disagree with the policy but cannot change it.
 - d) I am required to issue "WU"s (Withdrawal Unauthorized) to students who do not drop the course but who stop coming to class and doing the assignments. I give "WU"s to those students who "disappear" after doing no graded assignments, and "F"s to those students who "disappear" after doing at least one graded assignment. But both grades are equally bad, so avoid them both!
 - e) Check the Catalog for the latest academic rules that might affect you.

4. Evaluation of student coursework.

1. *Criteria.* To see the specific criteria I use for grading, as well as for helpful suggestions on the assignments, see the relevant sections of the appendix.
2. *Assignment Matrixes.*

25%	First Essay
25%	Midterm
25%	Second Essay
25%	Final
possible +1/3 of a letter grade	Participation

3 *Description of assignments:*

- a. Final and Midterm. These exams will consist of a series of specific short essays focused on the lectures and the readings. You will write 10 of these short answers out of a slightly larger selection. About 1/3 of the questions are taken direction from the Discussion Questions contained in this syllabus. About 1/3 of the questions ask you to comment on quotations from the assigned readings. About 1/3 of the questions ask you to comment on key points made during the lectures. To give you sufficient time, the Midterm will be held over two days and will be divided into two halves of 5 questions each.
- b. *Essays.* The essay topics will be distributed appx. two week before they are due. For each essay, you are to write a five-seven page essay, appx. 1250 words. See essay writing guide for advice.

Rewrite of the first essay: Anyone wishing to re-write their essay after receiving my evaluation may do so. The final overall essay grade when a re-write is done is the average of the original and the rewritten essays. The original essay and my comments must be attached. Minor changes to the paper will not be rewarded—take this option only if you are willing to do a substantial rewrite.

- c. Oral participation: The cumulative contribution of a student over the course of the semester can raise a grade by up to .33 gpa. This often makes a crucial difference in deciding between B+ grades and A- grades, for example, and can often “tip the scales” at many breakpoints. It is rare for a student to earn a solid “A” without getting this boost. See appendix for advice

5. **Texts.**

1. Plato, *The Trial and Death Socrates* (Hackett).
2. Plato, *The Republic* (Crofts).
3. Aristophanes, *Lysistrata* (Mentor).
4. Aristotle, *The Politics* (Penguin.).
5. *Mencius* (ed. Lau, Penguin).
6. Thucydides, *Justice, Power, and Human Nature* (Hackett).
7. Cicero, *On Government* (Penguin.)
8. The Hebrew Bible, The New Testament (your own preferred edition of a Bible. Copies of the “New Oxford Annotated Bible newly revised with the apocrypha standard edition” have been ordered as an option. This is the most commonly used ecumenical college study Bible.)

II. Weekly Study Guide and Calendar:

A weekly listing of reading assignments and other assignments.

1. M Aug 24 "Introduction to Political Theory"

Discussion questions:

1. What is politics about? What does "politics" really mean?
2. How can we think theoretically about politics? Why would we want to?
3. What is meant by "a critical perspective towards politics?" What are some common political assumptions that most of us take for granted? Do you think there might be some that are so deep that you can't exactly say what they are?
4. What is the relationship of theory to practice? Can political theory be relevant in your life?
5. What is "classical political theory" and what is "classical" about it?

2. W Aug 26 "Hebrew Covenant and Community"

Readings: Readings in the Hebrew Bible (aka "Old Testament" to Christians) in any bible of your choice, Oxford Annotated recommended, as follows:
 Genesis 1-9, all; 11:1-9; 15:1-6; 17:all
 Exodus 18:13-end; 19: all; 34:all

Notes: "Citing Chapter and Verse." The reading assignment above gives you the chapter and verse numbers of the parts of the Bible that you are to read. In this way you will be able to find the exact spot to read even if you are using a different edition. For example, when it says "Exodus 18:13-end" it means the book of Exodus, Chapter 18, begin with verse 13 and continue until the end of the chapter. The use of the term "verse" stems from the fact that much of the Bible was written as poetry—a feature that is largely lost in translation.

There are some differences in the way the Hebrew Bible, the Catholic Old Testament, and Protestant Old Testament are organized. Christians divide the Book of Samuel into 1 Samuel and 2 Samuel, for example, while the Hebrew Bible does not. Catholics have 46 books in the Old Testament while Protestants have 39—though they put the other 7 into something they call "The Apocrypha." The recommended Bible for purchase has notes on all these differences so you can follow along, but almost none of the differences are significant for the purposes of this course.

Discussion Questions:

1. Does religion have anything to do with political theory?
2. What are the social and political implications of Genesis? For two examples, consider nature, and women. Are any of the cultural values described in this book still with us?
3. How did the Hebrew people define themselves as a people? In what specific sense are they a community? What is the relationship of community to covenant? How does any society define itself as a distinct society?
4. Can you find the three different examples of covenant in the readings? What are they? How are they similar to each other, and how are they different?

3. M Aug 29 "Hebrew Law"

Readings: Readings in the Hebrew Bible (aka “Old Testament” to Christians) in any Bible of your choice, Oxford Annotated recommended, as follows:
Exodus 20-22 all.

Discussion Questions:

1. Most people have heard of and many have read the Ten Commandments, in Exodus 20:1-17. Objectively, what do you think of the list? Are they comprehensive enough to be the basis of an entire legal system? What values do they reflect? Is anything left out?
2. But do a close reading of Exodus 21 and 22, which follow up the commandments with the description of jurisprudence. How many modern parallels can you find?

4. W Aug 31 “Hebrew Politics”

Readings: Readings in the Hebrew Bible (aka “Old Testament” to Christians) in any bible of your choice, Oxford Annotated recommended, as follows:

1Samuel 8-12 all; 16-18 all; 24 all; 26 all;
2Samuel 11-12 all

Discussion questions:

1. What is the Hebrew attitude towards kingship? Is there some dissent? What is the relationship between church and state in the Hebrew Bible?
2. What sort of a king was David? Why didn't he simply murder Saul when he had the chance? What was the basis of his authority over the Hebrew people?
3. Is "David and Batheshe'ba" a "love story?" Which modern politician most resembles David?

5. M Sep 7 “Greek History and Political Culture”

Readings: Begin Aristophanes, *Lysistrata*.

Discussion questions:

1. What happened to art, drama, science, philosophy, and politics during the 5th Century BCE (500-400) in Greece? Were these developments related?
2. Is there a link between Athenian democracy and Athenian imperialism?
3. Some people dismiss Athenian democracy because of the existence of slavery and the patriarchal nature of Athenian society. What are the strengths and weaknesses of this critique?
4. What was the Persian War? What was the Peloponnesian War? What were their results on Athens in particular?

6. W Sep 9 “Aristophanes and Lysistrata”

Readings: Conclude Aristophanes, *Lysistrata*.

Notes: Aristophanes' *Lysistrata* is outrageously funny and overtly sexual--reading it for the first time is bound to be too much fun to be considered work. But it also contains a radical critique of war and the male-dominated culture of Athens. Pause in your laughter to think about its political implications.

Discussion questions:

1. What are the advantages and disadvantages of discussing political ideas in a play? What literary techniques (dramatic contrast, characterization, plot, symbolism, range of emotions, etc.) does Aristophanes use to communicate his political ideas? How does *Lysistrata* compare with recent parodies and satires?
2. Of course he thinks that war is bad, but what else does Aristophanes have to say about war?
3. Is Aristophanes' treatment of women progressive or regressive, in your view? For that matter, what is his treatment of women? Are all relations between the sexes relations of political power?
4. This play was written and performed after the Athenians were decimated at Syracuse but before their democracy fell. How might the knowledge of these historical circumstances influence your reading of the play? How do you suppose the audience would have reacted if the play were performed at the beginning of the war? After the fall of Athens?

7. M Sep 12 “Athenian Democracy through Pericles’ eyes”

Readings: Thucydides On Justice Power and Human Nature (selections from *The History of the Peloponnesian War*); pp.1-58 (chapters 1-3).

Notes: These selections are some of the more famous speeches and passages in Thucydides' book. Thucydides did not simply "copy down" the speeches from the important statesmen who are portrayed; instead, he made the statesmen say those things which he thought appropriate, almost as if the speakers were different characters in a play. Think about what each speaker represents, and what Thucydides was trying to get across through each speech.

To avoid confusion in your reading, note that Lacedaemonia is the region surrounding and controlled by Sparta, and is used as a synonym for Sparta.

Discussion questions:

1. What does Thucydides say about his methods? What is his idea of “history?” Can you trust him?
2. What specifically are the various qualities and values that Pericles discusses in his famous “Funeral Oration?” How modern do they seem? Are they worthy ideals?
3. In Pericles’ next speech he takes a different tone than in the Funeral Oration? Why?

8. W Sep 14 “Thucydides and Athenian Empire”

Readings: Thucydides On Justice Power and Human Nature (selections from The History of the Peloponnesian War); pp. 59-160 (chapters 4-8.)

Discussion questions:

1. In the various speeches given by Athenians, how do the tone of the speeches and the arguments change as the war progresses? Do you think Thucydides is trying to tell us something?
2. What do you make of the Mytilenian debate? Would you agree more with Cleon or Diodotus?
3. What lessons about human nature might Thucydides be attempting to draw from the civil war in Corcyra?
4. What is your analysis of the Melian dialogue? If you were a Melian, what arguments would you have used to persuade the Athenian generals not to destroy you? Does “might make right?”
5. Why did Athens so far overreach itself by attacking Syracuse? Could Thucydides be using dramaturgical techniques (literary devices developed for Athenian drama) to show Athenian *hubris* (overweening and excessive pride.)
6. As a democracy which, like Athens, has both conquered vast territories, has had vigorous internal debates about the ethics of expansionism, which has overreached its limits in places like Vietnam, and which some believe suffers from excessive and self-congratulatory pride, would you say that the United States can usefully be compared with Athens during the Peloponnesian War? (And if that isn't a loaded question! But feel free to challenge the question!)

9. M Sep 19 “Socrates and his ‘Apology’”

Readings: Selections by Plato in *The Trial and Death of Socrates*. The Apology, (all); note you may skip the Euthyphro.)

Notes: Plato has made it possible for Socrates to reach across history and capture the hearts and minds of countless generations of young people--just as he did when he was orally instructing the youth of Athens. Many students are profoundly affected by the story of Socrates' trial and death. Savor this reading rather than "ploughing through" it.

Discussion questions:

1. What do you think of Socrates' defense? Is it an effective one? What was his purpose in making this kind of a defense?
2. Find as many examples of irony in the Apology as you can. Why does Socrates use irony?
3. What are the specific charges against Socrates, and what do you think is the real reason he is on trial?
4. How close was the vote to convict? What does Socrates propose as his penalty after having been convicted?
5. In what way was Socrates a prophet?

10. W Sep 21 “The Crito”

Readings: Selections by Plato in *The Trial and Death of Socrates*. The Crito, (all); parts of Phaedo (all selections included in the pamphlet of the Phaedo, note you may skip the Euthyphro.)

Discussion questions:

1. Are the Apology and the Crito consistent with each other? How can you reconcile his resistance in the former with his submission in the latter?
2. What is Socrates' conception of "the Laws" in the Crito, and why does he feel his loyalty to them to be essential? Is Socrates describing a kind of social contract?
3. Try and talk Socrates out of drinking the hemlock. What arguments would you use that Crito did not try? If you succeeded, would you be happy with yourself?

11. M Sep 26 “Introduction to the Republic”

First Paper due by 9:05 in class.

Readings: Plato's *Republic*, as follows:
 Bk. I, 336b to end (Thrasymachus)
 Bk. II, 368c to end (nature of republic)

Notes: How to understand the “Stephanus numbers.” In most editions of Plato and many other classical texts, the texts will contain numbers in the margins or before paragraphs. These numbers are there so that people reading different translations or editions of the text (for example, one in the original Greek and one in translation) can find the exact same spot. I use those standardized “Stephanus” numbers rather than modern page numbers in the reading assignments.

The required sections contain only the best-known and most provocative passages. The Republic is, without a doubt, the most famous piece of political philosophy ever written. There is still no universal agreement, however, as to what it is really about. Some think it is an elitist book, others think it is radical; some think it is not really about politics at all. Generating an "interpretation" of a key text that is fair and at the same time clarifies the work is one of the fine arts of political theory. It is your turn to try!

Discussion questions:

1. What kind of character was Thrasymachus? How does he challenge Socrates on the subject of justice? What is the relationship of political power to justice? Are there people today who still make the argument made by Thrasymachus?
2. How does Socrates argue that the "stronger" can error in judgment? Does Socrates adequately refute Thrasymachus, or is he guilty of sophistry?
3. What is Plato trying to accomplish in this book? What does Socrates mean when he proposes to “build a city of words”?
4. What is the relationship between justice in the individual soul and justice in the state? What is the role of "harmony" in the Republic?

12. W Sep 28 “Three Class harmony”

Readings: Plato's *Republic*, as follows:
 Bk. III, 412a to end (noble lie etc.)
 Bk. IV, 428e to end (justice and the soul)

Discussion questions:

1. What is the "Noble Lie" (a.k.a. "the myth of the metals", 414c)? How can a philosopher, of all people, justify lying? Or is it a lie at all?
2. What would life be like for a Guardian? Why does Plato suggest such strict measures with regard to property, education, family life, etc? What virtues are these measures supposed to create? In a democracy, would similar measures be needed for everyone?
3. What do you think of Plato's definition of justice in Book 4 ("tending your own business and not meddling in others.")? Do you embrace this idea of social harmony?

13. M Oct 3 “1) Philosopher Queens? 2) Theory of the Forms.”

Readings: Plato's *Republic*, as follows:
 Bk V, 449 to 461e (women; genetics); 472c-473e (kings vs. philosophers)
 Bk VI and VII, 507b to end (divided line)

Discussion questions:

1. Why does Plato want women to be educated? Is Plato a "feminist?"
2. How would Plato answer the charge that his theory is wildly impractical? (Hint, consider what he says around 472c.) What does this say about political philosophy in general?
3. In his explanation of the "divided line" how does Plato distinguish between opinion and knowledge? Can you explain what Plato means when he suggests that the path to knowledge was by means of the "dialectic?"

14. W Oct 5 “Allegory of the Cave”

Readings: Plato's *Republic*, as follows:
 Bk VII, entire (the cave)
 Bk. VIII, 555b to end (democracy and tyranny)
 Bk. IX and X, optional. IX is a study of “the tyrannical man.” X explains why philosophically based education is superior to poetically based education, and then concludes with the Myth of Ur which suggests an afterlife in which a just life is rewarded.

Discussion questions:

1. What is the purpose of the cave allegory? Is it a myth? Describe the allegory in detail and offer your theory as to what each part symbolizes or represents. How would your allegory differ from Plato's?
2. What is Plato's conception of democracy? Why is tyranny the natural consequence of democracy?
3. Is the Republic an ideal state, or is it something else? How does the Republic redefine what “political theory” is?

12

15. M Oct 10 Midterm Part I

First half the course midterm.

16. W Oct 12 Midterm Part II

Second half of the course midterm.

17. M Oct 17 "Introduction to Aristotle"

Readings: Aristotle's *Politics*, as follows:

Bk. I, i-ix, xii-xiii (political anthropology, the state and nature, slavery, property, family)

Notes: While Aristotle also has "Stephanus numbers," here I give the reading assignments instead in Book and Chapter numbers, which may be easier. So, for example, Bk.I, i-ix means read chapters 1-9 in Book I. The Penguin text uses the roman numerals so this is pretty straightforward.

While I recommend that you peruse the entire *Politics* over the two weeks, the assignments do a good job of bringing out the core of Aristotle's theory. The page numbers are deceptive--about 40% of them are the italicized encapsulations by the editor, so this reads much faster than Plato. The summaries are sometimes useful and sometimes questionable--sometimes it seems that the editor who wrote them was way out of the mainstream in his interpretations. If pressed for time, skip the encapsulations rather than the main text.

The *Politics* are really a series of lecture notes taken by Aristotle's students, which makes them either more straightforward or more pedantic than Plato, depending on your own preferences. In any case, read with an eye to discovering not simply what Aristotle says about politics (which in many instances has become dated), but his method of thinking about politics.

Discussion questions:

1. Are humans "political animals"?
2. How does Aristotle study politics? What is his method? Why does Aristotle start with the household? (Hint: the Greek for the "science of household management" is *oekonomia*.)
3. How does Aristotle justify slavery? Why does he go wrong (presuming that you disagree with slavery.) Does he present any arguments that would be useful to an abolitionist?
4. What is Aristotle's view of private property? How does this differ from Plato's? From laissez-faire capitalism (modern America's)?

18. W Oct 19 Aristotle and political ideals

Readings: Aristotle's *Politics*, as follows:

Bk II, i-v, ix (criticism of Plato's communism, the example of Sparta)

Bk. III, i,iv (the citizen)

Discussion questions:

1. In II i-iv Aristotle directly criticizes Plato's *Republic*. What is the basis of his critique? Do you think his criticism is fair?
2. For those of you with some background in one of the social sciences, compare Aristotle with a modern social scientist. What are the similarities and differences in their methods? Is his analysis of Sparta a "case study?" What does he learn from Sparta?
3. Is there such a thing as an ideal "citizen" or is the goodness of a citizen relative to the situation? Is it the same with being a "good man?" Compare Aristotle's position with Plato's.

19. M Oct 24 Aristotle's comparative politics

Readings: Aristotle's *Politics*, as follows:

Book III, Chapter vii (classification of constitutions)

Book IV, Chapters i-iv, xi-xii; (political theory, classifications of constitutions, merits of middle class)

Discussion questions:

1. How does Aristotle's definition of "constitution" differ from a modern American definition? What advantages does the Greek notion of constitution hold over our own?
2. How does Aristotle classify constitutions? How useful are these classifications? What causes constitutions to change and to degenerate from one form into another? Do you agree with his theory of cyclical change?
3. What does Aristotle say is the best constitution for "the majority of men?" How is his view of a "second best state" different from Plato's ideals in the Republic?
4. What does Aristotle think of the middle class? What is its role in building a stable society?

20. W Oct 26 Aristotle 4

Readings: Aristotle's *Politics*, as follows:

Book V, Chapters viii-ix, xi; (stability, Aristotle as an amoral theorist)

Book VI, Chapter ii; (democracy, liberty, equality)

Book VII, Chapter xiii-xvi; (the state, sex and eugenics)

Book VIII, Chapter i-ii; (education)

Discussion questions:

1. Is Aristotle's writing in Book V Ch. xi amoral or immoral? Do you think it is a good idea to give advice to tyrants simply as an academic exercise? What is the ethical responsibility of a political theorist?
2. What does Aristotle have to say about democracy and liberty? What about his description of the common characteristics of democracies? How many of those characteristics do you see in modern political regimes? How democratic are we?
3. What do you think of Aristotle's eugenics? How should we understand his recommendations to abandon crippled infants? Is his discussion of abortion persuasive to you? Are you surprised to find the same debate taking place 2500 years ago?
4. What do you make of Aristotle's discussion of marriage, age, pregnancy, extramarital sex and the like? Do you note a rather patriarchal attitude or is this objective analysis given the understanding of biology in his day?
5. What is the task of education, according to Aristotle?
6. What is the task of political theory for Aristotle? How does this differ from Plato? From Thucydides? From Aristophanes? Is politics "a practical science rather than a theoretical one?"

21. M Oct 31 “Chinese History and Confucian Culture”

Readings: *The Book of Mencius*, Bk. I A

Notes: We are reading most of the text, which is organized into 7 books, each of which has an “A” half and a “B” half, and then each half numbers its stories. So “II.A.6” means Book II, Part A, the sixth section (numbered 6.). This translation is excellent and the text reads more easily than some of our other texts..

Mencius (*Meng Zi*) was born about 370 BCE, about 175 years after Confucius (*Kong Zi*). While the name Confucius is more famous, it is likely that the world would have forgotten Confucius were it not for Mencius, who interpreted Confucian philosophy and produced what eventually became the “orthodox” version of Confucian thought. Some would say that Mencian Confucianism was among the most important influences in Chinese culture until the beginning of the twentieth century, more than 2200 years later.

Discussion questions:

1. Why is Chinese thought not commonly studied as “political theory?” Is it purely a Western bias, or does this tell us something interesting about Chinese history and culture? About political theory?
2. In what ways does ancient Chinese culture make Mencius's writing distinctive? If Mencius's book were circulated in Greece or Rome in his own day, what do you think the reaction would have been?
3. What are the strengths and weaknesses of Mencius's literary methods? For what purposes are parables (in general) well-suited?
4. What (IA) does Mencius suggest is the responsibility of a King? Are Chinese Kings supposed to be autocrats? What restrains them? What is a “true King?”
5. What seems to be Mencius’s attitude toward “profit,” “conservation,” and inequality?

22. W Nov 1 Mencius 1

Readings: *The Book of Mencius*, Bks. IB, II A, IIIA.

Discussion questions:

1. What does Mencius have to say about regicide (I.B.8)?
2. Do you see a parallel between Mencius’s discussion of expertise (I.B.9) and Plato’s?
3. What is the “Way?” What is the purpose of the story of the farmer from Sung (II.A.2.)
4. What would Mencius say to someone who blamed his difficulties on bad luck?
5. Review Mencius’s discussion of “the four virtues of the heart” in II.A.6. What is his theory about whether these virtues are learned or innate?
6. Mencius gives Duke Wen advice about government in III.A.3 that discusses in detail how to treat the common people, how to tax them, how to organize the land. What kind of economic system does he suggest? Why is competent demarcation of land and taxation necessary for “benevolent” government?
7. What does Mencius have to say about education (III.A.4)?
8. What does Mencius have to say about the free market (III.A4)?

23. M Nov 7 Mencius 2

Readings: *The Book of Mencius* Bks. III.B.9, IV.A.1,2, 9, 14; IV B; V.A.4, 5; V.A.3.

Discussion Questions:

1. What is the conflict Mencius refers to in III.B.9 between Yang and Mo? How is this conflict reflected in his criticism of the inequality of the King's realm?
2. What does Mencius mean in the quotation (IV.A.1) that one should not "swerve to one side?"
3. What does Mencius think of war?
4. What view of human nature is implied by Mencius at IV.B.12 and then at 19?
5. In V.A.4 Mencius gives a theory for how to interpret a text. Do you agree with him? Would you apply this same theory to other texts?
6. What is Mencius's advice about friendship?

24. W Nov 9 Mencius 3

Readings: *The Book of Mencius* Bks. VI A, VII A&B

Discussion Questions:

1. What is Mencius's view of human nature? How would you compare it with the views of Plato? Aristotle? The Bible?
2. What are the four central virtues, and how does each contribute to a good society (VI.A.6)?
3. Does VI.A.7 remind you of anything? If not, reread it after we read the parables of Jesus.
4. What should be the roles of government and of education for the people?
5. What does Mencius mean by the parable of Ox Mountain (VI.A.8)?
6. Read VII.A.4 carefully and consider comparisons to both Socrates and Jesus. What could account for the similarities?

25. M Nov 14 Roman History and Political Culture

Readings: Cicero "On Government" Chapter 1 "Against Verres" all;

Notes: Cicero is one of the very few great political thinkers who also rose to the highest political office in the land—in his case Consul of Rome. He was one of history's greatest lawyers and also had a prominent political career as an orator—prominent enough that he was put to death by Antonius. Thus he lived long enough to see Rome's ancient republican institutions crumbling under a tyranny. He died in 43 BCE.

While Cicero is rarely thought to be a brilliantly original political theorist, he was a gifted synthesizer who defended the republican institutions of Rome. He also is a fairly easy read. His style of oratory is often identified as the world's best model for stylish, elegant, writing.

In these selections you will read some of Cicero's best oratory, representing a courageous stance, and a defense of his cherished political values. Cicero was a conservative, which in his day meant he wanted to retain the old Roman republican ways and not give way to the newer model of rule by a powerful and charismatic single leader, like Caesar—and certainly not the vulgar bully Antony. You also might be interested to know that he was killed for what he said in these selections. The introductions in the text are succinct and useful.

Discussion questions:

1. How is the style of Ciceronian oratory linked to the substance of his theory? Try reading some of Cicero out loud to get the effect, even in translation, of his short, crisp, powerful language.
2. What arguments does Cicero advance against autocracy and for republican values? Do any of these arguments continue to hold today?
3. How does Cicero go about prosecuting Verres for malfeasance of public duty?
4. Would you hire this man to be your lawyer?

26. W Nov 15 Cicero's Political Rhetoric

Readings: Cicero "On Government" Chapter 7 "The Phillipics" against Antony all.

1. Can you see why the Phillipics are called "the greatest of all political pamphlets" by the editor? What political values can you identify that Cicero is defending? How should a statesman go about defending his country from an internal coup or autocracy?
2. Looking below the rhetoric, what is wrong with rule by one man? Why are there still parts of the world today ruled by men like Mark Antony?
3. How would the viciousness of Cicero's rhetoric stack up against what you might hear today in Congress or on a Fox News interview? Given that Rome at the time was in a civil war, does this say anything important about the state of American politics today?
4. What does Cicero have to say about law in his speech?
5. Why was it considered dishonorable for a Roman leader to have an armed guard?
6. Cicero talks much of slavery and of liberty. (For example, p. 382.) What does he really mean?

27. M Nov 21 Cicero and the ideal state.

Reading: Cicero "On Government" Chapter 4 "On the State" and Part 5 "On Laws" all.

Notes: Cicero tells us what he believes the ideal Roman state would be. He puts his theory in the form of a discourse and a dialogue, but the literary complexity of this creation is much simpler than Platonic dialogues. Cicero's characters more or less put forward Cicero's ideas in a straightforward fashion.

Discussion Questions:

1. Do you agree with Cicero that the success or failure of states depends upon the people and the leaders having a sense of "public duty?" Does our nation depend upon this principle, or does it rest upon some other principle? What about our economic system? Can one live a good life apart from the community?
2. How would Cicero respond to the charge that "politics is a dirty business"?
3. What is law? Is law natural or arbitrary? What is the position of law in society?
4. Do all countries prefer to me unjust masters rather than just slaves? What does Cicero say makes for a just war?
5. Is democracy the best form of government?
6. How is "balance" the essential ingredient in Cicero's republican laws?
7. How should Senators behave? How should assemblies of the people behave?

28. W Nov 23 The political, historical, and literary environment of Jesus

Readings: Selections from the *New Testament* of the (Christian) Bible, New Oxford annotated recommended.
Mark 4:1-33

Notes: As with the Hebrew Bible, you are to examine these texts to determine what political implications they contain. In particular, look for tensions between different points-of-view in these writings. Most of these short passages represent parables and sayings that followers attributed to Jesus; regardless of your religious views it is possible to consider this collection from the standpoint of what it says about ethics and politics.

Discussion questions:

1. Did early Christianity find a way of deciding what to do when politics and religion came into conflict?
2. Why didn't Jesus become a great politician the way David did? According to the accounts we have of him, what did he think of politics?
3. What attitude did Jesus appear to take towards wealth and property? Is Christianity compatible with capitalism?
4. What is Jesus's view of human nature, so far as we can glean from these texts?
5. Why does Jesus speak in parables? What are the advantages and disadvantages of religious/ethical education conducted in this manner? (See Mark:4.)

29. M Nov 28 Social and Political implications of Jesus's ideas.

Readings: Selections from the *New Testament* of the (Christian) Bible, New Oxford annotated recommended.
Matthew 5 all; 6:24 only; 22:15-40
Luke 6:12-27
John 13:1-20

Discussion questions:

1. Compare Matthew 5:3 (in the famous "Sermon on the Mount" with Luke 6:20. Can you see why the reference to poverty in Luke is much more politically explosive than the reference in Matthew? What might account for the differences between the two?
2. What would a king or ruler think of Matthew 7:24? (Skipping ahead, you might compare this to Paul's Romans:13:1-7.) Does Christianity threaten the state, as the Romans seemed to think?
4. What does Jesus seem to think of worldly authority figures?

30. W Nov 30 Paul and Institutionalized Christianity

Readings: James 2 all; 5 all;
 Acts, 5:17-42; 15:1-29; 17:16-34
 Romans, 13:1-7
 1Corinthians, 12 all; 13 all; 15 all

Notes: Most of these readings are attributable to early followers of Jesus's teachings (especially Paul) who sought to institutionalize Christianity as a religion. Romans and Corinthians are letters written by Paul, who was a Greek speaking lawyer, to early churches in an effort to organize them around standard doctrines. Many theologians consider Paul to be the founder of Christianity as a separate, organized religion.

Discussion Questions:

1. Do you find the ideas of Paul and of Jesus consistent when it comes to their views of ethics and politics? In particular, how would you compare the way they treat law? What about James and Jesus?
2. How can Christianity's "other worldly" philosophy be resolved with the "real world" needs of social and political life? In particular, consider the ways in which Christian community differs from community for the Hebrews, Chinese, and Greeks.
3. In what ways are early Christian political thought similar and dissimilar to that of the Hebrew Bible?
4. One of the great conflicts of Christianity has, for many centuries, been over the apparent disagreement over the relative importance of "faith" and of "works" that some say begins with the discussion in James 2:18-26. Can you see how Christians who put more emphasis on "faith" and their spirituality might have a different attitude toward political life than those who put more emphasis on doing good "works" in this world?

31. M Dec 5 Introduction to Medieval Political Thought

Readings: None.

Notes: You get a break from reading as the course begins its conclusionconcludes. In this lecture I will briefly discuss the key medieval theorists who in many ways link the Classical era to the modern: Augustine and Aquinas in particular.

32. W Dec 7 Conclusion.

Readings: None.

Second Paper due by 9:05 in class.

Notes: A grand overview of the themes of the course; discussion of the Final Exam; course evaluation.

FINAL T Dec 13 Final Exam

The Final Exam will be Tuesday, December 13, 7:15am–9:30 am

III. Appendix:

A. How to read a work of political theory.

1. *Always read with a purpose.* Simply picking up the assignment and plunging into it is the most difficult way to read a text on political theory. Instead, start with questions in mind--questions that you want the text to answer for you. The discussion questions are one good source of these sorts of questions, as are many perennial themes that seem to come up over and over in political theory--justice, equality, freedom, human nature, community, etc.
If you have a purpose you will stand a better chance of keeping on track and staying interested. If you have no particular idea of why you are reading then you likely will become lost or confused.
2. *Read critically.* Every semester I give an early lecture on ways to critically appraise a text. Refer to your notes from this lecture often. If you missed it, get the notes. Reading critically works very much like reading with a purpose--it makes you an active reader rather than a passive reader, since you are trying to do something with the text you are reading, rather than sitting back and letting it flow passed you.
3. *Purchase your books and then mark them up.* DON'T do this with library books. Draw lines under key passages. Write question marks in the margin when you don't understand something. Write exclamation marks in the margins when you are excited by something. Highlight anything you come across that you think might be useful as a quote in a future paper. Etc.
4. If you do not understand a word, *use a dictionary.* If you try very hard to understand a passage and cannot, simply mark it and move on. Do not get bogged down. Chances are that others in the class also do not understand it, and it might make a great question (and an opportunity for participation) to ask in class.
5. *Set aside different blocks of time* that you devote to the reading for your different classes, and stick to them. Routine is a great antidote to procrastination--and it simplifies your life. If your attention span can take it, go for somewhat longer blocks of time for reading political theory than shorter ones. Since it takes a while each time to get used to reading political theory, it probably is more efficient to read in one two hour block than two one hour blocks.
6. *Read everything. But read some things more carefully than others.* You cannot be expected to remember every detail of everything you read. So your strategy should be to read the whole assignment carefully enough to get the overall theories, while reading some favorite passages in sufficient depth to be able to come up with detailed examples
7. *Form a study group* with other students in the class. Read on your own, but then get together to talk over what you read. Often different students will get different things from the same reading. Remember that there is never a single "right way" to interpret one of these texts.

B. How to participate in a class discussion about political theory.

1. Preparation for participation begins by *reading critically* (see above.) Obviously, the discussion questions are a good place to start. Make sure you have something to say about each of the discussion questions. We may not always get to every question, but preparing to discuss them is excellent preparation in general. Also feel free to generate your own questions, and be prepared to persuade the class to consider them.
2. The easiest way to participate, particularly if you are not very assertive, is to ask questions. *Asking for clarification* during lecture is useful for both the professor and for other students. *Asking specific questions* about the reading may be better yet--since it keeps the discussion focussed on the reading assignment.
3. Do not be afraid to *state your own opinion.* Political theory is for everyone, and that includes you!

But do be prepared, having stated your opinion, to back it up with arguments and/or examples.

4. The professor places a very high premium on *collegiality*. This means that students should feel free to sharply disagree on the issues just so long as they remain friendly and supportive of each other. Part of the college experience should be to learn to disagree without being disagreeable. This means learning to criticize the idea and not the person. Criticizing another student or person directly is called an *ad hominem* attack and (at least as an ideal) has been strictly prohibited in academia for centuries. Do it in this class and you will be reprimanded and then penalized.
5. #4 notwithstanding, you should not be afraid to launch strong attacks on ideas that you think are wrong. Just be careful how you do it. For example, "I disagree with that argument" is a fair statement but "I disagree with you" is not. And you might consider mixing in a positive statement to balance the negative, "What George said about Socrates really inspired me, but the argument that King was a racist doesn't seem to hold up. Here is why..."

C. How to write an essay about political theory.

1. First, know my criteria. Every paper is graded with four categories in mind. They are:
 1. **Mechanics.** Sentence structure, vocabulary, grammar, style, spelling and a host of other factors which can be found in guides like Strunk and White's *The Elements of Style*. I will not correct your papers as carefully as a writing instructor, but these factors will be noticed and can be important if they interfere with your ability to communicate effectively.
 2. **Organization.** Writing is an exercise in communication, and in order to translate your ideas through the world of paper and ink into your readers' minds, you must rely upon organization. This includes a crystal-clear thesis, well-formed paragraph ideas, a logical argument that connects all facets of your paper, and sufficient "signposting" in places like topic sentences. Lack of organization harms clarity and makes it difficult for the reader to decipher your meaning.
 3. **Use of course materials.** Here I expect you to show that you have read (or viewed) the course materials, that you are making efforts to understand them, and that you view them critically, and that you retain an open mind. However, your use of these materials should be incorporated into your argument, rather than being merely a contrivance to prove that you have "covered the ground."
 4. **Creative insight.** This is perhaps the "fuzziest" of the four criteria. Does the paper stimulate thought, generate insight, show a creative approach-- does the reader want to say "ah hah!" when the essay makes a point? Or does the paper merely "plod?" A masterpiece of structure and organization may still be doomed if it makes only trivial or unimaginative points. I frequently find that papers that limit their scale and pick apart a microcosm of the overall topic have a better opportunity to be creative, to take an original approach, or to produce intriguing insight. Each writer, however, develops his or her own way of accomplishing this.
2. Second, know how to structure a basic essay. A brief outline of a typical political theory paper.
 1. **Introduction.** Like all good introductions, this grabs the reader's attention, explains the context of the arguments, and poses the thesis, usually in the form of a sharp, pithy, controversial statement which is the last sentence in the opening paragraph. NOTE: I place a great deal of emphasis upon a sharp, controversial, clear thesis. Extra effort that you put into generating such a thesis (seldom an easy task) will be rewarded.
 2. **Body paragraphs.** A series of paragraphs developing an argument (see example below). Often, the argument will start out simple and gradually have greater complexity added to it..Every argument ultimately contributes to the support of the thesis--or the main argument of the paper. Each body paragraph offers additional evidence to support the thesis and advance the overall argument. An outline of a typical "body" paragraph in a political theory

paper:

- a. *Topic sentence.* This tells the reader what the paragraph is about, and how it relates to the overall thesis of the essay.
 - b. Introductory sentence(s) to the evidence you are producing in this paragraph to support your position.
 - c. *Evidence*--often a quotation from one of the assigned texts.
 - d. *Interpretation* of the evidence. It isn't always obvious how a particular passage of text should be read. You need to make it clear how you are reading it so that your reader can follow you.
 - e. *Analysis.* The most important part of the paragraph. Here you tell your reader how this evidence *supports your overall thesis*, or an intermediate argument you are making.
3. **Conclusion.** Unlike some conclusions, the good conclusion in this sort of essay does not repeat anything you have already said. Instead, it attempts to answer the "so what" question. Assuming that by this point you have "proved" your thesis (at least as much as it is ever possible to "prove" a thesis), you need to answer your reader's question "so what difference does it make?" This is a time you can speculate on matters without offering concrete proof. The conclusion should suggest ways your thesis might be important in a broader context than the one in which you were just writing.
3. Know the basic techniques of quoting and crediting your sources.
1. For a quotation or summary of material from assigned texts from the syllabus, you may assume I know the source and therefore take a shortcut. Rather than doing a full footnote, simply end the sentence with an abbreviated name of source and the page number in parenthesis. For example, like this (More, p. 71.)
 2. For a quotation or summary of material from an outside source, such as for your research project, use any standard footnoting convention and make sure that each source is identified at least once by title, author, publisher, date of publication, place of publication, etc. This could be in a bibliography or in a full footnote.
 3. Short quotations go inside quotation marks and are imbedded in the text. Quotations that are longer than two or three lines should be placed in a block quotation. A block quotation should be indented 1/2 inch from right and left, should have no quotation marks (the fact that it is set off in a block substitutes for the quotation marks), and should be single spaced instead of double spaced. For examples of all these conventions see the following paragraph (for this syllabus I have single spaced the entire paragraph; normally, it would be double spaced except for the block quotation):

The worship of glory was to be one common bond that united the people. Machiavelli places the Roman citizens' love of glory right alongside their love of the common good, as if the two were coequal in his mind.¹ In fact the two were interrelated. Citizens contributed most to the common good by contributing to the glorification of their city, a glory in which all citizens could share. It is in this context that Machiavelli emphasizes that "...to make a republic great..." it is necessary to "...enrich the public but to keep individuals poor..."² Citizens should be content "...win honours in a war..." and leave the material profits to the common

¹Discourses, I.58, p. 254.

²Discourses, II.19, p. 335. See also I.37, p. 201.

good.³ After all,

it is not the well-being of individuals that makes cities great, but the well-being of the community; and it is beyond question that it is only in republics that the common good is looked to properly...⁴

It would certainly be too harsh to judge that Machiavelli believed that the common good consisted solely in the glory of empire, but in these passages and elsewhere it is clear where his priorities lie. Rarely does he speak of the common good without placing it in the context of empire, glory, or greatness. In short, Machiavelli has elevated the military spirit--the willingness to fight for glory--to the level of the city's greatest good. By so thoroughly interlacing the meaning of *virtu`* and the public good, he has sketched a society which can only achieve its good through military conquest.

4. Understand that writing happens in distinct stages, and that you must allow yourself time to go through each step.
 - a. Reading with a purpose. Reading is the first step of writing. It is a good idea to know in advance which assignments you are going to write about, so that you can be thinking of your paper topic as you read the texts.
 - b. Generating a narrow thesis. This is often the most difficult part of writing a paper--picking the argument you will try to defend. Often students pick a thesis that is not narrow enough or not even argumentative. The narrower and more refined the argument, the deeper the essay can go in the few pages it has available to it. This stage of writing helps with the ORGANIZATION and the INSIGHT criteria I use.
 - c. Finding support. Some writing instructors would suggest you outline your essay at this stage, but an outline would probably be premature before you know what you are going to use for evidence. Instead, go back to your assigned readings and finding key passages with which you will agree or disagree. Do not wait until you are halfway through a body paragraph to think about finding some evidence to support you. There might not be any! Obviously, this stage of writing helps with the USE OF COURSE MATERIALS criterion I use.
 - d. Write the introduction and the outline. I don't think the outline needs to be too elaborate. One sentence for each body paragraph, which will be the topic sentences for those paragraphs, and a note as to which quotations you will use in each paragraph should be enough. This stage of writing helps mostly with the ORGANIZATION criterion I use.
 - e. Write the body of the essay. This is where you put your own analysis of the evidence together with the evidence itself, all in the effort to build a chain of logic, paragraph by paragraph, that supports the thesis. This stage of writing helps both with the ORGANIZATION and with the USE OF COURSE MATERIALS criteria I use.
 - f. Write the conclusion. This is another tricky part. Since you are NOT summarizing, you have to walk a tightrope between saying something trivial and being too flamboyant. This stage of writing helps mostly with the INSIGHT criterion I use.
 - g. Edit. This stage gives you control over the MECHANICS criterion I use. Use spell check programs and grammar programs if you have them, dictionaries and references manuals too and especially if you don't have a computer. Read the paper aloud, either to yourself or to friends, to check for awkward or lengthy sentences. Use a sharp scalpel and cut out any excessive words you do not need. Check to be sure that each paragraph is centered on a clear topic sentence and contains evidence of some sort.

³Discourses, II.25, p. 476.

⁴Discourses, II.2, p. 275.

D. How to prepare for and take the exams in this class

What you need for the exam: Bring LARGE blank bluebooks and several pens (for backup.) Do NOT write your name on your bluebooks--since the blank bluebooks will be collected, shuffled, and redistributed. Write only in dark ink--blue or black is preferable, and not in pencil or a light colored pen. Do not worry about erasing--you may scratch out words if you wish. Do not bring dictionaries or other guides unless you obtain special permission.

The exams will give 12 or more questions and you will be asked to choose to answer 10. There will be no more than one question on any given day's topic. The midterm will be divided into two days, each with a choice of 5 out of 6 or 7 questions--essentially the same format as the final.

Each question will be a short-answer question and will count 10 points toward a total of 100 points for the exam.

About 1/3 of the questions will be taken from the "Discussion Questions" in the course syllabus. About 1/3 of the questions will be drawn from key quotations in the assigned readings. About 1/3 of the questions will be drawn from main lecture themes.

An answer will generally earn 8/10 points if it completely answers the question but gives no particular insight. To earn 9 or 10 points the answer must also have a sentence or two that shows a "flash" of insight. This could mean that it criticizes or agrees with an idea, that it relates it to something else, connects it to a more modern context, etc. Answers will earn 7 points or less if they do not completely answer the question, if they show misunderstandings, or if the quality of the writing interferes with the teacher's ability to understand their meaning.