



ZAYTUNA COLLEGE

Seminar in Politics

Course Title	Politics
Semester	Spring 2023
Credit Hours	3
Instructor	Fr Francisco Nahoe OFMConv
Instructor Email	nahoe@zaytuna.edu
Class Meeting Time	Tuesday 2:30 PM–4:00 PM and Wednesday 8:00 AM–9:30 AM Pacific Time
Break Policy	One five-minute break within the first fifty-five minutes of class
Office Hours	Tuesday 12:00 PM –2:00 PM; Wednesday 12:00 PM –2:00 PM; Thursday 8:00 AM–9:30 AM; and by appointment

Course Description

Directly examining the works of Plato (*Republic*), Aristotle (*Politics*), Ibn Khaldūn (*Muqaddimah*), Machiavelli (*The Prince*), Hobbes (*Leviathan*), Locke (*Second Treatise on Government*), Mill (*On Liberty* and *The Subjection of Women*), and Marx (*The Communist Manifesto* and selections from *Capital*), seminar participants seek to understand how political philosophy shapes the institutions of government. These major texts from the history of political thought raise questions about the design of political and social orders. Students explore the ways in which these great thinkers responded to the particular political problems of their day, and the ways in which they contributed to a broader view of human goods and needs, the concepts of justice and democracy, and the proper relationship of the individual to the state. Throughout the semester, students research and write a final paper in stages that deliberately imitate in miniature the elements of the senior thesis project.

Expanded Description

The Discipline of Politics

Though we call it by a Latinate title, *The Republic*, Plato's best known dialogue goes by the name *Πολιτεία* in Greek. The term, derived from *πολίτης* (citizen), itself from *πόλις* (city), at once encapsulates our concerns about the individual and the community, the soul and the state — as it were — in a single multivalent expression. Our English word, *politics*, though regrettably debased and penurious by modern treatment, nonetheless descends from noble stock.



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Aristotle identifies three kinds of knowledge: the theoretical, the productive, and the practical. We understand theoretical knowledge as the apprehension of immutable and eternal truth, and we study both the Trivium and the Quadrivium in order to learn such truth for its own sake. Productive knowledge, however, focuses on how to do useful things, like harvesting food or building a shelter. In learning the productive arts — like farming or carpentry — we must take into account things that can and do change in order to meet our human needs. Practical knowledge deals with how we should act, both as individuals and in community, so as to live a good life. Ethics and politics, then, are practical sciences that treat human beings as moral agents. Though ethics concerns itself with our actions as individuals, and politics with our commitments in community, we should not imagine a hard and fast boundary dividing the two disciplines. Instead, we may find it more helpful to think of ethics and politics as the two foci of an ellipse that inscribes the same cluster of practical human actions.

The Zaytuna Seminar in Politics

Our seminar will examine the thought of major figures in the history of political theory and the questions they raise about the design of the social order. More specifically, we will explore the ways in which these thinkers have responded to the particular problems of their day, and the ways in which they contribute to a broader view about human goods and needs, justice, democracy, and the proper relationship of the individual to the state. We'll look closely at Western political texts produced by Plato, Aristotle, Machiavelli, Hobbes, Locke, Rousseau, and Mill. We will try to understand how different political philosophies express, defend, or critique the variety of civic institutions. Throughout the semester, we'll engage the strengths and weaknesses of historical perspective in order to gain a deeper insight into the nature of political commitments and alliances.

Relationship of Politics to the Zaytuna Curriculum

If Ethics rises up at the crossroads of metaphysics, jurisprudence, epistemology, and spirituality, then Politics stands with her. We should, therefore, understand this seminar as providing foundational tools for the study of multiple disciplines, including — but not limited to — ethics, economics, jurisprudence, anthropology, and sociology. The ability to differentiate competing theories of political action and obligation, and to distinguish between competing moral responsibilities assists us in determining the nature of the city-state and citizenship, and the implications of political partnership. Knowledge of politics also impacts the comparative study of law, sociology, and history. Moreover, the ability confidently and skillfully to analyze both ancient learning and contemporary thought reinforces the College's curricular goals and makes it possible for the Zaytuna graduate to participate more consciously and virtuously in the great debates of modern pluralistic societies. Above all, the study of politics cultivates in our students habits of sound, critical



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reasoning about the more difficult and challenging aspects of engagement with the real world.

Required Texts

Some of the works listed below are specifically for this course while others serve also as reference books that will be useful to you throughout the Zaytuna curriculum. All of them are required for this course.

Books

Aristotle. *The Politics and the Constitution of Athens*. Ed. Stephen Everson. Trans. Jonathan Barnes and J. M. Moore. Cambridge University Press, 2016 (1996).

Ibn Khaldun. *The Muqaddimah: An Introduction to History*. Three Volumes. Trans. Franz Rosenthal. Sharjah UAE: Dar Ul Thaqafah, 2020 (1958).

Plato. *The Republic*. Trans. Grube/Reeves. Indianapolis: Hackett, 1992.

Wootton, David. *Modern Political Thought: Readings from Machiavelli to Nietzsche*, Second Edition. Indianapolis: Hackett, 2008.

Reference Materials in GTU Library

[GTU Library Portal](#)

[Chicago 17th Edition Style Guide](#)

[Oxford English Dictionary](#)

[JSTOR](#)

NB: For each of the above, you will need to log in using your Zaytuna ID and password for the GTU online databases.

Reference Resources at UC Berkeley

[UC Berkeley Library Hours](#)

[UC Berkeley Search Portal](#)

NB: Zaytuna students do not have remote log-in access privileges at UC Berkeley Library and may only access online databases from a monitor in one of the UC Berkeley libraries. To check out library materials, Zaytuna students must get a UC Berkeley Library card. See Dr Ausec in Academic Support for details.



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Bibliography

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- Annas, Julia. *The Morality of Happiness*. Oxford: Oxford University Press, 1993.
- Arendt, Hannah. *The Human Condition*. Chicago: University of Chicago Press, 1958.
- Ben Salem, Lilia. “La notion de pouvoir dans l’œuvre d’Ibn Khaldūn.” *Cahiers Internationaux de Sociologie*. Nouvelle Serie. Vol. 55 (juillet-décembre 1973): 293-314. NB: article includes English abstract
- Bradley, James E. and VanKley, Dale, eds. *Religion and Politics in Enlightenment Europe*. South Bend IN: University of Notre Dame Press, 2001.
- Burnyeat, M. “Justice writ large and small in Republic IV,” in *Politeia in Greek and Roman Philosophy*. V. Harte and M. Lane, eds. Cambridge: Cambridge University Press, 2013: 212–230.
- Cartledge, P. *Ancient Greek Political Thought in Practice*. Cambridge: Cambridge University Press, 2009.
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- Fernald, James Champlin. *Funk and Wagnalls Standard Handbook of Synonyms, Antonyms, and Prepositions*. New York: Funk & Wagnalls, 1947.
- Frank, J. *A Democracy of Distinction: Aristotle and the Work of Politics*. Chicago: University of Chicago Press, 2005.
- Gagarin, M. and P. Woodruff, (eds.). *Early Greek Political Thought from Homer to the Sophists*. Cambridge: Cambridge University Press, 1995.
- Garnsey, P. *Ideas of Slavery from Aristotle to Augustine*. Cambridge: Cambridge University Press, 1996.
- Garver, E. *Aristotle’s Politics: Living Well and Living Together*. Chicago: University of Chicago Press, 2011.
- Griffin, M.T., and E.M. Atkins, (eds.). *Cicero, On Duties*. Cambridge: Cambridge University Press, 1991.
- Kennedy, John. “Prophets Armed: Muhammad Ibn Khaldun and Niccolò Machiavelli.” *Theology* Vol. 114.2 (2011): 101-107.



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- Lintott, Andrew. *The Constitution of the Roman Republic*. Oxford: Oxford University Press, 1999.
- Luhtitanti, Ui Ardaninggar. "The Rationality of Ibn Khaldun and Machiavelli in Thought of Religious and Political Relations." *Islamic Studies Journal for Social Transformation*. Vol. 4.1 (2020): 39-58.
- Meier, C. *The Greek Discovery of Politics*. David McLintock, trans. Cambridge MA: Harvard University Press, 1990.
- Morris, James Winston. "An Arab Machiavelli? Rhetoric, Philosophy and Politics in Ibn Khaldun's Critique of Sufism." *Harvard Middle Eastern and Islamic Review*. Vol. 8 (2009): 242-291.
- Muhammad, Mi'raj. "Ibn Khaldūn and Vico: A Comparative Study." *Islamic Studies*. Vol. 19.3 (1980): 195-211.
- Naz, Humera. "Political Thoughts of Ibn Khaldun and Machiavelli: A Comparative Study in Historical Perspective." *Journal of Social Sciences and Humanities*. Vol. 52 No. 2 (2013): 25-37. [Retrieved 01-10-2023](#)
- Plato. *The Complete Works*. Ed. J. M. Cooper. Indianapolis: Hackett, 1997.
- M. Abdul Qadir. "The Social and Political Ideas of Ibn Khaldun." *The Indian Journal of Political Science*. Vol. 3.2 (October–December 1941): 117-126.
- Rowe, C., & M. Schofield, eds. *The Cambridge History of Greek and Roman Political Thought*. Cambridge: Cambridge University Press, 2000.
- Strunk, William, Jr. and E. B. White. *The Elements of Style* (4th Edition) Boston: Allyn & Bacon, 2000 (1935).
- Venturi, Franco. *Utopia and Reform in the Enlightenment*. 2 vols. Cambridge: Cambridge University Press, 1971
- Yolton, John W. et al. *The Blackwell Companion to the Enlightenment*. Hoboken NJ: Wiley-Blackwell, 1992.
- Zetzel, J.E.G., (ed.). *Cicero: On the Commonwealth and On the Laws*. Cambridge: Cambridge University Press, 1999.



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The Ten Elements of Politics

In the Islamic sciences, the ten foundations of knowledge constitute a point of departure from which we come to understand the subject at hand, its definition, its benefit, and whence its meanings derive. *Mabadi* further direct our attention to the founder of a science.

1. **Definition** Politics offers a view of the nature and function of the polis, which for Aristotle comes into existence to meet the bare needs of life, but continues to exist for the sake of the good life. As a science, politics analyzes both the variety of constitutional structures and such subsidiary topics as equality, justice, law, property, citizenship, social stability, and revolution. As an activity, politics refers to the rules men make to live by and the goals they will pursue collectively.
2. **Subject** If the highest good of man is the happiness of moral virtue and man is by nature a political animal, then politics must at its core be the study of moral virtue in community. In the *Republic*, politics appears as an analogue to the soul of man, whose happiness depends upon true knowledge of the Good. Platonic political reasoning, then, expresses epistemological convictions derived from *a priori* principles. For Aristotle, on the other hand, all communities aim at some good. His *Politics* proposes a systematic theory of good and bad government, presumably in light of concrete data, that is, the constitutions and histories of 158 ancient *poleis* collected by Peripatetic investigators. From them, he identifies the factors favourable or unfavourable to the preservation of a constitution. Political science since Aristotle tends to follow one or another of these lines of inquiry.
3. **Benefit** Aristotle identifies the happiness of moral virtue as the highest human good. The benefit of politics, then, is to live that highest human good in community with others. In the *Nicomachean Ethics*, he argues that “even if the good is the same for an individual as for a city, that of the city is obviously a greater and more complete thing to obtain and preserve. For while the good of an individual is a desirable thing, what is good for a people or for cities is a nobler and more godlike thing” (1094b).
4. **Virtue** Politics belongs to the category of practical knowledge (*φρόνησις* or *prudentia*) and deals with how we should act in community so as to live a good life. Again, Aristotle recognizes that “Knowledge of the good would seem to be the concern of the most authoritative science, the highest master science. And this is obviously the science of politics, because it lays down which of the sciences there should be in cities, and which each class of person should learn and up to what level” (NE 1094b).
5. **Relationship to Other Sciences** Both ethics and politics treat human beings as moral agents. Though ethics concerns itself with our actions as individuals and politics with our collective commitments, we should not imagine a hard and fast boundary dividing the two disciplines. Instead, we may find it more helpful to think of ethics and politics as the two foci of an ellipse that inscribes the same cluster of practical human actions. Keeping that in mind, Aristotle further specifies “that even the most honourable of faculties, such as



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military science, domestic economy, and rhetoric, come under [politics]. Since political science employs the other sciences, and also lays down laws about what we should do and refrain from, its end will include the ends of the others, and will therefore be the human good” (NE 1094b). Jurisprudence also falls into the category of practical knowledge and lies therefore under the authority of politics. But the concept of φρόνησις alone does not exhaust the nodes that connect politics to other sciences, for we cannot ignore the strong analogy that Plato asserts between politics and rational psychology, which in turn depends upon epistemology. Likewise, the theoretical disciplines of anthropology and sociology, because they aim to provide a theoretical account of man’s behavior in community, would, in Aristotelian terms, fall under the category of politics.

6. **Founders** While Aristotle produced the first systematic treatise in politics *per se*, the Platonic dialogues had already begun to explore in detail the interrelationships of politics, ethics, psychology, and epistemology.
7. **Name** The word *politics* derives from the Greek πολίτης (citizen), itself from πόλις (city). Though English speakers give it the Latinate name *Republic*, Plato’s best known dialogue bears the title *Πολιτεία* in Greek.
8. **Sources** Plato’s *Republic* and Aristotle’s *Nicomachean Ethics*, *Eudemian Ethics*, *Politics*, and the *Constitution of Athens*. We should note as well the strong connection between oratory and politics in the speeches of Isocrates and other sophists. Thus, Cicero’s *De oratore* is as much a dialogue in politics as in rhetoric.
9. **Legal Category** Taken together, the Platonic analogy of the polis with the soul and the Aristotelian treatment of politics as a species of φρόνησις suggest obligations at once individual and collective. Nonetheless, though one should distinguish between political activity and political theory, duties in the former category may yet imply imperatives regarding knowledge of the latter. Thomas Aquinas, for example, understands ordinary political activity as oriented toward man’s moral development, that is, toward a life of rational and virtuous action.
10. **Topics** While the list is not exhaustive, politics necessarily treats questions of law, justice, legislation, executive power, property, citizenship, equality, social stability, and revolution among others.



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Course Learning Outcomes

Students who successfully complete this course demonstrate the ability to

1. conceive, outline, research, and write a term paper patterned as a miniature of the senior thesis project;
2. prepare an annotated bibliography with substantial (150-300 words) and analytical commentary for each primary and secondary source.
3. recognize and correctly describe political, ethical, anthropological, and psychological theories introduced and developed by Plato and Aristotle;
4. identify instances of *realpolitik* and political realism in historical texts and refer to them as such in writing;
5. demonstrate competence in relating foundational texts of political theory to the analysis of historical and modern political thinking;
6. discuss the major theories and concepts of political philosophy; and, finally,
7. deliver thoughtful and well articulated presentations of research findings.

Student Information System (SIS) – Populi

Zaytuna College has a Student Information System (SIS) known as Populi in which all official course management is documented. Students should make sure to log into the SIS regularly to see assignment deadlines, notices from faculty and staff, and have access to a college calendar for updates. Any questions regarding the Populi SIS can be directed to the instructor at nahoe@zaytuna.edu or the Registrar at registrar@zaytuna.edu.

Course Expectations and Policies

Students are expected to familiarize themselves with Zaytuna College policies on academic integrity, grades, incompletes, withdrawal, attendance, and all relevant material as published in the Zaytuna Catalog. Fr Francisco Nahoe OFMConv, the instructor, will make every reasonable effort to facilitate the success of students with documented disabilities.

Assigned Reading

Required readings must be completed thoroughly before class, and students must prepare thoughtfully to discuss the assigned material. The weekly assignments section of this syllabus will offer further guidance in how best to prepare each set of weekly assignments.



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Two Idiosyncrasies of Politics Assignments

1. **Submit papers digitally by posting them to the Populi assignment page in a .docx file anytime before on or before the day they are due. NB: Do not post links to Google Docs.**
2. **Single space writing assignments, please. Double-space between paragraphs.**

PERSPECTIVES ON AMERICAN PATERNALISM



Academic Integrity Pledge

As a student member of an academic community based on mutual trust and responsibility, I pledge:

- To do my own course work at all times, without giving or receiving inappropriate aid, excepting assignments where group work is directed by the instructor;
- To avoid behaviors that unfairly impede the academic progress of other members of my Zaytuna community; and
- To take reasonable and responsible action in order to uphold my Zaytuna community's academic integrity.

Attendance and Comportment

Students must attend the first class of every course each semester unless there is a medically documented reason or unless there is acceptable evidence of extenuating circumstances that prevent student attendance such as the death of a close family member, serious family medical situation, required court appearance, or similar. If a student is unable to attend a class or classes during the first week of the semester, he or she must notify the College in advance and provide acceptable documentation of the reason for the absence.

Excused Absence

An excused absence is one which the student explains and documents and which the instructor accepts. Instructors may accept class absences as excused at their own discretion;



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they are not obligated to accept a student's request or explanation and the policy they have stated in their syllabus regarding attendance, after approval from the dean of faculty affairs, is binding on the student. Students are required to read and adhere to each course attendance policy carefully.

Instructor's Policies

Fr Francisco asks that all students who miss class communicate with him in a timely fashion so as to plan how missed class sessions will be supplemented and when missed work will be completed. Failure to do so jeopardizes the student ability to pass the **Seminar in Politics**. Students are expected to attend all classes unless a valid excuse is provided beforehand. Nonetheless, as the Zaytuna teaching schedule is compact and the syllabus ambitious, students must recognize that even a single *excused* absence may result in the loss of a unique opportunity critically to engage a text or tease out a new and difficult idea. Neither the substance of an argument developed in class nor its lingering impact can be recovered by reading someone else's notes or in the post factum review of a video recording. Nor can office hours be used to teach material missed from class. No matter the legitimacy of the absence, non-attendance always jeopardizes the final semester grade. One unexcused absence will almost certainly result in a lower grade and more than three unexcused absences constitute grounds for dismissal.

If COVID restrictions should again compel remote teaching and learning for the College, then we will have to take into special consideration the meaning and practice of class attendance. What follows, therefore, treats the possibility of a return to restrictions on indoor, in-person meetings.

In order for your instructor to regard you as being in attendance, you will have had to have logged into MS Teams on time. Nonetheless, Fr Francisco does not consider you to have been in attendance merely because you logged in. To demonstrate attendance, students must keep their video on throughout the class and be prepared to respond to the instructor's inquiries throughout the entire period. If some factor impedes video access, the student must inform the instructor before the class, or, by private text, during the class. Class sessions for the Trivium Seminar in Rhetoric will frequently require from students an immediate response in writing to queries, prompts and special exercises.

The instructor permits the recording of class for review purposes only. International students who return home under the circumstance of COVID restrictions and for whom the time zone differential impedes synchronous attendance must seek an asynchronous alternative together with the instructor ahead of time. Merely watching the video of class, however, will not usually constitute a suitable alternative to synchronous participation.



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MS Teams Engagement

Whether we meet in person, on MS Teams, or in other digital formats, we form a professional academic community. As such, we must:

- show up on time;
- show that we have prepared for our collective work;
- cloth ourselves appropriately; and
- limit or eliminate distractions in our individual work and study places.

As members of the Zaytuna College community, please consider the effects that your actions have on your cohort, just as you would in a physical classroom with in-person instruction. Students, must, therefore,

- keep their video on;
- mute themselves when not speaking; and
- focus their attention on the speaker.

In case we should return to MS Teams class sessions, strive to observe the following:

- join the meeting early and test speaker, microphone, and camera settings;
- keep speakers away from microphones to avoid feedback;
- use a headset with microphone if possible; and
- do not join a meeting from multiple devices.

Please inform Fr Francisco if you are having difficulties interacting in class via MS Teams, and if there are reasons that you cannot follow these guidelines.

Unexcused Absence

To obtain agreement from an instructor for an **excused absence**, the student must petition the instructor either before or immediately after the absence. The instructor will render a decision based on the evidence presented and according to his or her own attendance policy and standards of evidence. The instructor retains sole discretion in granting or withholding approval for absence. The instructor will keep accurate records of excused/unexcused absences and will report to the Registrar students who have an unacceptable number of unexcused absences for his/her course. The Registrar will issue warning letters for students who have an unacceptable number of unexcused absences. Further unexcused absence will generate a second warning letter notifying the student that another unexcused absence will result in Attendance Probation. After the second warning, a student who accrues another unexcused absence will be put on Attendance Probation and will be warned that another unexcused absence may result in dismissal or other sanction by the College.



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Policy on Electronic Devices

Fr Francisco requires the daily use of a laptop in class for note-taking, digital readings, and hybrid class options in case of the isolation of any class member resulting from COVID policy compliance. **NB:** A smart phone is not sufficient, nor, generally speaking, are digital tablets or iPads.

Comportment

Comportment (*adab*) is central to Islamic tradition. Students of knowledge (*tullab al-‘ilm*) are expected to carry themselves with the dignity of their place in the social order. Students should be well groomed and wear clean and modest clothes. They should be punctual to class, listen attentively, and show respect to their teachers and fellow students. During class, they should refrain from all distractions, discipline their minds from wandering, and focus on the lesson. A teacher should never shame or belittle a fellow student in or out of the classroom, nor should a student take offense from a teacher or disparage his or her institutional authority or intellectual competence. This does not mean that a student – with a trained and critical mind – cannot respectfully dispute a teacher’s opinion. Rather, students should first make every effort to comprehend the nature of the rhetorical situation, and only then engage in decorous, formal disputation in order to discover the truth through respectful dialogue.

Students must eschew grandstanding and suppress egoistic impulses. In didactic subjects such as grammar, a student should accept the authority of the masters, and where genuine difference of opinion exists among them, take the time to learn more fully the range of scholarly opinions and schools of thought in the discipline.

Critical reading is the third and most difficult level of reading and cannot be done well until students have mastered the trivium; such mastery ensures that they can fully understand the language and arguments being made and, if appropriate, enables them to formulate sound and defensible counter arguments.

Late Papers and Assignments

A student is to turn in all assignments, papers, and exams on time. Although arrangements must be made with the instructor prior to the due date if the student believes himself or herself to meet a deadline, merely requesting an extension before an assignment is due does not constitute sufficient cause for the instructor to grant the request.



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Academic Support Center

The Academic Support Center is a resource for all students. The Academic Support Center offers tutoring and workshops. For more information, contact Dr Cindy Ausec PhD by email at causec@zaytuna.edu.

Evaluation Criteria

Reading, Quizzes and Discussion 25%

In order to discuss the Great Texts of Western political philosophy intelligently and productively, students must read the often lengthy assignments thoroughly before class. The weekly assignments section of this syllabus will offer further guidance in how best to prepare. The instructor, of course, deploys weekly quizzes to promote good reading habits and to encourage student to stay up to date. Typically, the quizzes will consist in short-answer questions based on the texts assigned for the week.

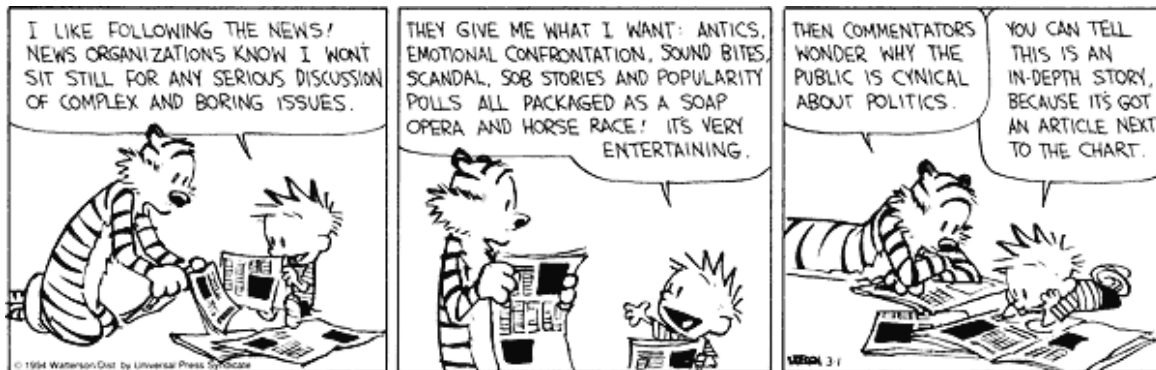
Writing 75%

Writing is the *sine qua non* of intellectual development. The Politics seminar, therefore, requires a detailed formal term paper project of 3,600 words (that is, twelve pages) with specific deadlines distributed progressively throughout the semester. Presented midway through their Zaytuna career, the semester-contained term-paper leads students through each of the tasks they will encounter in the senior thesis project. All writing should follow the criteria, style and format set out in Crider's *The Office of Assertion*, a required text for the Zaytuna curriculum. Bibliography, notes, and citation must follow Turabian 9th Edition or Chicago 17th Edition. Throughout the semester, the emphasis rests upon quality of written form and argument, with special attention paid to clarity and grammatically correct expression. **Submit all assignments digitally by posting them to the Populi in a .docx file anytime before class on the day they are due. Single-space, use a 12-point font, and leave a space between paragraphs.**

Please consult the **Student Learning Rubric** below.



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Term Paper Deadlines

Feb 3	Select a major text and present a 300-word explanation of your choice 100 pts
Feb 10	Formulate a question the answer to which constitutes a thesis statement 100 pts
Feb 17	Submit term paper prospectus and outline 200 pts
Feb 24	Present research notes in writing (1,200 to 1,500 words) 300 pts
Mar 3	Submit annotated bibliography of sources 300 pts
Mar 15	First draft 500 pts
Apr 14	Revision based on initial feedback 500 pts
Apr 28	Final draft due on Friday of last week of class 800 pts

Weekly Course Schedule and Assignments

Week 1 Tuesday 24 and Wednesday 25 January 2023

Plato (428-348 BCE), *The Republic*, Books I–IV

The syllabus, the quizzes, the term paper assignment and its deadlines; the Greek *polis*; Greek *poleis* and amphictyonies; Cleisthenes and Athenian democracy to the Periclean Age; the Delian League; Sparta and the Peloponnesian War; the Coup of the Four Hundred; the Thirty Tyrants; Plato the citizen; the Academy

Week 2 Tuesday 31 January and Wednesday 1 February 2023

Plato, *The Republic*, Books V–VI

The nature and method of Socratic inquiry; Socratic interlocutors; *aporia* and the crisis of impasse; Socrates or Plato? Who is Glaucon? Summarize the **Myth of Gyges** (359dff). What is his purpose in narrating the myth? What is Socrates' response to Glaucon?



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What is the noble lie? What makes it a lie? Why does Socrates think it necessary? How are the guardian class to be educated? What role do the mimetic poets play in the guardians' education? Indeed, what is the function of poetics, music, and the arts in the ideal republic?

What is Justice? What is the origin of a society?

Week 3 Tuesday 7 and Wednesday 8 February 2023

Plato, *The Republic*, Books VII-X and the Allegory of the Cave

How must children be reared in the *kallipolis*? Explain the function and features of the Socratic *paideia* with regard to rulers, guardians, and craftsmen. How does Socrates believe we should organize human labor? How do slaves fit into the *kallipolis*? Does Plato hold that men and women are equal? How are the virtues of wisdom, courage, moderation, and justice identified within the structure of the *kallipolis*?

What kinds of constitutions does Socrates observe among Greek *poleis* and what are their main characteristics? Why is political instability unavoidable in cities other than a just one? What are the main features of tyranny and how does Plato relate it to the description of tyrannical person?

Why does Socrates think that only the philosopher is fit to rule? Are the guardians themselves happy in the *kallipolis*? What is the proper attitude of the state to religious beliefs and practices? How are the virtues of wisdom, courage, moderation, and justice identified within the structure of the *kallipolis*?

Week 4 Tuesday 14 and Wednesday 15 February 2023

Aristotle (384-322 BCE), *Politics* Books I-IV

Aristotle and Platonism; the distinction between theoretical knowledge, productive knowledge, and practical knowledge; virtue theory; the Lyceum and the *Corpus Aristotelicum*; the *Constitution of Athens* and the constitutions of the many Greek *poleis*.

What is a *polis* for Aristotle? What is his method of inquiry about politics? Is the method at all different from that of Plato? What, if any, are Aristotle's objections to Plato's ideas? What is Aristotle's view of the status of women? Discuss his view that slavery is part of nature. What arguments does he provide?

What is the common good? What are Aristotle's criteria for citizenship? Explain Aristotle's assertion that the good citizen and the good man are not identical?

How many types of constitution does Aristotle identify and what are their characteristics? What does Aristotle think is the best constitution?

Week 5 Tuesday 21 and Wednesday 22 February 2023

Aristotle, *Politics* Book V-VIII

What is the difference between monarchy and tyranny or between oligarchy and democracy? Which regimes are stable and lasting? Which is closer to polity? What are the dangers of popular leadership?



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What kinds of democracy are there? What is the best democracy? What is the role of wealth in a democracy?

What is the best kind of man and what is best kind of regime? What does the best *polis* look like?

Describe the Aristotelian view of education for citizenship in light of the Platonic *paideia*. Are the two views compatible? In what ways do they differ?

Week 6 Tuesday 28 February and Wednesday 1 March 2023

Ibn Khaldūn, *Muqaddimah* Chapter I: Human Civilization in General

What does Ibn Khaldūn have to say about of the practice of historiography in the Arab world before his time?

What challenges, if any, does Ibn Khaldūn's practice of historiography pose to Muslim scholarship both in his time and since?

Week 7 Tuesday 7 and Wednesday 8 March 2023

Ibn Khaldūn, *Muqaddimah* Chapter II: Bedouin civilization and savage nations

What relevance, if any, does Ibn Khaldūn's *three-generation* thesis concerning the collapse of empires have today?

Explain the concept of *'asabiyyah*.

Week 8 Tuesday 14 and Wednesday 15 March 2023

Ibn Khaldūn, *Muqaddimah* Chapter III: Dynasties, Royal Authority, and the Caliphate

What are the most salient characteristics of Ibn Khaldūn's historical method?

Week 9 Tuesday 21 and Wednesday 22 March 2023

Niccolò Machiavelli (1469-1527), *The Prince* (1513) MPT pp 9-52; Renaissance Humanism; the Italian city-state; Florence and the Medici

What is a prince? What are statesmanship and warcraft? What are goodwill and hatred? Do rulers have complete freedom to act as they please? What policies should rulers follow?

What is virtue? What is human nature?

Who is Titus Livius? How should rulers deal with religion?

Spring Break 27-31 March 2023



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Week 10 Tuesday 4 and Wednesday 5 April 2023

Thomas Hobbes (1588-1679), *Leviathan* (1651) 13, 14, 15 **MPT** pp 158-171, and 18, **MPT** pp 175-179; Protestant Reformation; English Civil Wars, Interregnum & Restoration; Continental Absolutism, Louis XIV

What is *leviathan*? What is the Hobbesian state of nature? What are the first and the second laws of nature, and what reasons does Hobbes give for their emergence?

What does Hobbes mean by a contract?

Week 11 Tuesday 11 and Wednesday 12 April 2023

John Locke (1632-1704), *The Second Treatise on Government* (1689) **MPT** pp 285-354; the Glorious Revolution; economic liberalism

What, for Locke, is the natural state of all human beings? How does he characterize this state? Does Locke's idea of the state of nature differ from Hobbes? If so, how? If not, what elements are common to both views? How does the state of nature differ from political society?

In Locke's view, what is the initial state of ownership of the earth? By what method do people appropriate objects as properties which were previously not owned by any particular individual? What, then, is the Lockean view regarding the private ownership of property?

What justification does Locke provide for the claim that it is wrong to do harm to one's life, liberty, health, or property? What is the nature of legislative and executive power? What is Locke's argument for majority rule?

Eid al-Fiṭr Recess 17-21 April 2023

Week 12 Tuesday 25 and Wednesday 26 April 2023

John Stuart Mill (1806-1873), *On Liberty* (1859) **MPT** pp 592-651; and *The Subjection of Women* (1869) **MPT** pp 652-705; Jeremy Bentham, James Mill and utilitarianism; classical liberalism; the East India Company and the British Raj.

Explain Mill's analysis of the conflict between *liberty* and *authority*, and how this conflict eventually led to the *origin of democracy*. Why according to Mill is freedom of thought necessary?

What are the *distinct grounds* upon which he argues for the freedom of opinion and expression? What is the despotism of custom? What is the tyranny of the majority? What principle does Mill advance to regulate the extent of social interference with the individual? What are the elements of his argument?



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What is a subject class? What is anomalous about the subjection of women and why the anomaly exist? In what, for Mill, does the utility of ending the subjection of women consist? Why make this case on the basis of utility? What other options are there?

Week 13 Tuesday 2 and Wednesday 3 May 2023

Karl Marx (1818-1883) and Friedrich Engels (1820-1895), *The Communist Manifesto* (1848) **MPT** pp 798-816; Karl Marx, *The Civil War in France* (1871) **MPT** pp 848-857; Hegelian Dialectic and Dialectical Materialism

What is class struggle? In what does the materiality of class struggle consist?

Where do Marx and Mills converge? Where do they diverge?

What is the significance of the Paris Commune for Marx?

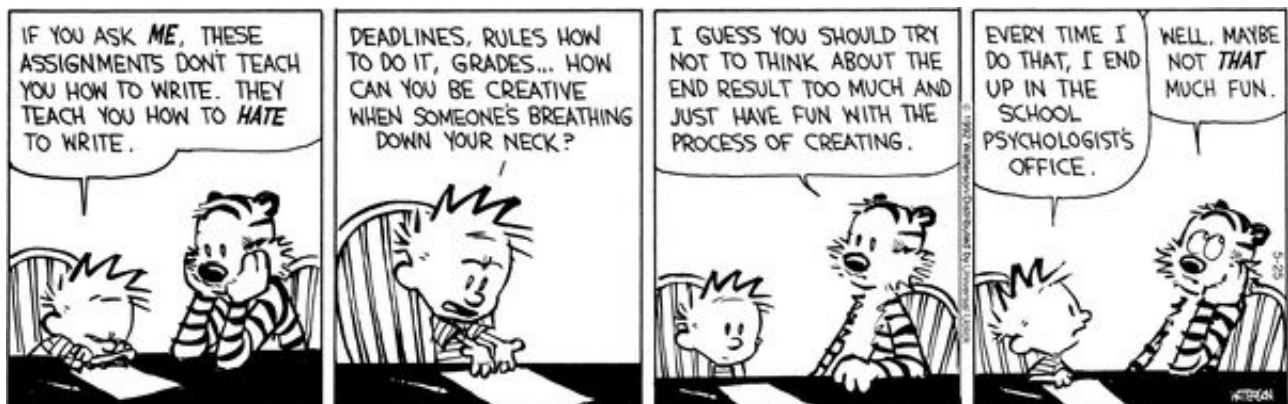


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Student Learning Rubric (SLR)

Meeting the Threshold for Applying the Rubric

PRELIMINARY	Move on to Rubric	Return to Student with Penalty
Coherent Thesis Statement?	Yes	No
Acceptable Orthography, Punctuation, and Grammar?	Yes	No





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Applying the Rubric to Generate a Grade

The Craft of Writing	4	3	2	1
INVENTIO – εὐρέσις – DISCOVERY Finding the Argument				
exposition	clear, engaging, concise, and fully developed thesis statement; expressed in a single declarative sentence; responds correctly to the assignment prompt	adequate thesis with sound understanding; may not be stated concisely; could be too broad or too narrow; responds imperfectly or incompletely to prompt	mostly intelligible ideas but do respond completely to the prompt; thesis weak, unclear, too broad, or too narrow	mostly simplistic and unfocused ideas with little or no sense; thesis vague or absent; unfocused or poorly coordinated arguments contradict each other
development	thesis provides unity and coherence; argument develops from paragraph to paragraph consistently and compellingly	sometimes disjointed; writing is proficient, but there may be inconsistency or weakness in logic or development	writing never completely develops, extends, clarifies, or subdivides the thesis; inconsistency and contradictions; argument unfinished	argument receives little or no meaningful development
evidence	use of evidence with logical vigor, originality, and depth of ideas; main points explain, defend, or develop the thesis; excellent analysis of textual evidence; synthesis of evidence develops the argument	evidence sufficient, sound, and valid; minor weaknesses in either analysis or synthesis could diminish the overall strength of the writing without derailing the argument completely	main points and ideas receive only indirect support; textual evidence relates only loosely; analysis or synthesis shows significant weaknesses	poor reasoning; uses evidence inadequately; ignores need to demonstrate claims advanced



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DISPOSITIO – τὰξις – ARRANGEMENT				
Organizing the Argument				
coherence	Arrangement of essay's parts complements and strengthens its thesis (cf <i>immanent design</i> Crider 3.2); has introduction, statement of circumstance, outline, proof, refutation, conclusion (cf <i>classical oration</i> Crider 3.3).	may evince compelling arrangement but still reveals weaknesses in one or more of the elements: introduction, statement of circumstance, outline, proof, refutation, conclusion; lacks full integration	main points not effectively arranged, though some sections may be strong; sections lack clear connections; arrangement shows potential, but some sections lack substantial content	main ideas and organization do not connect; little or no demonstration of <i>immanent design</i> or elements of <i>classical oration</i>
structure	sound structure throughout; sentences and paragraphs display effective design; arguments sequential and appropriate; paragraphs well developed and divided them appropriately	competent organization, but without sophistication; structure and sequence of paragraphs must still be sound, though there may be gaps	paragraphs mostly stand alone without logical sequence or interconnection	either the paragraphs are weak and their sequence poorly planned, or they are weak because there is no planned sequence
transition	sound transitions reveal structure; connection of earlier thoughts and arguments to later ones; writer links ideas with smooth and effective transitions	though competent, organization lacks the effective transitions signaling the stages of an argument's development	paragraphs seem isolated on account of weak, non-evident, or tediously repetitive transitions	few or poorly executed transitions



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ELOCUTIO – λέξις – STYLE				
Expressing the Argument				
diction	sophisticated and appropriate language that engages reader with precise diction expressing complex ideas clearly; technical or disciplinary terminology used correctly; eschews jargon; good awareness of etymology, semantic range, denotation, connotation, synonymy, hypernymy, and hyponymy	demonstrates knowledge of difficult vocabulary and deploys it competently, though perhaps unimaginatively; technical or disciplinary terminology used correctly for the most part; some awareness of etymology, semantic range, denotation, connotation, synonymy, hypernymy, and hyponymy	vocabulary often limited or repetitive; possible misuse of technical or disciplinary terminology; little awareness of etymology, semantic range, denotation, connotation, synonymy, hypernymy, and hyponymy	deficient vocabulary with little or no awareness of etymology, semantic range, or synonymy; incorrect understanding of key terms
syntax	especially the use of complex, compound, and complex/compound sentences; varying syntactical structures for explicitly rhetorical purposes; difficult ideas expressed succinctly; no careless repetitions	complex, compound, and complex/compound sentences used correctly; less control over the rhetorical effects of syntactical variation; may occasionally struggle to be concise	minimal competency in syntax; repetition of familiar sentence structures; struggles to be concise; sentences often distended	little control over the structure of sentences, which will often be bloated and unwieldy
tone	successfully calibrates tone & rhetorical purpose; command of tropes and schemes; consistent and stable voice	tries to calibrate tone to rhetorical purpose; tries to deploy tropes and schemes; mostly consistent voice	struggles to control tone, tropes, and schemes; sentences lack conciseness	bland; little effort to fit tone to purpose; sentences flabby



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