POLI 202 - Western Political Heritage 2

Winter 2018

Section 001: B037 JFSB on  M W F from 12:00 pm - 12:50 pm

Instructor/TA Info

Instructor Information

Name: Ralph Hancock
Office Location: 852 SWKT
Office Phone: 801-422-3302
Office Hours: Wed 10:30am-11:30am
Fri 1:00pm-2:00pm
Or By Appointment
Email: ralph_hancock@byu.edu

TA Information

Name: Joey Addington
Email: addingtonjos@gmail.com
Name: Mckenzie Maren Beckstead
Email: mckenziebeckstead@gmail.com

Course Information

Description

This class aims to expose students to both the power and limitations of the intellectual and spiritual traditions that constitute the modern part of our Western heritage. One of the central purposes of this aim is to help students think and communicate in more profound and penetrating ways about fundamental moral and political questions (who should rule? to what end? what is the best institutional form of government? what sort of rule is needed to live the best way of life? what is the best way of life, what is possible in politics given the nature of things? what public obligations do we owe one another? etc.). And these questions inevitably invite even deeper questions about the nature of truth and how we gain knowledge of what is right and good in our practical lives. To equip students to wrestle with all such questions, which typically defy tidy and universally accepted answers, we will read carefully and discuss in detail a number of texts from some of the greatest minds of Europe and America from 1500 AD forward. This course follows upon PS 201 (Ancient & Medieval Western Political Philosophy). Students who have taken that course will find it an advantage in this course. In addition to fulfilling part of the University’s general education requirement for Western Civilization, this is also a “foundation” course in the political science major and should be taken in advance of
upper-division courses in that department. Students are encouraged to take advantage of the unique opportunity afforded by Brigham Young University to draw upon and deepen their understanding of the Restored Gospel as they begin to engage the European intellectual tradition. Such disciplined engagement can be expected to develop skills in critical and orderly thinking relevant to future success in business or professional life. More importantly, though, it promises to further our development and fulfillment as citizens, human beings, sons and daughters of a Heavenly Father.

Most classes in the contemporary university aim to help you succeed in the contemporary world. It is hoped that this class might contribute to such success. But its primary purpose is more ambitious: to ask what “success” means and whether it is good. It aims to help the student begin to learn to think critically about this world as a whole, to consider the ruling and therefore mostly unexamined assumptions that rule our modern world, to ask what is good and what is not about the social and political world we inhabit and its definition of “success.” For what is a man profited, if he shall gain the whole world, and lose his own soul?

Required readings for this class are drawn from the following:
1- Books for purchase listed under "Materials" below: Machiavelli, *Prince* (Mansfield translation required), and Beneton, *Equality by Default*.
2- Primary texts included in “202 Readings” document under Content/W 2018/Primary Source Readings
3- Secondary text chapters from R. Hancock, *Thinking Politically (vol. 2)*, under Content/W 2018/Thinking Politically.
4- Occasional Readings linked directly in syllabus.
(5- Other required or recommended readings may later be linked or posted under Content tab.)

**Materials**

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<tr>
<th>Item</th>
<th>Price (new)</th>
<th>Price (used)</th>
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<tbody>
<tr>
<td>PRINCE UPDATED 2E <em>Required</em> by MACHIAVelli, N</td>
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Grading Scale

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Learning Outcomes

Politics, International Relations, and Political Philosophy

Students will become familiar with the main themes and major authors of modern political philosophy.

Sacred Texts and Doctrine

Possess a command of sacred texts and doctrines gained by completing the University's religion course requirements.

Be spiritually strengthened

Possess a command of sacred texts and doctrines

Politics, International Relations, and Political Philosophy

Students will understand both the power and limitations of the intellectual and spiritual traditions that constitute the modern half of our Western heritage.
Faith and Political Analysis

Be able to articulate principles of faith in political analysis.

Politics, International Relations, and Political Philosophy

Students will recognize and intelligently employ a wide array of sophisticated philosophical and political terms

Critical Thinking and Analysis

Students will understand the main ideas of each author considered, and be able to compare and contrast the various authors

Politics, International Relations, and Political Philosophy

Demonstrate a familiarity with each of the four major subfields of political science: American politics, comparative politics, international relations, and political philosophy.

Political Process, Theory, and Thought

Possess a factual and theoretical knowledge of countries, political processes, political theories, and political thought.

Politics, International Relations, and Political Philosophy

Students will recall the basic intellectual/cultural milieu and chronological sequence of each author

Critical Thinking and Analysis

Students will be able to summarize and independently critique important political-philosophical arguments, and write about them in a clear and convincing fashion

Effective Research and Analysis

Use appropriate methods of analysis and research, including qualitative and quantitative methods, historical comparison, and textual interpretation to answer political questions.

Effective Oral Communication

Communicate effectively by presenting ideas in a high quality oral presentation.
Critical Thinking and Analysis

Students will become critically aware of how now conventional assumptions derived from modern philosophers limit much current thought and challenge revealed truth.

Critical Thinking and Analysis

Students will see the practical consequences of abstract philosophical ideas

Critical Thinking and Analysis

Think critically, analytically, and synthetically.

Faith and Political Analysis

Students will think more deeply, coherently and originally about their own moral and political commitments

General Education Core Objectives

Knowledge
Demonstrate foundational knowledge and skills in the methods of investigating, expressing, and evaluating concepts in the following disciplines: History, Humanities, Social Sciences.

Communication
Communicate effectively with diverse audiences using written and oral media.

Perspective
Describe important ideas in their own cultural traditions as well as in the traditions of others and from the various perspectives of the General Education disciplines.

Faith and Spirituality
Describe relationships among General Education core concepts and the restored gospel.

Sound Thinking and Problem Solving
Apply sound and original thinking to solve real-life problems.
Collaborate effectively to solve problems and create ideas for the common good as a leader and as a participant.
Examine and evaluate the strengths and weaknesses of their own ideas and arguments, as well as those of others, withholding judgment until they have gathered sufficient information and considered relevant implications.

Life-long Learning
Continue learning throughout their lives.
Actively apply their learning to contribute to the common good of society in solving family, professional, religious, and social problems.
**POLI 202 is the second half of the Political Science track of the University’s Civilization Requirement.** The Civilization Requirement gives students a “systematic foundation and historical framework” for other University Core courses and for students' major program. This requirement aims to prepare students to:

1. Demonstrate a broad general understanding of the sweep of human history and the roles of individuals, peoples, and cultures in establishing civilization as we know it.
2. Show a precise knowledge of human events, ideas, and accomplishments generally recognized to be formative and fundamental to the history of civilization.
3. Appreciate representative cultural works that have helped establish idealized relationships of humankind to the divine, to one another, and to nature—and that have attempted to define and explain beauty as necessary to the well being of the individual soul as well as of the larger society.
4. Evince preparation for lifelong engagement with and appreciation of world history—and of philosophy, literature, science, or the arts.

POLI 202 promotes these outcomes by offering students a broad, chronological introduction to some of the primary texts in the history of political thought from 1500 CE to the present.

For a complete description of the BYU Civilization Requirement, see: http://ge.byu.edu/sites/default/files/FD%20civilization.pdf

**POLI 202 also satisfies the General Education LETTERS Requirement.** According to the LETTERS Foundation Document, in order to satisfy this requirement, students must:

1. Demonstrate skills in critical reading as they analyze primary historical and literary texts as artifacts worthy of study in themselves.
2. Demonstrate they can interpret texts in their contexts, understanding a writer's cultural background, purpose, audience, and literary strategies (like genre, theme, metaphor, etc.).

3. Show they can evaluate texts for their power to shape culture (aesthetic or rhetorical traits) and to provide spiritual insight.

This class will centrally focus on reading primary texts analytically, or understanding how the arguments they make can be broken down into simpler sets of premises and inferences. Students will be exposed to the historical contexts that motivated the authors we will consider, and we will explicitly ask questions about the relationship between these texts and issues of ongoing cultural and spiritual concern.

Grading Policy

Your final grade will be based on your total points earned as a percentage of possible points. Unannounced quizzes may be used to encourage attendance, and would be factored into total points. Intangible factors such as class participation and diligent interaction with TAs are also taken into account according to the instructor's discretion. Should the distribution of grades fall significantly out of line with political science department averages for a 100-200 level course, the instructor may make discretionary adjustments to the scale.

Participation Policy

Classes will alternate between lecture and discussion or Q & A modes. Thoughtful and informed class participation may boost a student’s final grade, especially if the student’s score is near a border between grades. This participation may consist in open exploration of ideas, but particularly welcome are requests by well-prepared and attentive students for help in grasping basic concepts.

Attendance Policy

Conscientious preparation and attendance are strongly encouraged and have been found to be a major factor in success in this class. I cannot teach you if you are not present and attentive (not distracted by socializing or entertainment on
your computer) in class. My lectures and our discussions presuppose at least basic familiarity with assigned texts. Exams will be based heavily on themes emphasized in lectures and discussions. Only limited assistance will be available for students who do not accept the responsibility of regular attendance.

**Classroom Procedures**

This course honors the sponsoring support and direction BYU receives from the Church of Jesus Christ of Latter-day Saints, and openly recognizes that God is the source of all true knowledge. Moses 6 describes the Spirit as “the truth of all things; that which quickeneth all things, which maketh alive all things.”

Since the truths we as saints are ultimately seeking are indeed holy, and involve spiritual sanctification as well as intellectual discipline, every effort will be made to invite the Spirit to accompany us in our quest for learning. Each class period will begin with prayer. (Feel free to remind me. I will ask for volunteers to pray, but no one should feel obligated to volunteer if they do not feel so inclined.) Insights from scripture and gospel-based comments are welcome, though such contributions must be thoughtful—avoiding oversimplification and dogmatism. All, students and professor alike, should treat one another with respect, engaging in challenging and candid discussion, without a spirit of animosity or ridicule. Students are asked not to mistake the professor’s straightforward engagement with students’ arguments for personal disrespect.

**Study Habits**

Careful attention to readings and to lectures/discussions are equally important for success in this class, and a single exposure will not be sufficient to achieve competence in either case. At least one careful reading of assigned materials before the corresponding classroom discussion is essential to getting full value from that discussion. There will be much, however, that will be brought out in class that you will not have noticed from your first reading. Therefore, you will want to review the reading after the class session that has treated it. You will also want to review lecture/discussion notes frequently, and refresh your memory of the previous class period’s material before the next
lecture/discussion, since each day’s argument builds upon and often refers back to ideas presented earlier. This course is not a bunch of pieces of information, but an integrated discussion of a few central themes.

**Teaching Philosophy**

Professor Hancock will strive to present ideas and problems as clearly as possible, but your success in this course will depend upon your preparation and engagement as a student. First, you will need to recognize and accept up front that many lectures will end without fully satisfying answers to all the questions posed, or even with more questions than at the beginning. This is the nature of the philosophical enterprise. Second, you will need to come to class every time having carefully done the reading and ready to talk about the material. The primary method of instruction in this course is a combination of lecturing and Socratic-style discussion. Yours contributions are welcome, but do not expect every suggestion or opinion simply to be endorsed by the instructor. To take ideas seriously is to be ready to scrutinize and criticize them.

**Assignments**

**Assignment Description**

**SE1**

Due: Wednesday, Jan 10 at 1:30 pm

Students will submit an assignment every Monday and Wednesday in class except the first day; there is also an assignment due on Tuesday Nov. 21. These assignments will ordinarily consist of three clear, concise and orderly paragraphs:

1. Lecture Review: Summarize clearly and accurately key themes of the previous lecture/discussion(s).
2. Overall Reading Summary: Summarize key argument(s) of whole assigned reading. This is an exercise in stepping back and seeing the big picture, describing the contours of the forest and not getting lost in the trees. If it seems impossible to construct a general argument that covers everything in the text(s),
then just do your best to cover as much ground as you can in one or two concise and efficient paragraphs.

3-Focus Summary: A closer summary and analysis of a certain section of the assigned reading, to be designated by the instructor.

In addition (4-) Excellent Summary-Engagements will include an additional small paragraph (2-sentences) of independent engagement with the course material. That is, the student will briefly engage with (discuss, highlight, question, apply, relate) one or more of the ideas summarized in the earlier sections. This is to be an intellectual engagement --not an emotional response, or a random opinion.

On class days (other than the first day and the day of the midterm exam) for which there are no assigned readings, this assignment will be confined to the "Lecture Review" part of the assignment. Because of this, you can write more in the Review part than usual, including questions for discussion.

Of 29 possible submissions, 25 passing (3+) assignments are required. The student's best 20 submissions of these 25 (or more) will count towards the final grade. For every assignment less than the required 25, the student's lowest score(s) (including 0) will be included in the 20 to be totaled.

20 @ 5 points = 100 possible points.

5 points = A  4 points = B/C  3 points = D

Required Heading:

[Name]
Pol Sci 202-Hancock [Readings Covered] [Date][Word Count]
[Descriptive Title]

SE2

Due: Friday, Jan 12 at 1:30 pm

SE3

Due: Monday, Jan 15 at 1:30 pm

SE4

Due: Friday, Jan 19 at 12:00 pm
SE5
Due: Monday, Jan 22 at 12:00 pm

SE 6
Due: Friday, Jan 26 at 12:00 pm

MINI-EXAM (diagnostic)
Due: Friday, Jan 26 at 1:30 pm

A brief in-class exam to assess early progress in course.

SE 7
Due: Monday, Jan 29 at 12:00 pm

SE 8
Due: Friday, Feb 02 at 12:00 pm

SE 9
Due: Monday, Feb 05 at 12:00 pm

SE 10
Due: Friday, Feb 09 at 12:00 pm

Contemporary Issue Response (2)
Due: Friday, Feb 09 at 1:30 pm

SE 11
Due: Monday, Feb 12 at 12:00 pm

SE 12
Due: Friday, Feb 16 at 12:00 pm

SE 13
Due: Monday, Feb 19 at 12:00 pm

SE 14

Due: Wednesday, Feb 21 at 12:00 pm

SE 15

Due: Friday, Feb 23 at 12:00 pm

**Midterm Exam**

Due: Monday, Feb 26 at 11:59 pm

Multiple Choice

SE 16

Due: Wednesday, Feb 28 at 12:00 pm

SE 17

Due: Friday, Mar 02 at 12:00 pm

SE 18

Due: Wednesday, Mar 07 at 12:00 pm

SE 19

Due: Friday, Mar 09 at 12:00 pm

SE 20

Due: Wednesday, Mar 14 at 12:00 pm

SE 21

Due: Friday, Mar 16 at 12:00 pm

**Contemporary Issue Response (3)**

Due: Friday, Mar 16 at 1:30 pm
SE 22
Due: Wednesday, Mar 21 at 12:00 pm

SE 23
Due: Friday, Mar 23 at 12:00 pm

SE 24
Due: Wednesday, Mar 28 at 12:00 pm

SE 25
Due: Friday, Mar 30 at 12:00 pm

SE 26
Due: Wednesday, Apr 04 at 12:00 pm

Contemporary Issues Responses
Due: Friday, Apr 06 at 9:00 am

These assignments are spread throughout the semester - see Schedule (9/29, 11/10, 12/1 (if necessary). The date indicated here is for the last of these assignments (if word requirement has not already been fulfilled by first two assignments).

Students will use knowledge and skills gained in studying the history of political philosophy to address contemporary moral and political arguments. Such arguments may be found on newspaper op-ed pages, in opinion magazines, and in blogs that deal seriously with such issues. Of particular interest are arguments relating to the LDS Church's relation to the fundamental moral and political opinions of our times.

Students are expected to write two or three essays for a total of at least 1000 words; each essay should discuss some contemporary opinion essays or blogs related to themes of the class. The shortest may be 200 words and the longest 1000 words. This could be, for example, two essays of 500 words or an essay of 200 words and another of 800 words, or 3 essays of 400 words, or any other
such combination. These responses should be carefully reasoned and analytical, not mere statements of opinions.

Here are some places to look for contemporary moral and political arguments - just some examples:


http://www.thepublicdiscourse.com/  conservative natural law- Catholic

http://www.firstthings.com/blogs/

http://www.nationalreview.com/postmodern-conservative

http://www.claremont.org/publications/crb/  Conservative Straussian (Founding/ Natural Rights)

http://bigthink.com/users/peterlawler  Peter Lawler (postmodern conservative / faith-based Straussian) at Big Think

http://blogs.ssrc.org/tif/  The Immanent Frame (religion and politics; in line of Charles Taylor, liberal communitarian)


http://www.the-american-interest.com/index.cfm  The American Interest (social scientific/anthropological views on politics & world affairs)

http://prospect.org/  liberal-progressive views on American politics. Some political theory.


nationalreview.com  Leading conservative magazine.

Here are some well-known sites that often feature discussion of moral-political issues from an LDS standpoint (generally more left-liberal):

timesandseasons.org

bycommonconsent.com

Here is an example of a more conservative or traditional LDS website:

millennialstar.org
Patheos.com is a general religion internet site that includes a "Mormon Channel" with many blogs of interest, including one by Prof. Hancock: patheos.com/blogs/soulandcity/. Students are of course encouraged to bring in views stated by general authorities in general conference or other venues. But for the purpose of this class, you should focus on the reasoning of prophets and apostles and not on the authoritative statements alone.

SE 27

Due: Friday, Apr 06 at 12:00 pm

SE 28

Due: Wednesday, Apr 11 at 12:05 pm

SE 29

Due: Friday, Apr 13 at 12:00 pm

Course Paper

Due: Friday, Apr 20 at 4:00 pm

Submit a hard copy at room 745 in the SWKT by 5pm. The office closes at 5pm, so don’t come late.

Choose a topic of contemporary significance to illuminate by reference to one or more of the major authors of modern political philosophy, from Machiavelli to Nietzsche. Here is one possible topic, just for example: In what ways does Descartes provide the foundations for the contemporary worldview as described by Beneton? Or you might apply the thought of one or more political philosophers to some ideas analyzed in one or more of your Contemporary Issues Responses. For example: Are Mormon Progressives Followers of J.S. Mill [or Hegel]? Or: Are Modern Conservatives Followers of Locke or Burke?

800-1200 words. 100 points.
## Schedule

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<thead>
<tr>
<th>Date</th>
<th>Column 1</th>
<th>Column 2</th>
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<tbody>
<tr>
<td>M Jan 08</td>
<td>Course Introduction: Freedom and Reason</td>
<td>Review Syllabus</td>
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<tr>
<td>Monday</td>
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<td>R. Hancock, <em>Thinking Politically 2.0</em> - Introduction.</td>
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<tr>
<td>Wednesday</td>
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<td>(Recommended: Preserving Religious Freedom, &amp; John Welch, &quot;With All Thy Mind&quot;)</td>
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<td></td>
<td>Beneton chs. 1 &amp; 2 (&quot;**&quot; indicates focus section for daily summary: *ch. 1 p.6 - Thus, there is no unity of tone -- p. 8, end of section.)</td>
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<tr>
<td>F Jan 12</td>
<td>The Classical and Medieval Background: Contemplation Dethroned</td>
<td>Hancock, <em>Thinking Politically 2.1</em>: &quot;Contemplation Dethroned&quot;</td>
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<td>Friday</td>
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<td><em>Focus Section</em>: p. 2 (&quot;The key to Thomas's theology...&quot;) -- p. 3 (&quot;...of self-subsisting Truth but the free plenitude of Love as well.&quot;)</td>
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<td>M Jan 15</td>
<td><strong>Martin Luther King Jr</strong></td>
<td>Hancock, <em>Thinking Politically 2.2</em> Protestant Reformation (up until section on Calvin)</td>
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<tr>
<td>Monday</td>
<td><strong>Day</strong></td>
<td>Martin Luther, &quot;Christian Liberty,&quot; &quot;Three Walls...&quot; &amp; &quot;On Secular Authority&quot; (<em>sections 1-6 = pp. 11-14</em>)</td>
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<tr>
<td>W Jan 17</td>
<td>Reformation &amp; Modernity I</td>
<td>Hancock, <em>Thinking Politically 2.2</em> Protestant Reformation (up until section on Calvin)</td>
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<td>Wednesday</td>
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<td>Martin Luther, &quot;Christian Liberty,&quot; &quot;Three Walls...&quot; &amp; &quot;On Secular Authority&quot; (<em>sections 1-6 = pp. 11-14</em>)</td>
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<td>M Jan 22</td>
<td>Monday</td>
<td>Modernity II - Freedom&quot; - down to &quot;Total Depravity&quot;)</td>
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<td>W Jan 24</td>
<td>Wednesday</td>
<td>Machiavelli's New Modes &amp; Orders (cont.)</td>
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<td>W Jan 31</td>
<td>Wednesday</td>
<td>The Science of Progress (2): Descartes</td>
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<td>F Feb 02</td>
<td>Friday</td>
<td>Scientific Rights I</td>
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<td>W Feb 07</td>
<td>Wednesday</td>
<td>Scientific Rights 3</td>
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<td>W Feb 14</td>
<td>Wednesday</td>
<td>Rights and Property (cont)</td>
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<td>F Feb 16</td>
<td>Friday</td>
<td>Rights and Religious Freedom</td>
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|          |           |                                            | [Exam Review](http://www.libertylawsite.org/liberty-forum/religious-freedom-can-now-mean-only-freedom-for-religion/)
<p>|          |           |                                            | (recommended: <a href="http://www.libertylawsite.org/liberty-forum/michael-zuckert-responds-to-his-critics/">Exam Review</a>) |
| M Feb 19 | Monday    | Presidents Day                              |                          |
| T Feb 20 | Tuesday   | Monday Instruction                          | <em>Federalist</em> 1, 9, 10, 51; 2, 37, 49 |
|          |           | The American Founding                       | <em>Thinking Politically</em> 2.7 NEW American Founding (pp. 10-25 required) |
| W Feb 21 | Wednesday | American Founding and the Meaning of Liberal Democracy | Beneton, ch. 10 |
| F Feb 23 | Friday    | REVIEW &amp; DISCUSSION                         | [Exam Review]            |
| M Feb 26 | Monday    | Midterm Exam                                |                          |
| W Feb 28 | Wednesday | Rights and the Morality of Freedom          | Rousseau, <em>Discourse on Inequality</em> (Selections) (*pp. 133-139) |</p>
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<tr>
<td>F Mar 02</td>
<td>Friday</td>
<td>Moral Autonomy and the State - Rousseau, cont.</td>
<td><strong>Second Contemporary Issues Response Due.</strong> 200-500 words. Rousseau, Social Contract, selections (*Book I chs. 6-8, pp. 149-153)</td>
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<tr>
<td>W Mar 07</td>
<td>Wednesday</td>
<td>Reason as History</td>
<td>Hegel, <em>Philosophy of History</em> Selection (*pp. 214-217) *Thinking Politically 2.10 Kant &amp; Hegel (Hegel section)</td>
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<td>M Mar 12</td>
<td>Monday</td>
<td>Mill &amp; Contemporary Liberalism (2)</td>
<td><em>Utilitarianism</em> ch. 3. (*284 - &quot;There is this basis ...&quot; -286)</td>
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<td>F Mar 16</td>
<td>Friday</td>
<td>No Classes</td>
<td>*Thinking Politically Issue Response (3)</td>
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<tr>
<td>Date</td>
<td>Day</td>
<td>Reading 1</td>
<td>Reading 2</td>
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<td>W Mar 21</td>
<td>Wednesday</td>
<td>The Collapse of Modern Rationalism II</td>
<td>Nietzsche, cont.</td>
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<tr>
<td>F Mar 23</td>
<td>Friday</td>
<td>Roots of Modern Conservatism</td>
<td>Burke, <em>Reflections on the Revolution in France</em> (selections) (*pp. 179-184 - to paragraph break)</td>
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<td>M Mar 26</td>
<td>Monday</td>
<td>Democracy in Moderation I</td>
<td>Tocqueville, <em>Democracy in America</em>, <strong>Author's Introduction,</strong> &quot;Principle Causes&quot; --&gt; &quot;Laws Contributed More...&quot;</td>
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<td>F Mar 30</td>
<td>Friday</td>
<td>The Soul under Equality by Default</td>
<td>Beneton, <em>Equality by Default</em>, chs. 13, *14</td>
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<tr>
<td>M Apr 02</td>
<td>Monday</td>
<td>The Soul under Equality by Default</td>
<td>Thinking Politically 2.15 Conclusion. <em>Focus section:</em> &quot;The Internal Contradiction of Modern Rationalism: Liberation of Self and Devotion to Humanity&quot;</td>
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J.R. Holland, "Bound by Loving Ties" https://speeches.byu.edu/talks/jeffrey-
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<td>F Apr 06</td>
<td>Friday</td>
<td><strong>Course Review/Contemporary Issues Discussion</strong></td>
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<td><strong>Final Contemporary Issues Response Due</strong> (unless 1000-word requirement already filled).  200-500 words.</td>
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<tr>
<td>M Apr 09</td>
<td>Monday</td>
<td>Tocqueville and Modern Statism</td>
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<td>W Apr 11</td>
<td>Wednesday</td>
<td>Tocqueville on Women and the Family</td>
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<tr>
<td>F Apr 13</td>
<td>Friday</td>
<td>The Progressive Critique of the American Founding</td>
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<td>M Apr 16</td>
<td>Monday</td>
<td>Progressivism and the Family</td>
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<tr>
<td>W Apr 18</td>
<td>Wednesday</td>
<td>REVIEW &amp; DISCUSSION</td>
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<td></td>
<td></td>
<td>Course Review &amp; Conclusion</td>
</tr>
<tr>
<td>Th Apr 19</td>
<td>Thursday</td>
<td>Winter Exam Preparation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(04/19/2018 - 04/19/2018)</td>
</tr>
<tr>
<td>F Apr 20</td>
<td>Friday</td>
<td>First Day of Winter</td>
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<td></td>
<td>Final Exams</td>
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University Policies

Honor Code

In keeping with the principles of the BYU Honor Code, students are expected to be honest in all of their academic work. Academic honesty means, most fundamentally, that any work you present as your own must in fact be your own work and not that of another. Violations of this principle may result in a failing grade in the course and additional disciplinary action by the university. Students are also expected to adhere to the Dress and Grooming Standards. Adherence demonstrates respect for yourself and others and ensures an effective learning and working environment. It is the university’s expectation, and every instructor’s expectation in class, that each student will abide by all Honor Code standards. Please call the Honor Code Office at 422-2847 if you have questions about those standards.

Sexual Misconduct

In accordance with Title IX of the Education Amendments of 1972, Brigham Young University prohibits unlawful sex discrimination against any participant in its education programs or activities. The university also prohibits sexual harassment—including sexual violence—committed by or against students, university employees, and visitors to campus. As outlined in university policy, sexual harassment, dating violence, domestic violence, sexual assault, and
stalking are considered forms of "Sexual Misconduct" prohibited by the university.

University policy requires all university employees in a teaching, managerial, or supervisory role to report all incidents of Sexual Misconduct that come to their attention in any way, including but not limited to face-to-face conversations, a written class assignment or paper, class discussion, email, text, or social media post. Incidents of Sexual Misconduct should be reported to the Title IX Coordinator at t9coordinator@byu.edu or (801) 422-8692. Reports may also be submitted through EthicsPoint at https://titleix.byu.edu/report or 1-888-238-1062 (24-hours a day).

BYU offers confidential resources for those affected by Sexual Misconduct, including the university's Victim Advocate, as well as a number of non-confidential resources and services that may be helpful. Additional information about Title IX, the university's Sexual Misconduct Policy, reporting requirements, and resources can be found at http://titleix.byu.edu or by contacting the university's Title IX Coordinator.

**Student Disability**

Brigham Young University is committed to providing a working and learning atmosphere that reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the University Accessibility Center (UAC), 2170 WSC or 422-2767. Reasonable academic accommodations are reviewed for all students who have qualified, documented disabilities. The UAC can also assess students for learning, attention, and emotional concerns. Services are coordinated with the student and instructor by the UAC. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures by contacting the Equal Employment Office at 422-5895, D-285 ASB.

**Academic Honesty**
The first injunction of the Honor Code is the call to "be honest." Students come to the university not only to improve their minds, gain knowledge, and develop skills that will assist them in their life's work, but also to build character. "President David O. McKay taught that character is the highest aim of education" (The Aims of a BYU Education, p.6). It is the purpose of the BYU Academic Honesty Policy to assist in fulfilling that aim. BYU students should seek to be totally honest in their dealings with others. They should complete their own work and be evaluated based upon that work. They should avoid academic dishonesty and misconduct in all its forms, including but not limited to plagiarism, fabrication or falsification, cheating, and other academic misconduct.

Inappropriate Use Of Course Materials

All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course. To do so is a violation of the Brigham Young University Honor Code.

Mental Health Concerns

Mental health concerns and stressful life events can affect students’ academic performance and quality of life. BYU Counseling and Psychological Services (CAPS, 1500 WSC, 801-422-3035, caps.byu.edu) provides individual, couples, and group counseling, as well as stress management services. These services are confidential and are provided by the university at no cost for full-time students. For general information please visit https://caps.byu.edu; for more immediate concerns please visit http://help.byu.edu.

Plagiarism

Intentional plagiarism is a form of intellectual theft that violates widely recognized principles of academic integrity as well as the Honor Code. Such plagiarism may subject the student to appropriate disciplinary action administered through the university Honor Code Office, in addition to academic sanctions that may be applied by an instructor. Inadvertent plagiarism, which may not be a violation of the Honor Code, is nevertheless a form of intellectual
carelessness that is unacceptable in the academic community. Plagiarism of any kind is completely contrary to the established practices of higher education where all members of the university are expected to acknowledge the original intellectual work of others that is included in their own work. In some cases, plagiarism may also involve violations of copyright law. Intentional Plagiarism—Intentional plagiarism is the deliberate act of representing the words, ideas, or data of another as one's own without providing proper attribution to the author through quotation, reference, or footnote. Inadvertent Plagiarism—Inadvertent plagiarism involves the inappropriate, but non-deliberate, use of another's words, ideas, or data without proper attribution. Inadvertent plagiarism usually results from an ignorant failure to follow established rules for documenting sources or from simply not being sufficiently careful in research and writing. Although not a violation of the Honor Code, inadvertent plagiarism is a form of academic misconduct for which an instructor can impose appropriate academic sanctions. Students who are in doubt as to whether they are providing proper attribution have the responsibility to consult with their instructor and obtain guidance. Examples of plagiarism include: Direct Plagiarism—The verbatim copying of an original source without acknowledging the source. Paraphrased Plagiarism—The paraphrasing, without acknowledgement, of ideas from another that the reader might mistake for the author's own. Plagiarism Mosaic—The borrowing of words, ideas, or data from an original source and blending this original material with one's own without acknowledging the source. Insufficient Acknowledgement—The partial or incomplete attribution of words, ideas, or data from an original source. Plagiarism may occur with respect to unpublished as well as published material. Copying another student's work and submitting it as one's own individual work without proper attribution is a serious form of plagiarism.

Respectful Environment

"Sadly, from time to time, we do hear reports of those who are at best insensitive and at worst insulting in their comments to and about others... We hear derogatory and sometimes even defamatory comments about those with different political, athletic, or ethnic views or experiences. Such behavior is completely out of place at BYU, and I enlist the aid of all to monitor carefully
and, if necessary, correct any such that might occur here, however inadvertent or unintentional. "I worry particularly about demeaning comments made about the career or major choices of women or men either directly or about members of the BYU community generally. We must remember that personal agency is a fundamental principle and that none of us has the right or option to criticize the lawful choices of another." President Cecil O. Samuelson, Annual University Conference, August 24, 2010

"Occasionally, we ... hear reports that our female faculty feel disrespected, especially by students, for choosing to work at BYU, even though each one has been approved by the BYU Board of Trustees. Brothers and sisters, these things ought not to be. Not here. Not at a university that shares a constitution with the School of the Prophets." Vice President John S. Tanner, Annual University Conference, August 24, 2010