

HUMAN NATURE AND THE SOCIAL ORDER I
COR 201 Oglethorpe University Sections 6 and 7 Fall Semester 2014
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Office Hours: Tuesday and Thursday 8:30-10:30am; by appointment

Statement of Purpose

What is the nature of man? What are our capabilities, inclinations and desires? What ends do men pursue and which ought they to pursue? To what extent is our nature fixed or malleable, incorrigible or perfectible? In view of this, how ought we to live? What is the good life? What institutions, conditions and policies can make it possible? What are the sources of order and disorder in human societies? How and why do societies achieve order and security, or fail to? Can they maintain order and security without sacrificing their freedom? What is the proper purpose and scope of government? When is authority legitimate or illegitimate? What are our rights and duties? What is the good society? When and why is it possible to establish and preserve it? What are the obstacles to its realization and what are the prospects for achieving it? In summary, as James Madison asked, how ought we to govern ourselves? The answers to these and other questions will be pursued through the reading and discussion of classics of political thought.

Course Policies and Procedures

The course will be conducted as much as possible by the Socratic method with occasional free discussion or lecture. This pedagogy will not succeed unless students come to class well prepared. Prompt attendance is also important. I will take role and penalize students who are persistently late or absent without a valid excuse. Students with more than 4 absences will not receive an A, regardless of their performance on the assignments; those with more than 10 will not receive a grade higher than C+; and those with more than 16 will not pass. I grade on a 4.0 scale, so, for example, a B would be anywhere from 2.7 to 3.29, a B- would be from 2.69 to 2.51, a C+ would be from 2.3 to 2.49 and a 2.5 halfway. Attendance at scheduled exams is *mandatory*. The only acceptable reasons for missing a test are incapacitating health problems, severe family or personal issues or a scheduled athletic event (for the participants). If such a situation arises, please contact the professor as soon as possible. Incompletes will be handled according to the procedure set forth in the bulletin. Papers must be submitted in written as well as electronic form unless by prior arrangement.

Assignments

Midterm	October 1	20%
Paper One	Due October 29	20%
Paper Two	Due December 3	20%
Final 2:15	2:30pm December 10	40%
Final 4:00	2:30pm December 15	40%

If you are a student with a disability or disability related issue and feel that you may need a reasonable accommodation to fulfill the essential functions of the course that are listed in this syllabus, you are encouraged to contact Disability Services in the Academic Success Center at 404-364-8869 or disability services@oglethorpe.edu.

Tentative Schedule and Reading Assignments

August 18	Aristotle, <i>Nicomachean Ethics</i> , Book I (skip section 6); Book VI, sections 3, 6-7; <i>The Politics</i> , Book VII (sections 1 and 13).
August 20	Aristotle, <i>Nicomachean Ethics</i> , Books II, III (sections 6-12), IV (sections 1-6 especially section 4 on magnanimity).
August 25	Aristotle, <i>Nicomachean Ethics</i> , VI (sections 1-2, 5-8, 12-13).
August 27	Aristotle, <i>Nicomachean Ethics</i> , Book X.
September 1	Labor Day (no class)
September 3	Aristotle, <i>The Politics</i> , Book I 1, 2, and 9; Book III 9; Book VII, 13; begin Book IV, 1-3.
September 8	Aristotle, <i>The Politics</i> , Books II 7, 11; IV 1-3, 7-9, 11-12; Book V 1-2, 8-9; VII 3, 7, 9.
September 10	Aristotle, <i>The Politics</i> , Books I, 5, III 4-7, 11, 15-16; VIII 1-2; V, 10-11 also recommended.
September 15	Aristotle, <i>Nicomachean Ethics</i> , Books IV 3; VIII 9, 11 and IX 9; (VIII 3, 8, 11 and IX 4, 11-12 also useful); <i>The Politics</i> , Books III 5, 7-9, 13, 18 and VII 14-15, VIII, 2.
September 17	Augustine, <i>The City of God</i> , III 13-14; V 12; X 3; XII 1-3, 6, 22-23; XIII 13-14; XIV 1-3, 11-14; XV 6-7; XIX 4, 10, 13-14, 20, 25, 27; XX 30; XXII 22, 30.
September 22	Augustine, <i>The City of God</i> , I, preface; III 31; IV 3-4; V 17-20; X 3; XIV 1, 12-13, 28; XV 2, 4; XIX 12-15, 17, 24-27; XXII 22.
September 24	St. Thomas Aquinas, <i>On Law, Morality and Politics</i> , pp. 1-3, 10-13, 16-22, 42-51 (the key page is 43), 51-52, 55-62, 64-65, 67-69, 83-85.
September 29	St. Thomas Aquinas, <i>On Law, Morality and Politics</i> , 93-96, 203-10; 164-66; 169-70.
October 1	Midterm
October 6	Thomas Hobbes, <i>Leviathan</i> , Introduction and chapters VI, X (first half), XI (first half), XII, (first six paragraphs), XIII, XVII. Assignment by pages in the Hackett edition: pages, 3-5, 28-31, 33, 41, 50-53, 58, 63-64, 74-78, 108-09.
October 8	Hobbes, <i>Leviathan</i> , Dedication, XIV-XV, XVII-XVIII, XIX, XXI, XXX. Pages assigned in the Hackett edition: 1, 79-80, 82, 87-89, 106, 109, 110-18, 118-21, 140-41, 142-43, 219, 229.
October 13	Columbus Day Break

October 15	William Shakespeare, <i>The Tempest</i> , entire or William Golding, <i>Lord of the Flies</i> , entire.
October 20	John Locke, <i>Second Treatise of Government</i> , I-V; VI up to paragraph 64.
October 22	Locke, <i>Second Treatise</i> , IV (especially paragraphs 54 and 57), VII-IX and XIX (especially paragraphs 222, 227, 229).
October 27	Locke, <i>Second Treatise</i> , X-XV, XIX.
October 29	John Locke, <i>A Letter Concerning Toleration</i>
November 3	Jean-Jacques Rousseau, <i>Discourse on the Origin of Inequality</i> , preface and part one.
November 5	Rousseau, <i>Discourse on the Origin of Inequality</i> , part two and footnote I.
November 10	Jean-Jacques Rousseau, <i>The Government of Poland</i> , chapters 1-4, 11-12; also suggested: Jean-Jacques Rousseau, <i>The Social Contract</i> , Book I 1, 4, 6-9; Book II 3-4, 7, 11; Books III 4-5, 15, 18 and IV 7-8.
November 12	Niccolo Machiavelli, <i>The Prince</i> , chapters 1-3, 5-9, 12; 14-19, 21, 23-26. See also Aristotle, <i>The Politics</i> , Book V 10-11.
November 17	Edmund Burke, <i>Reflections on the Revolution in France</i> (Hackett edition), pp. 7-8, 19, 27-31, 41, 43-44, 50-57, 66-72, 75-80, 84-85, 124-25, 138. Also recommended: "An Appeal from the New to the Old Whigs," available on line.
November 19	The Baron de Montesquieu, <i>Selected Political Writings</i> , pp. 106-09, 109-14, 125-33, 140, 143, 149-51, 155-56, 161-62, 164-65, 172, 174-75, 194-97, 200, 220, 207-08, 231-33.
November 24	Montesquieu, <i>Selected Political Writings</i> , pages 180-82, 191, 207; 55-64; 84-101, 85-87; James Madison et. al., <i>The Federalist Papers</i> , #10, 51, 55, 57. You may find these online for free.
November 26-30	Thanksgiving Vacation
December 1	Open
December 3	Open
December 8	Last Day of Class
December 9	Dead Day

Honor Code Compliance

Persons who come to Oglethorpe University for work and study join a community that is committed to high standards of academic honesty. The honor code contains the responsibilities we accept by becoming members of the community and the procedures we will follow should our commitment to honesty be questioned. The students, faculty and staff of Oglethorpe University expect each other to act with integrity in the academic endeavor they share. Members of the faculty expect that students complete work honestly and act toward them in ways consistent with that expectation. Students are expected to behave honorably in their academic work and are expected to insist on honest behavior from their peers.

Oglethorpe welcomes all who accept our principles of honest behavior. We believe that this code will enrich our years at the University and allow us to practice living in earnest the honorable, self-governed lives required of society's respected leaders.

Our honor code is an academic one. The code proscribes cheating in general terms and also in any of its several specialized sub-forms (including but not limited to plagiarism, lying, stealing and interacting fraudulently or disingenuously with the honor council). The Code defines cheating as "the umbrella under which all academic malfeasance falls. Cheating is any willful activity impacting or connected to the academic enterprise and involving the use of deceit or fraud in order to attempt to secure an unfair advantage for oneself or others or to attempt to cause an unfair disadvantage to others. Cheating undermines our community's confidence in the honorable state to which we aspire."

The honor code applies to all behavior related to the academic enterprise. Thus, it extends beyond the boundaries of particular courses and classrooms *per se*, and yet it does not extend out of the academic realm into the purely social one.

Examples of cheating include but are not limited to:

1. The unauthorized possession or use of notes, texts, electronic devices (including, for example, computers and mobile phones), online materials or other such unauthorized materials/devices in fulfillment of course requirements.
2. Copying another person's work or participation in such an effort.
3. An attempt or participation in an attempt to fulfill the requirements of a course with work other than one's original work for that course.
4. Forging or deliberately misrepresenting data or results.
5. Obtaining or offering either for profit or free of charge materials one might submit (or has submitted) for academic credit. This includes uploading course materials to online sites devoted, in whole or in part, to aiding and abetting cheating under the guise of providing "study aids." There is no prohibition concerning uploading exemplars of one's work to one's personal website or to departmental, divisional, University or professional society websites for purposes of publicity, praise, examination or review by potential employers, graduate school admissions committees, etc.
6. Violating the specific directions concerning the operation of the honor code in relation to a particular assignment.
7. Making unauthorized copies of graded work for future distribution.
8. Claiming credit for a group project to which one did not contribute.
9. Plagiarism, which includes representing someone else's words, ideas, data or original research as one's own and in general failing to footnote or otherwise acknowledge the source of such work. One has the responsibility of avoiding plagiarism by taking adequate notes on reference materials (including material taken off the internet or other electronic sources) used in the preparation of reports, papers and other coursework.
10. Lying, such as: Lying about the reason for an absence to avoid a punitive attendance penalty or to receive an extension on an exam or on a paper's due date; fraudulently obtaining Petrel Points by leaving an event soon after registering one's attendance and without offering to surrender the associated Petrel Point, or by claiming fictitious attendance for oneself or another; forging or willfully being untruthful on documents related to the academic enterprise, such as on an application for an independent study, a registration form or a purported transcript.
11. Stealing, such as: Stealing another's work so that he/she may not submit it or so that work can be illicitly shared; stealing reserve or other materials from the library; stealing devices and materials (such as computers, calculators, textbooks, notebooks and software) used in whole or in part to support the academic enterprise.
12. Fraudulent interaction on the part of students with the honor council, such as: Willfully refusing to testify after having been duly summoned; failing to appear to testify (barring a *bona fide* last-minute emergency) after having been duly summoned; testifying untruthfully.

Students pledge that they have completed assignments honestly by attaching the following statement to each piece of work submitted in partial fulfillment of the requirements for a course taken for academic credit:

"I pledge that I have acted honorably." (Followed by the student's signature)

The honor code is in force for every student who is enrolled (either full- or part-time) in any of the academic programs of Oglethorpe University at any given time. All cases of suspected academic dishonesty will be handled in accordance with the provisions established in this code. The honor council has sole jurisdiction in matters of suspected academic dishonesty. Alternative ways of dealing with cases of suspected academic fraud are prohibited. In cases of alleged academic dishonesty on the part of students, the honor council is the final arbiter.

STUDY QUESTIONS

Aristotle, *Nicomachean Ethics*

1. Consider four key concepts as you read the entire book: happiness, virtue, wisdom and pleasure. What does he mean by each term? Why and in what way is each desirable? How and when is each achieved? What is their relationship?
2. What does “the good” mean? What answers have been given to the question “what is the good for man?” How does Aristotle rate these answers and why?
3. What ought to be the good for us, in his eyes? How does he arrive at this conclusion? How is this conclusion related to his view of human nature? What are the characteristics of the good life, based on book I?
4. What is moral virtue? How does it differ from intellectual virtue? How is moral virtue acquired? What are some examples? What guidelines does he offer to put virtue into practice?
5. What makes an act virtuous? What is the relationship between virtue and pleasure? Why ought one to be virtuous?
6. What is prudence? How does it differ from the other intellectual virtues? How is it acquired? Why are the intellectual virtues, especially prudence, desirable?
7. What is the connection between prudence and moral virtue? Why are both necessary? In what ways are they interdependent?
8. Aristotle says that it is “reasonable” for us to be drawn to pleasure, but that pleasure is not the good. Explain how both statements can be true.
9. How does the definition of happiness in Book X differ from that in Book I? On what ground does he defend his choice in Book X? Is this a problem for him?
10. What is the proper role of the state in the moral development of its citizens?

Aristotle, *The Politics*

1. Why do governments come into being? For what purposes do governments exist? In what respects could states be said to be an expression of human nature? What is the meaning and significance of the assertion that governments exist “according to nature?” What are the implications of Aristotle’s account of the origin of governments?
2. What role ought the acquisition of material goods play in the good life?
3. Is the virtue of the good man, the good citizen and the rule the same? Why or why not? Can the good citizen be a good man and the good man a good citizen? What is the larger significance of Aristotle’s discussion of this issue?
4. What arguments does Aristotle present for and against involvement of the masses in politics (i.e., for democracy in the some sense)?
5. What are the basic questions of political science?
6. What are the types of government? On what basis does he classify political systems?
7. What is the best regime in theory and in practice? What are the characteristics of the best practicable regime? When is it most likely to develop?
8. What are the roots of conflict and disorder in societies? What are the possible sources of stability?
9. What can a statesman do to preserve his regime, especially if it is not among those Aristotle would deem the best?
10. When is slavery just and when is it unjust, according to Aristotle? Why?

More Aristotle

1. In what sense might the necessity of assuring the survival of the city and its inhabitants endanger the good life as Aristotle conceives it? Consider in this regard the problems posed by the existence of Sparta and scarcity. (*Politics* VII 14-15)
2. What are the types of friendship? What makes possible the best sort of friendship? (*Ethics* VIII 3, 8-9, 11 and IX 4, 9, 12)
3. What are the proper and improper sorts of self-love? What is the connection between self-love and the virtue of magnanimity discussed in Book IV of the *Ethics*? Why does such a man desire to be virtuous? Is the magnanimous man a good citizen?

St. Augustine, *The City of God*

1. Why does evil exist if God made creation (including the creature man) good? What is “evil?” How were Adam and Eve meant to live? Why did they sin? How could this have happened if God is omnipotent and omniscient? What were the consequences of their sin? In light of this, can human nature provide a standard or guideline according to which we can determine our goals, ethics and supreme good? Why or why not? If not, then how can we know how to live?
2. Why is virtue not the *summum bonum* (i.e. greatest good)?
3. What motivated the Romans? What is Augustine’s opinion of the virtues exhibited by the Romans? Why is he ambivalent?
4. What, then, is the *summum bonum* for Augustine? How is it achieved?
5. What are the two cities to which he refers? How do they differ?
6. What reservations does Augustine have about existing governments? Why, despite this, does he insist on obedience to them in most circumstances?
7. Is the Christian a good citizen? Why might some allege that he is not? What does Augustine say in reply?

St. Thomas Aquinas

1. What is law? What are the four types of law? How are they related?
2. What is natural law? How is it known? How and why can we verify that it is true? If truth is universal, why are there variations in practice? How does Aquinas rebut those who doubt the existence of natural law?
3. How does St. Thomas put natural law to work to address specific moral questions? Consider some of the specific issues treated in the reader. What enables one use natural law wisely and effectively?

John Locke, *Second Treatise of Government*

1. What is the state of nature like? How do his accounts differ in various sections of the text? Why does he emphasize different aspects at different moments?
2. What is the law of nature? Contrast this doctrine with Hobbes's right of nature and St. Thomas's natural law? How much does it differ from each?
3. How high is the standard of living in the state of nature? Why? Why does this situation change and what is the significance of the change? What is the just limit to acquisition in the early state of nature? Why is this limit lifted later? Why is private property just?
4. How do governments originate? By what three stages do they come into existence? What is the significance of the brief second stage? How and why do the terms of their creation bind both rulers and ruled?
5. Contrast the rights and benefits of man in the state of nature with those in civil society? Why would a rational individual willingly part with his natural freedom and enter civil society? What, then, is the purpose of government for Locke?
6. In what sense are we born equal? If we are born free, why are we obliged to obey the government? When are we exempted from the duty to obey?
7. What objections have been made to Locke's doctrine of consent? How (and how successfully) does Locke rebut them?
8. What is the proper end of a Lockean government? What is its principle means of accomplishing this end?
9. What are the three powers of government? What is prerogative and why is it necessary? What difficulties does it raise and how does Locke propose to deal with these difficulties?
10. When is rebellion justified? Who decides? What is to prevent the right to rebellion from continually undermining governments and leading to anarchy?
11. If liberal governments exist in a state of nature with each other (including Sparta and Leviathan) can they defend themselves without ceasing to be liberal? What does Locke say on this point? Is he convincing? Can governments based on Lockean principles defend themselves?
12. How do we know that we have rights, according to Locke? Is he convincing?

John Locke, *A Letter Concerning Toleration*

1. What is the purpose of government?
2. What is toleration, in the sense Locke is using it?
3. Why does Locke favor toleration? What arguments are presented in favor of the policy of toleration? How convincing are they?
4. What are the limits to toleration? Why?

The Federalist Papers

1. What is Madison's view of human nature, as expressed in #10 and 51?
2. What dangers to liberal governments are discussed in #10 and 51? How does the author propose to contain them without sacrificing liberty?
3. Consider the answer in #10 and 51 in light of the arguments in # 55 and 57. What checks against the abuse of power are mentioned in the latter papers? What, in the end, does a liberal regime require of its citizens?

Rousseau, Discourse on the Origins of Inequality

1. What view of human nature is expressed by the metaphor of the statue of Glaucus in the preface? What are the implications of this view?
2. What was man like in the earliest state of nature? What were the advantages and disadvantages of his condition? What is Rousseau's conception of natural law? How do his views differ from his predecessors?
3. What are the stages and turning points of history? What are the causes and consequences of each change? How does man and society evolve? What is gained and lost in this transformation?
4. Why are governments formed? Why are they often illegitimate?

Rousseau, The Government of Poland

1. Why is the establishment and preservation of a free society in Poland so difficult? What challenge does the necessity of national security present? What is the dilemma for the Poles?
2. How would those in the Lockean tradition (such as Adam Smith, whom you will read next semester) attempt to resolve this problem? Why does Rousseau object to their policy?
3. What is Rousseau's solution? On what human motives does he rely? Why? How does he propose to prepare the Poles for independence?