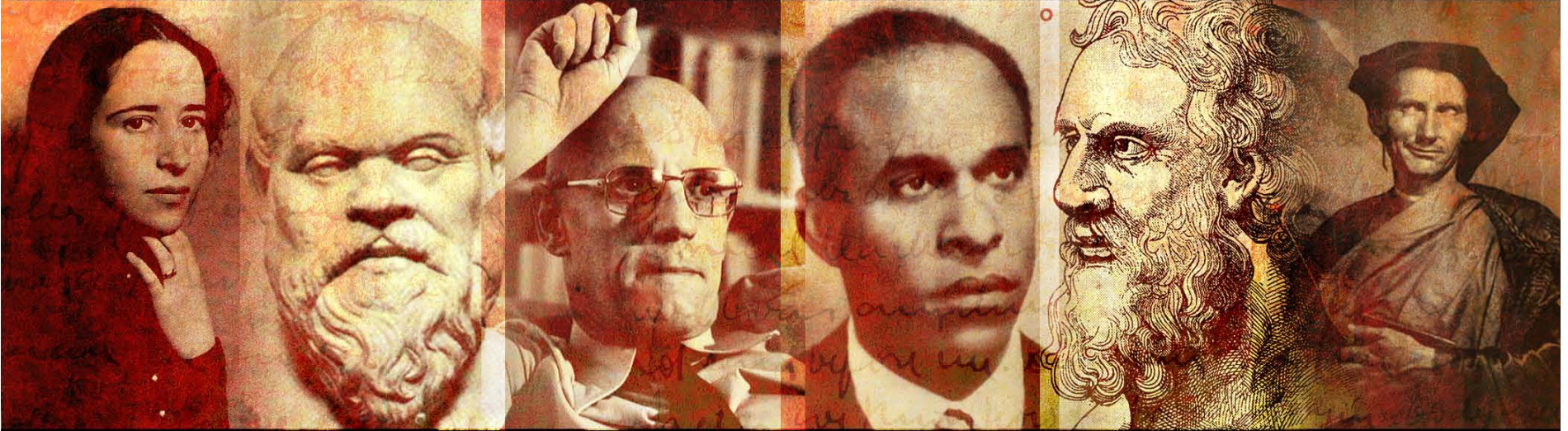


# POSC 120: INTRODUCTION TO



*Hannah Arendt*

*Socrates*

*Michel Foucault*

*Frantz Fanon*

*Plato*

*Machiavelli*

# POLITICAL THINKING

*Professor K. Haddad*    *kaddad@monaviaa.edu*

*Office: Comerius 112*    *610.861.1559*

*A: Tuesdays & Thursdays, 8:55-10:05 a.m.*

*B: Tuesdays & Thursdays, 10:20-11:30 a.m.*

**OFFICE HOURS: WEDNESDAYS 4-5 P.M., THURSDAYS 3-4 P.M., AND BY APPOINTMENT**



Political Science 120, Fall 2010

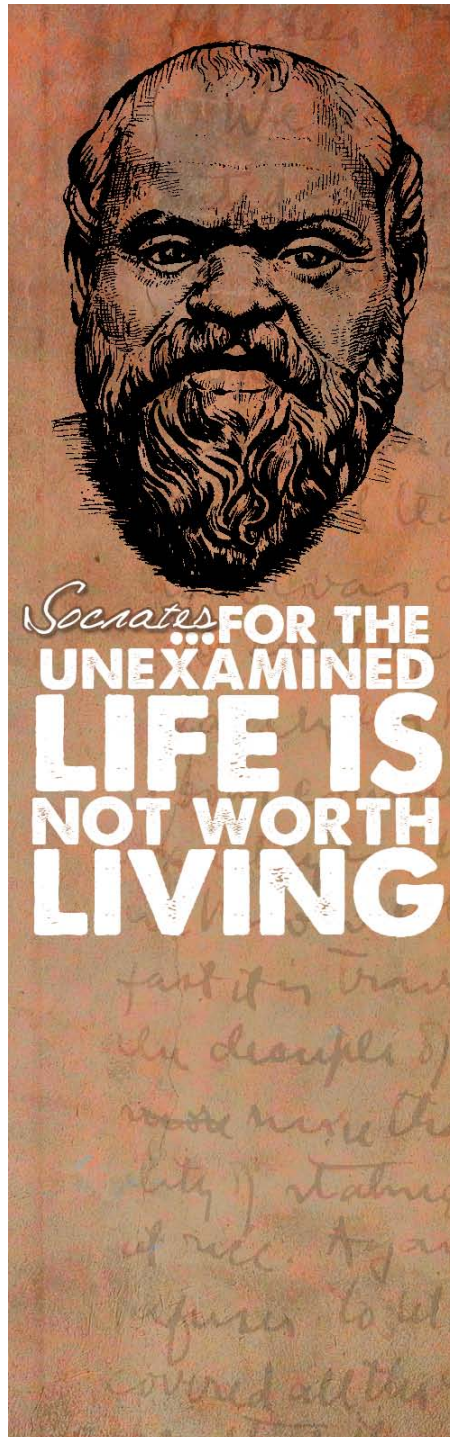
## Introduction to Political Thinking

A: Tuesdays & Thursdays  
8:55-10:05 a.m.

B: Tuesdays & Thursdays  
10:20-11:30 a.m.

Professor Haddad  
Comenius 112  
(610) 861-1559

Office Hours:  
Wednesdays 4:00-5:00 p.m.  
Thursdays 3:00-4:00 p.m.  
and by appointment



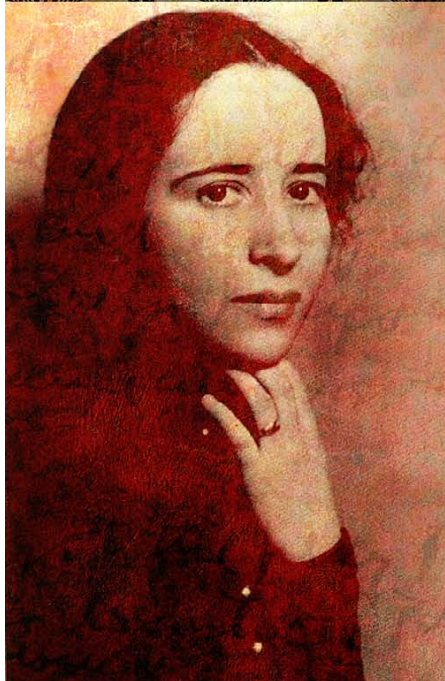
Welcome to Political Science 120. This introductory course offers students six key texts that have shaped the history of political ideas: Plato's *Apology and Crito* (circa 399 B.C.E.) , Niccolò Machiavelli's *The Prince* (1532), Frantz Fanon's *The Wretched of the Earth* (1961), Hannah Arendt's *Eichmann in Jerusalem* (1963), and Michel Foucault's *Discipline and Punish* (1975). The questions we will ask of these texts are classic ones such as the following: What should we do? Who should rule? What should be the legitimate limits of political or state power? How should we encounter one another? and also How should we arrange our lives together? These questions share a concern for norms. The emphasis falls on one recurring word: *should*. This means that normative political theory investigates situations in which knowing the facts will not suffice. Normative theory must address unclear, conflictual, or otherwise complex situations. This means that students of political theory must engage obligations and values as explicit sites of inquiry. To do this, we must attend to our texts with care. I invite you to find the connections between texts that have held the attention of political theorists over time and your present day experience of the personal and the political. True to the liberal arts tradition, our group will engage in close readings of the text as well as argumentative discussion. This course satisfies the Ultimate Questions (M3) requirements of the Learning in Common Curriculum (LinC) and is required for all Political Science majors.

*“You are wrong if you believe that by killing people you will prevent anyone from reproaching you for not living in the right way.” – Plato*

FOR POLITICS  
IS NOT LIKE THE  
NURSERY;

IN POLITICS  
OBEDIENCE  
AND SUPPORT  
ARE THE SAME.

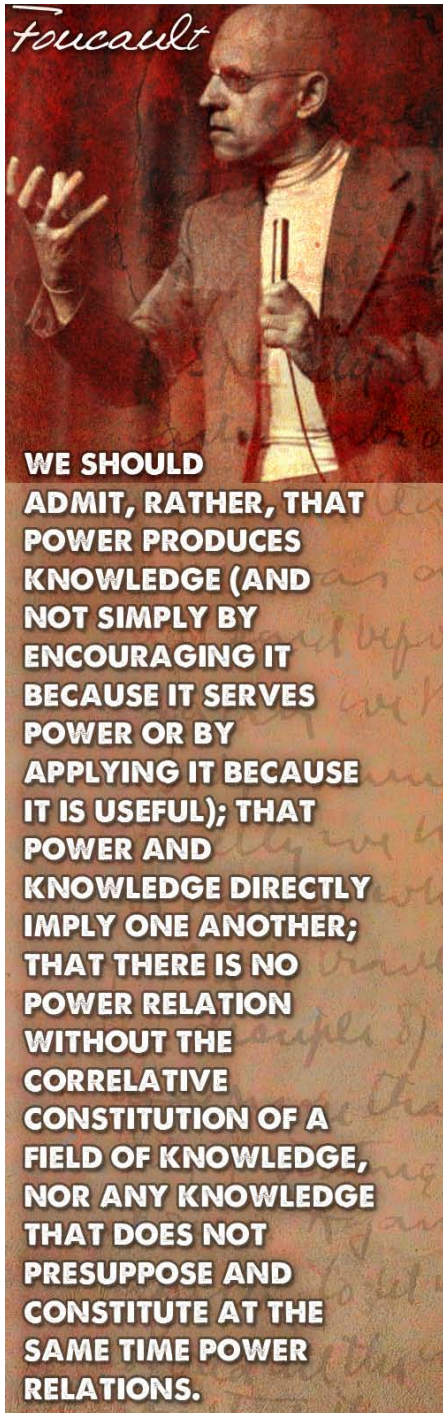
Hannah Arendt



Tuesday, August 31	Introduction
Thursday, September 2	<input type="checkbox"/> Plato, <i>Apology</i>
Tuesday, September 7	<input type="checkbox"/> <i>Apology</i> and <i>Crito</i>
Thursday, September 9	<b>Examination in class</b>
Tuesday, September 14	<input type="checkbox"/> Niccolò Machiavelli, <i>The Prince</i> , Chronology, Map, Dedicatory Letter, and Chapters I to V
Thursday, September 16	<input type="checkbox"/> <i>The Prince</i> , Chapters VI to IX
Tuesday, September 21	<input type="checkbox"/> <i>The Prince</i> , Chapters XV to XXIV
Thursday, September 23	<b>Convocation at 10:20 a.m.</b> <b>120 A and B will attend this event. 120 B: Please check in with me so I can record your attendance.</b>
Tuesday, September 28	<input type="checkbox"/> <i>The Prince</i> , Chapters XXV and XXVI <input type="checkbox"/> <i>The Prince</i> , Appendix <input type="checkbox"/> Machiavelli's Letter of December 10 1513
Thursday, September 30	<b>Midterm examination in class</b>
Tuesday, October 5	<input type="checkbox"/> Frantz Fanon, <i>The Wretched of the Earth</i> , Chapter I: "On Violence"
Thursday, October 7	<input type="checkbox"/> <i>The Wretched of the Earth</i> , Chapter II: "Grandeur and Weakness of Spontaneity"
	<b>Fall recess</b>
Thursday, October 14	<input type="checkbox"/> <i>The Wretched of the Earth</i> , Chapter III: "The Trials and Tribulations of National Consciousness"
Tuesday, October 19	<input type="checkbox"/> <i>The Wretched of the Earth</i> , Chapter IV: "On National Culture"
Thursday, October 21	<input type="checkbox"/> <i>The Wretched of the Earth</i> , Chapter V: "Colonial War and Mental Disorders" <input type="checkbox"/> <i>The Wretched of the Earth</i> , Conclusion

*"And just as you supported and carried out a policy of not wanting to share the earth with the Jewish people and the people of a number of other nations—as though you and your superiors had any right to determine who should and should not inhabit the world—we find that no one, that is, no member of the human race can be expected to want to share the earth with you. This is the reason, and the only reason, you must hang."*—Hannah Arendt





Tuesday, October 26	<input type="checkbox"/> Hannah Arendt, <i>Eichmann in Jerusalem</i> , Chapter I: "The House of Justice," <input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter II: "The Accused," <input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter III: "An Expert on the Jewish Question"
Thursday, October 28	<input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter VII: "The Wannsee Conference or Pontius Pilate"
Tuesday, November 2	<input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter VIII: "Duties of a Law-Abiding Citizen" <input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter IX: "Deportations from the Reich—Germany, Austria, and the Protectorate"
Thursday, November 4	<input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter XIII: "The Killing Centers in the East," <input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter XIV: "Evidence and Witnesses"
Tuesday, November 9	<input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Chapter XV: "Judgment, Appeal, and Execution," <input type="checkbox"/> <i>Eichmann in Jerusalem</i> , Epilogue, and Postscript
<b>Thursday, November 11</b>	<b>Examination in class</b>
Tuesday, November 16	<input type="checkbox"/> Michel Foucault, <i>Discipline and Punish</i> , Part One Torture, Chapter 1: "The body of the condemned"
Thursday, November 18	<input type="checkbox"/> <i>Discipline and Punish</i> , Part One Torture, Chapter 2: "The spectacle of the scaffold"
Tuesday, November 23	<input type="checkbox"/> <i>Discipline and Punish</i> , Part Three Discipline, Chapter 1: "Docile bodies"
<b>Thanksgiving Recess</b>	
Tuesday, November 30	<input type="checkbox"/> <i>Discipline and Punish</i> , Part Three Discipline, Chapter 3: "Panopticism" (195-256)
Thursday, December 2	<input type="checkbox"/> <i>Discipline and Punish</i> , Chapter 3: "Panopticism" (257-end)
<b>Tuesday, December 7</b>	<b>Discussion of final paper and student evaluations</b>
<b>Wednesday, December 15</b>	<b>Final paper due by 4 p.m. to Mrs. Ortiz in Comenius 206</b>

"And yet the fact remains that a few decades saw the disappearance of the tortured, dismembered, amputated body, symbolically branded on face or shoulder, exposed alive or dead to public view. The body as the major target of penal repression disappeared." — Michel Foucault

## Books for sale at the Moravian College Bookstore:

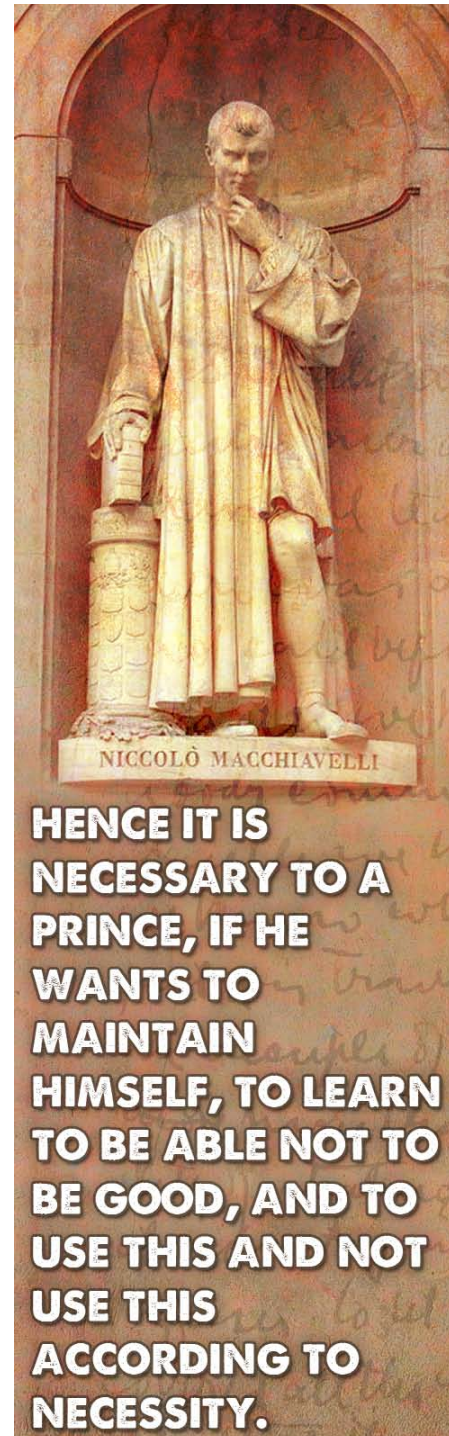
- 1) Plato, *Trial and Death of Socrates* (Hackett)
- 2) Niccolò Machiavelli, *The Prince* (University of Chicago Press)
- 3) Frantz Fanon, *The Wretched of the Earth*
- 4) Hannah Arendt, *Eichmann in Jerusalem* (Penguin)
- 5) Michel Foucault, *Discipline and Punish* (Penguin)

## Course objectives:

- 1) To gain critical distance from naïve realism
- 2) To expand and deepen an account of the political
- 3) To reflect on language usage inside and outside of the classroom
- 4) To acquire canonical and contemporary literacy in political theory
- 5) To ask critical questions regarding political matters
- 6) To improve verbal and written expression with reference to textual evidence

Assignments and evaluation	Calendar	%
Quality of engagement in and preparation for class meetings	Semester	25%
Examination 1	September 9	
Examination 2 (midterm)	September 30, in class	25%
Examination 3	November 11, in class	25%
Final paper	December 15 by 4 p.m., Comenius 206	25%

*“And many have imagined republics and principalities that have never been seen or known to exist in truth; for it is so far from how one lives to how one should live that he who lets go of what is done for what should be done learns his ruin rather than his preservation.” — Niccolò Machiavelli*



## What does an engagement grade represent?

**A** Critical, innovative and careful reading of all assignments; substantial notes or written preparation for discussion; frequent text-based contributions; contribution of discussion-shaping questions; careful engagement of the arguments of others; support of positive discussion dynamics.

**B** Complete and careful readings; consistent notes or written preparation for discussion; lively, substantial, and argumentative text-based contributions; contribution of independent questions; engagement of the arguments of others.

**C** Incomplete or superficial readings; minimal notes or written preparation for discussion; regular (at least once per meeting) discussion participation.

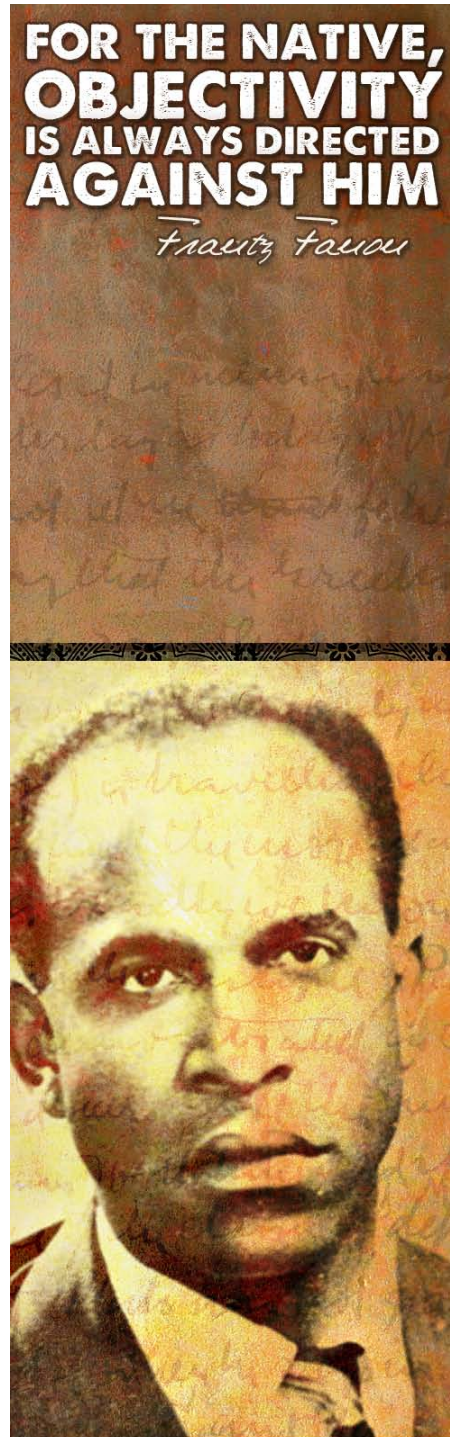
**D** Incomplete or missing readings; lack of notes or written preparation for discussion; mostly passive presence.

**F** Persistent, vegetative state; low-level trance; slightly elevated body temperature



Please support a culture  
of intellectual discussion.

*“The apotheosis of independence is transformed into the curse of independence, and the colonial power through its immense resources of coercion condemns the young nation to regression. In plain words, the colonial power says, ‘Since you want independence, take it, and starve.’” — Frantz Fanon*



### General Course Information

- 1) I invite you to visit my office hours. Please be in touch with any questions and thoughts you may have about our work together. I am happy to help you with difficulties relating to your reading of our texts as well as challenges that may arise with regard to assignments. In general, please make use of my office hours. It is my pleasure to help you improve your enjoyment of and performance in this course.
- 2) Be diligent in your studies and attend class. Undocumented absences beyond the first will harm your engagement grade at the rate of 5% of your total course grade (per absence).
- 3) This is an academic setting in which the goal is thoughtful discourse. Neither food consumption, nor mobile phone noise, nor phone activity (texting or searching) of any kind is permitted. Students who disturb the contemplative and discursive atmosphere of learning will be asked to leave the room for the rest of class.
- 4) Expect to work six hours on average outside of class per week. The workload varies, and the texts can be challenging. Give yourself plenty of time to read, review, and take notes on texts. Our interest is in deep readings and in gaining a solid toolkit of political theory questions, concepts, and arguments.
- 5) In order to pass this course, you must submit all assignments.
- 6) We will discuss written assignments two weeks in advance. I will offer instructions on how to prepare for examinations in the class preceding the examination date.
- 7) I strongly discourage late assignments, except in appropriately documented emergency situations. For the sake of equity, please do not ask for special treatment. Late work is penalized at 50% of the assignment grade.
- 8) Plagiarism will result in failure of the assignment in this class. Please see Moravian College Student Handbook for an account of academic honesty. See <http://www.moravian.edu/studentlife/handbook/academic2.htm>
- 9) Students who wish to request accommodations in this class for a learning disability should contact Mr. Joe Kempfer, Assistant Director of Learning Services for Disability Support, 1307 Main Street (extension 1510). Accommodations cannot be provided until authorization is received from the office of Learning Services.
- 10) Please also note that this syllabus is subject to change.

*designed by Andrea deCarlo*

