

## POLITICAL PHILOSOPHIES AND IDEOLOGIES

Georgia Institute of Technology

Fall Semester, 2012  
 INTA 2210A (CRN 89959)  
 MWF9:05-9:55 a.m.  
 Location: IC 213

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### COURSE OBJECTIVES

This course seeks to familiarize undergraduate students with the main ideas that have shaped world events over the past several centuries. These sets of ideas are:

*Liberalism,*

which will be subdivided into *Classic Liberalism* (known in the United States as *Conservatism*)

Modern American Liberalism (European Social Democracy),

Marxism and Marxism-Leninism,

Fascism,

and

Islamic Fundamentalism

Liberalism and Marxism are arguably the two most important political ideologies of the Nineteenth and Twentieth Centuries. The conflict between these two ideologies was one of the prime intellectual-political conflicts of the 20<sup>th</sup> century. Liberalism and Marxism are based on very different assumptions about man and society, reach very different conclusions about the good society, and yet share some important common elements. Yet both schools share a common concern about human liberation, and common method of rational argumentation. Both are secular, humanist philosophies.

Regarding the “classic Liberal / Conservatism” versus “modern American liberal dialectic, we will spend considerable time exploring the pivotal division of Liberalism in the mid-19<sup>th</sup> century into “classic Liberalism” or “Conservatism” on the one hand, and into “modern American Liberalism” or social democracy, on the other, the chief emphasis of the course is on “classic liberalism.” Considerable effort will be taken to delineate the key differences between classic liberalism / conservatism and modern American liberalism / social democracy, but the readings and lectures will focus on the former, i.e. on classic liberalism. The reason for this focus is that it creates a sharp and pedagogically useful dichotomy between affirmation and rejection of markets / individual autonomy.

### **Modernity and the Rebellion against It**

Liberalism can also be seen as an ideology of Modernity, and many of the philosophies we will consider as critiques and rejections of that Modernity. “Modernity” will be defined as a society organized on the basis of markets, individual freedom, secular rationalism, male-female equality, and democracy. More precisely, the professor will argue in the course that the forms of social and political organization that evolved beginning circa the 15<sup>th</sup> century on the European peninsula, and today referred to as “modern,” have been characterized by these attributes. Our course will be concerned primarily with the philosophies serving as ideologies of modernity --- Liberalism in its various guises. But the achievement of “modernity” has historically been an extremely difficult and traumatic process, both from the standpoint of societies and individuals. Moreover, “modernity” often appears as Western to non-Western peoples, and acceptance / rejection of “modernity” thus becomes entangled with questions of national identity. As part of the rejection of Modernity, several “anti-Modern” philosophies have been formulated, i.e., the various anti-Liberal philosophies we will consider in this course. We can thus cluster the philosophies we will consider as either affirmations of, or rejections of, modernity in this fashion:

#### **Philosophical Justifications of Modernity**

Niccolo Machiavelli  
 Thomas Hobbes  
 John Locke  
 Adam Smith  
 Edmund Burk  
 Alexis de’ Tocqueville  
 John Stuart Mill  
 Frederick Hayek  
 John Rawls

#### **Philosophical Rejection of Modernity**

Thomas More  
 Karl Marx  
 Vladimir Lenin  
 Herbert Marcuse  
 Adolph Hitler  
 Sayeed Qutb  
 Ruhollah Khomeini  
 Osama bin Laden

Philosophy versus Ideology: We will be primarily concerned with Liberalism, Marxism, Fascism, and Islamicism as logically integrated sets of ideas, i.e., as philosophies. While we will occasionally consider the role of these sets of ideas as sets of ideas used to justify and promote the interests of some particular social group, i.e. as ideologies, the course is overwhelmingly concerned with philosophies, that is, sets of ideas qua ideas. If you have the opportunity during your university education, I strongly urge you to take courses on modern European, American, or world history to get a fuller sense of the role that these powerful philosophies played, and continue to play, in human society.

The Instructor’s Pedagogic Approach: As instructor in this course, I consider it my job to present each philosophy as fully and as forcefully as possible. Thus, I will be an advocate for each system of thought and, typically on another day, a strong critic of each system. I will attempt to persuade you of each ideology and to convince you that each system is fallacious. One day I will attempt to persuade you of the wisdom of Liberalism. Another day I will attempt to persuade you of the wisdom of Marxism. Still another day I may try to persuade you of the need for Scriptural Divine Revelation as the basis for political discourse, or even of the appeal of racist theories. I will not parallel the presentation of each philosophy with commentary pointing out points where that philosophy is faulty or incorrect. If you do not like to hear views you strongly disagree with strongly prevented in a (hopefully) forcefully persuasive fashion and without a running, parallel refutation, you will be offended by this class. This pedagogic

approach does not mean that I think that the veracity of political beliefs is simply a matter of arbitrary preference. Indeed, I do not believe this to be the case. Rather, I think that such an approach is best suited to cause you to think through the assumptions and logic of each system of thought. Rather than giving you the professor's version of "the truth," I hope in this way to cause you to think through your own political beliefs, leading you to understand more deeply the political world in which you live.

## **COURSE GRADE AND CLASS POLICIES**

### **Determination of Course Grade**

Course grades will be calculated as follows:

2 mid-course exams @ 25% each  
 Final exam @ 30%  
 Attendance = 20%

With each of the above items based on 100, this formula used to compute the course grade:  $.25 (\text{exam 1}) + .25 (\text{exam 2}) + .30 (\text{final exam}) + .20 (100/\text{number class periods in semester}) \times (\text{number of days student in attendance})$ .

Exams will be computer-graded multiple-choice exams. Multiple choice questions will be drawn both from required readings and from lectures. Some questions on these tests will conform closely to the six components of the course. They will be broad questions, which will require you to demonstrate an understanding of the logic and illogic of the philosophies studied. These questions will frequently be linked to broad themes elucidated in lectures. A second sort of question will be derived from assigned readings, especially those readings not discussed in class lectures. These questions may well be more detailed, and ask about a particular authors view / idea about a particular point. (E.G. "What did Locke say about slavery?"), even though this may not have been covered in lecture. The essential purpose of this second type of multiple choice question is to reward those who did the assigned readings and punish those who did not.

The final exam will be comprehensive, but entirely multiple choice. The two mid-course exams will not be comprehensive, but will cover only material since the previous exam. Several old exams are on electronic reserve. The distributions for all exams, and for the final course grade, are curved. Usually, but not always, this is a normal curve.

**Pass-Fail grades:** Students taking the course for a grade of "satisfactory" or "unsatisfactory" are expected to get at least a "C" in the final, cumulative grade distribution.

### **Reading the Course Syllabus at the Beginning of the Course**

Students are expected to read through the course syllabus at the beginning of the semester. For some reason, students sometimes do not do this. To provide an incentive, the first mid-term exam will contain a small set of questions addressing class policies and other substantive information conveyed on the syllabus.

### **Policy on Missed Exams**

Missed exams may be made-up only if missed for serious, involuntary reasons, and only if the professor is contacted with an explanation on or before the day of the exam. Lack of preparation is not a reason for not taking a scheduled exam. Special early or late exams will not be given to accommodate student holiday travel schedules. The date of the final exam is carved in stone by the Institute. It cannot be changed or special exam times arranged for the convenience of students.

### **Attendance Policy:**

At a philosophical level, taking attendance should be unnecessary in a university class. The students are, in principle, adults and responsible for their own behavior. If they are not interested in course material, it should be up to them to attend or not to attend class lectures. Practically speaking, however, I've noticed over years of teaching a very strong correlation between taking roll in class and class attendance. As a practical matter, a class in which roll is taken routinely achieves attendance on the order of 80%, while a class without roll-call will have attendance on the order of 50 %. Since I believe that attending class lectures substantially facilitates understanding of the themes developed in the course, since I believe that a teacher's job is to provide incentives for a student to learn, and since the purpose of a course grade is to measure a student's mastery of a particular body of knowledge and set of analytical skills, I will take roll in class.

An attendance sign-up sheet will be circulated at the beginning of each class.

If you come in late and miss the sign-up, it is entirely your responsibility to sign the roster after class. If you forget to sign up after a particular class, the matter is past. The instructor will not sign-up for you, or allow you to sign after we have left the classroom on a particular day. Nor will the instructor respond to pleas by telephone, email, or in person, that a student was actually in attendance day but forgot to sign the attendance roster, and so on. As your instructor I go to considerable effort to keep track of attendance in a large class such as this. The quid pro quo is that you fulfill your responsibilities.

Sign only for yourself! Signing for other students will be considered an Honor Code violation and will be reported to the Dean of Student. Signing falsely for students who are not actually in attendance, penalizes students who actually do attend lectures, and students who witness such behavior are invited to inform the professor. The professor will also call the roll personally and out-loud several times during the course, to confirm that there are no bogus signatures on the attendance sign-up sheet.

**Absence from class:** Students who are absent because of participation in approved Institute activities (such as field trips and athletic events, or ROTC activities), or is ill will be marked "present" for a particular day. In these situations the student must obtain and give to the professor a completed and signed Approved Absence form from the Office of the Dean of Students, a physician, their athletic director, or their ROTC commander. The relevant form

should be given to the Professor in hard-copy (e.g., not via email) with the name of the student and the date of the absence highlighted in color.

Students absent because of illness, and who give the instructor a statement from the infirmary or a private doctor testifying to their visitation on a particular day will also be marked present.

If a student misses class for personal reasons, even personal emergencies, they will not be marked “present” for classes missed. There are many valid personal reasons to miss class: death of a friend or relative, automobile problems, illness, job interviews, family problems, holiday travel schedules. The professor will not mark a person “present” for such absences from class.

The logic behind this policy is this. Attendance is taken as one rough, approximate indicator of how fully students assimilate the particular body of knowledge discussed in the course. Presence during classroom lectures conveys some increment of knowledge about the object of study. Attendance is not an indicator of a student’s good will or intentions, or as an indicator of their vulnerability to events beyond their control. If a student misses a class, even for good reasons, they miss the small increment of knowledge conveyed by the professor during that hour’s instruction.

**Making Up Missed Material:** Students who miss class for any reason should study the lecture notes for that session posted with library reserves, or in lieu of that, borrow and study a classmate’s notes for that session. They should also read carefully the assigned readings for that day. After doing this, they may ask the professor about any remaining problems. Here is the answer to the unfortunately frequent question, “Did I miss anything important when I was absent?” Yes, of course you did. You missed the professor’s best efforts to explain a particular problem as indicated on the syllabus for that day.

### **Policy on Missed Exams:**

If students are forced to miss a scheduled exam because of serious, involuntary reasons, you must inform me not later than 5 p.m. on the day of the exam for the reason for your non-attendance.

### **Policy on Reporting of Final Grades**

To protect the privacy of students, final grades will not be publicly posted. Because of the large enrollment of this class, it is impossible for the professor to individually inform students of their final grade --- by email, telephone, or letter. The professor will report all final grades to the Georgia Tech Registrar by the first Monday after the end of Finals Week, as specified by Georgia Tech regulations. Students may then learn their final grade by accessing the Registrar web-site at:

<https://oscar/gatech.edu>

### **Student Opinion Survey of Course**

During the final week or so of the course, students are urged to access the on-line student evaluation of the course and respond to the various questions asked there. The instructor *does* use the results of this survey in honing the course, and his bosses *do* use these results in determining his merit pay raises. The course survey is found at:

<http://www.coursesurvey.gatech.edu>

## READINGS FOR COURSE

Readings are of two types: **required and recommended**. Test questions will be drawn freely and widely from required readings --- including from required reading material not covered in the lectures. You are expected to read all the required readings. Recommended readings are just that, recommended. Questions from recommended readings will not included on exams --- except for ideas/ material from recommended readings covered in class.

### Required books / readings include

Friedrich Hayek, The Road to Serfdom  
 Herbert Marcuse, Eros and Civilization.  
 Sigmund Freud, Civilization and its Discontents  
 John Locke, Second Treatise on Government.  
 Karl Marx and Fredrick Engels, The Communist Manifesto.  
 John S. Mill, On Liberty.  
 Sayyid Qutb, Milestones.

The above books are available at Engineers Bookstore at the corner of Means Street and Marietta Street. They are all classics. They should be in your personal library --- after you have thoroughly studied them.

The following are also **Required Readings** available via the Georgia Tech Library electronic reserve system.

### Required Readings:

Aristotle, selection from The Politics. Pg. 92-107.

Baruch Spinoza, "Freedom of Thought and Speech," from The Philosophy of Spinoza, John Ratner, editor, p. 333-344.

Adam Smith, selection from The Wealth of Nations, in Bowditch and Ramstand, Voices of the Industrial Revolution. Pg. 12-26.

Edmund Burke, selections, from Russell Kirk volume, The Portable Conservative Reader. Pg. 7-47.

"Alexis de Tocqueville" from Kirk, The Portable Conservative Reader. Pg. 202-207.

John Rawls, “The Original Position” and “Justice As Fairness,” pages 100-106 and 281-287, from What Is Justice?, Robert Solomon, editor.

V.I. Lenin, section from “What Is To Be Done?” in Essential Works of Lenin. Pg. 72-85, 103-108, 144-151.

Walter Kaufman, “The Death of God and the Revaluation,” Chapter 3, Nietzsche: Philosopher, Psychologist, Antichrist, Princeton University Press, 1974, p. 96-118.

Adolph Hitler, selection from Mein Kampf. Pg. 441-462.

Sebastian Haffner, The Meaning of Hitler, McMillan, 1979, p. 78-95.

Ruhollah Khomeini, Islamic Government (Translations on Near East and North Africa, No. 1897, Joint Publications Research Service)

Khomeini, Imam’s Final Discourse. 68 pages.

Osama bin Laden, “Declaration of War against Americans”

The following **Recommended Readings** are also available on Tech e-reserve:

Hall and Lindsey, chapter on “Freud's Psychoanalytic Theory” from Theories of Personality.

David Allyn, chapter from The Sexual Revolution, An Unfettered History.

Freud’s Moderation of Atheism, Mark Edmondson, “Defender of the Faith?”, New York Times, Magazine Section, 9 September 2007. 4 pages.

A.J. Hoover, “God and His Shadow” (chapter 4, p. 79-94) from Friedrich Nietzsche; His Life and Thought, Praeger, 1994. Because I put the chapter “Nietzsche’s Politics” (chapter 7, p. 147-164) on electronic reserve with the library, I was unable to put the earlier chapter “God and His Shadow” on reserve. I urge you to read both chapters, however.

There are also several hard copies of **Recommended Readings** on reserve in the Library. You can get these books from the Circulation desk in the library. Recommended books include:

Machiavelli, The Prince  
 Thomas More, Utopia  
 Thomas Hobbes, Leviathan

## **OTHER MATERIALS ON RESERVE**

In addition to required and several recommended readings, the following materials are also on e-reserve with the library:

### **Twenty old exams**

**Syllabus** for the course. If you lose your syllabus during the course and need another copy, please go on line and get it.

**Powerpoint lecture notes for many of lectures.** I prepared these slides from earlier lectures, and will generally lecture from these slides. Previously I displayed these slides during class-room lectures, but discontinued this practice when I discovered that, when I did this, students paid more attention to what was written on the over-head projector than to what I was saying in my lecture. Apparently the human brain does not allow most of us to read and concentrate on an oral voice at the same time. You may, if you like, download all these lecture notes from the library e-reserve for this course.

Since I continually tinker with my lectures, and occasionally re-write them entirely, the Powerpoint notes on reserve may have only a general relation to the instructor's actual lectures. As professor I reserve the right to lecture without having Powerpoint notes on reserve. Lectures without powerpoint notes on reserve are indicated by "NPP" (for "no power point") on the syllabus.

### **Two required videotape viewings:**

**1. "The Battle of Ideas"** is part of a three part series entitled "The Commanding Heights" and produced by BBC. It depicts very well the central ideological debate of the 20<sup>th</sup> century, which we will grapple with: to wit, is capitalism a good, or bad, society? It also elucidates the pivotal role of Friedrich Hayek, Karl Marx, John M. Keynes, V.I. Lenin, and Milton Freeman ----all thinkers we will consider in this course. Since this video is two hours long it is impossible to show it in class. Watching the video during the course of the semester is required. Early viewing is better than later viewing, since the film will help frame many of the ideas we will discuss in the course. There are two ways to view the program. 1.) Check the VHS tape out at the reserve Desk of the Tech library and watch it at the facilities provided on the 2nd floor of the Tech library. It may not be taken home. Or, 2), view the program on-line. As of 11 August 2008 when the professor last checked, the program was also available on the PBS website at:

[www.pbs.org/wgbh/commandingheights/hi/story/index.html](http://www.pbs.org/wgbh/commandingheights/hi/story/index.html)

**2. "Nietzsche and the Nazis"** is program produced by Stephen Hicks dealing with the question of whether Nazism grew logically out of the philosophy of Friedrich Nietzsche. The program is overly long and could use a good editing. But is very rich in content and I urge you to watch it in its entirety --- and take notes on it. It is on reserve in the library. Students in other sections of this class have told me it is also available via on-line streaming from Netflix.



**YOU SHOULD NOT WAIT UNTIL THE LAST MINUTE TO VIEW THESE PROGRAMS.** Demand will be high toward the end of the term, and you may be unable to obtain it if you wait until the last minute. The instructor will not respond to last minute pleas that the DVD was checked out and unavailable for viewing.

**Recommended movies:** There are several movies that touch on themes discussed in this course, and which convey a good sense of the times in which key ideas developed. These movies should be available from Blockbuster or Netflix, perhaps by special order, and I recommend you view them sometime during the semester. They are:

Danton. 1983. Directed by Andrzej Wajda, starring Gerard Depardieu. I strongly urge you to watch this movie during the course. It deals with the power of Reason to transform human society, versus the need for political power to accept the realities of human nature. If you are not familiar with the French Revolution, this is a good place to start. It depicts very well the inner debates of the French Revolution. Savor the visuals too. Many of the scenes in the movie are carefully staged to reproduce the paintings of Jacques Louis David, the great French painter who witnessed and recorded the Revolution.

A Man for All Seasons. Circa 1962 about the life of Sir Thomas More starring Peter O'Toole. While not dealing with "utopia," this movie does depict the moral character of the man who brought forth that vision.

Elizabeth. 1988. Directed by Shekhar Kapur. Depicts very well the political environment of Renaissance England --- the environment of More and Hobbes.

Ten Days that Shook the World. Directed by John Reed and depicting the Bolshevik insurrection of 1917.

Triumph of the Will. Directed by Leni Reifenstall in 1937 about the 1936 Berlin Olympics, and giving a sense of the role of the passions in the Fascist good life.

Marat / Sade. 1967. Directed by Peter Brook, and written by Peter Weiss. Marat was the advocate of armed and militant Reason, while Sade --- yes, whose name and ideas gave rise to "sadism" --- utterly rejected the proposition that man was guided by reason.

### **ACCESSING LIBRARY ELECTRONIC RESERVES:**

The reserve readings listed above are on electronic reserve with the library. To access them go to:

[www.library.gatech.edu](http://www.library.gatech.edu)

Click on "Course Reserves"  
Browse to "International Affairs"  
Open INTA 2210A, Garver

The Course Password issued by the library and used to access readings for the course is:

**r4a4wkuo**

If you have problems with reserves, you may call 404-894-7600 at the library and ask for Stephanie, Carolyn, or Brent. To access the electronic reserve materials you will need a Georgia Tech Prism ID and password. If you do not have or have forgotten such, you should be able to create one on-line by going to the "help" menu on the left-hand side of the "library.gatech.edu" web-page. If you need further help creating a password or accessing e-reserves, you may telephone the Library Reference Desk at 4-4530.

### **A NOTE ABOUT READING:**

#### **You Must, and Should for Your Own Benefit, Do the Required Reading**

I recognize, as should you, that **a substantial amount of reading is required for this course**. This is a reading *and* a lecture course. While the reading load for this course will require considerable time and effort on your part, you should also recognize it as a privilege. You now have time in your life to read first-hand some of the writers whose ideas have profoundly shaped modern history --- Machiavelli, Thomas More, John Locke, Adam Smith, Karl Marx, Sigmund Freud, Fredeich Hayek, John Stuart Mill, V.I. Lenin, etc. Please believe this: in only a few years you will not have the luxury of time to read such authors! You will not have the time to spend hours every day reading such esoteric but immensely influential tracks and trying to come to grips with the ideas they contain. **Do not squander your university education. Do the readings!** Read and come to grips with the ideas that have profoundly influenced the world in which we, in which you, live.

### **A NOTE ABOUT THE NATURE OF UNIVERSITY EDUCATION:**

One of the purposes of university education is to facilitate your mastery of complex symbolic thought. University lectures are not a form of entertainment and are not intended as such. Attending a university lecture is not intended as a form of pleasurable enjoyment akin to watching a movie or television. Rather, you will have to work mentally. You will have to engage mentally, pay attention and concentrate to follow the logical inter-relationships being developed in class lectures. Only thus will you be able to follow the complex syllogisms developed in classroom lectures and explicating ideas found in our textbooks. This is a course about ideas --- complex and inter-related ideas. You should not expect these ideas to necessarily be obvious or easy to understand.

Another purpose of your university education is to facilitate your mastery of the English language --- the lingua franca of our nation and of global commerce and science. In this regard, you will probably encounter many words in readings and in lectures, which you may not have encountered on TV, the movies, or in discourse with your friends. Students have sometimes complained that I use too many "big words" in lectures. They feel that I should use common words and speak, perhaps, as TV or movie characters speak. Not infrequently I have students

ask me during exams the meaning of words we have used throughout our earlier lectures. I wonder: if they let those crucial words slip by un-understood during the lectures, how could they expect to grasp the ideas we were discussing? Remember: one important reason you are in university is to master fully the English language. When you encounter a word that is new for you, write it down, look it up in a dictionary, learn it, and actively add it to your own vocabulary.

You will get out of this course as much as much as you put in. I can and will provide opportunities and incentives for you to learn, but I cannot compel you to learn. I cannot compel you to come to class mentally alert and prepared to think. Only you can do that. I cannot compel you to do the readings. Only you can do that. I cannot compel you to think about and debate the ideals shaping this course. Only you can do that. You may be able to slide through this course and get a "C," perhaps even a "B" --- without coming to class, without doing the readings, without availing yourself of proffered readings and video showings. But your understanding of the world in which you will live will be far shallower. It is your choice.

## **CLASS SCHEDULE:**

### **THE ESSENTIAL HISTORIC BACKGROUND AND ORIGIN OF THE SKEPTICAL AND UTOPIAN TRADITIONS**

20 Aug. Modernity and the Rebellion Against It (NPP, i.e., "No Power Point notes on Library reserve.)

22 Aug. The Essential Historical Background: The Classical Heritage: Jerusalem and Athens

**Reading:** Aristotle, The Politics, selection on the polis and citizenship  
The Bible, Old Testament, Exodus, 3-6, 16-20.

24 Aug. Baruch Spinoza and the Imagination of Modern Thought

**Reading:** "Freedom of Thought and Speech," The Philosophy of Spinoza, p. 333-344.

27 Aug. The Essential Historical Setting: The Emergence and Trauma of Capitalism

**Reading:** none

29 Aug. Niccolo Machiavelli and the Emergence of the Skeptical Tradition

**Recommended Reading:** The Prince. On reserve in library.

31 Aug. Thomas More and the Emergence of the Utopian Tradition

**Recommended Reading:** Utopia. On reserve in library.

## LIBERALISM

5 Sep. Thomas Hobbes: The Hobbsean Dilemma and The Social Compact

**Recommended Readings:** Hobbes. Leviathan. On reserve in the library.

7 Sep. Locke and the Liberal Theory of Government

**Reading:** Second Treatise on Government, Chapters 1, 2, 3, 5.

10 Sep. Locke on the Origin and Purpose of Government

**Reading:** Second Treatise on Government, Chapters 7, 8, 9, 10, 18

12 Sep. Adam Smith's Solution to the Problem of Freedom

**Reading:** Adam Smith, The Wealth of Nations, excerpts, Chapter 1, 2, In Voices of the Industrial Revolution. Bowditch and Ramstand, editors.

14 Sep. Adam Smith's Theory of "The Invisible Hand"

**Reading:** Smith, in Bowditch and Ramstand, Voices, chapter 3.

17 Sep. John Stuart Mill's Defense of Liberty (NPP)

**Reading:** On Liberty, Chapter 1, 2, 3

19 Sep. J.S. Mill and the Fork in the Road of Liberalism: the Utilitarian Theory of Activist Government

**Reading:** On Liberty, Chapters 4, 5

21 Sep. **First Exam** (Progress grades must be posted by the instructor by 28 September.)

24Sep. John Rawls Theory of Justice and the Liberal State (NPP)

**Reading:** John Rawls, "The Original Position," from, What is Justice, Classic and Contemporary Readings, 2<sup>nd</sup> edition, Robert C. Solomon, Mark C. Murphy, editors, Oxford U. Press, p. 100-106.

26 Sep. Using Rawl's Framework to Disentangle the Contemporary "Liberal" "Conservative" Debate in the U.S.

**Reading:**

28 Sep. The State and the Liberal Good Society: Liberal Mechanisms for Limiting State Power

**Readings:** none.

**CONSERVATIVISM: CLASSICAL LIBERALISM**

1 Oct. Edmund Burke: Complexity and Unintended Consequences

**Reading:** Selections by Burke from, The Portable conservative Reader, Russell Kirk, editor, New York: Penguin Books, 1992, p. 7-48.

3 Oct. The Contradiction between Individual Liberty and State Planning

**Readings:** Hayek, Road to Serfdom, chapters 1,2, 3.

5 Oct. The Impossibility of Democratic Socialism  
(Listed on Reserves as “Hayek III”.)

**Readings:** Hayek, Road to Serfdom, chapters 4, 5.

**THE MARXIST REJECTION OF MODERNITY QUA CAPITALISM**

8 Oct. . Marx’s Vision of the End of History

**Reading:** Communist Manifesto. Plus “Introduction” by Samuel H. Beer.

10 Oct. Marx on the Historical Process (material preconditions for “the end of history”)

**Reading:** Communist Manifesto.

12 Oct. Karl Marx on Capitalist Exploitation

**Reading:** The General Law of Capitalist Accumulation, by Karl Marx in Beer edition of The Communist Manifesto.

**NOTE:** 12 October is the last day to drop a class with a “W”

15 Oct. Marx on the Process of Capitalist Development

**Reading:** The General Law of Capitalist Accumulation, by Karl Marx in Beer edition of The Communist Manifesto.

17 Oct.. Lenin on the role of the proletarian vanguard

**Reading:** “*What is to Be Done*”? (in Essential Works), Chapter 2, pp. 72-85, pp. 103-108, Chapter 4, pp. 144-150.

19 Oct.. The philosophical-historical evolution and significance of Leninism (NPP)

**Reading:** none

### A FREUDIAN DIGRESSION (Upon which Marcuse builds his Post-Historic Utopia)

22 Oct.. Freud's Theory of Man: Transformation of Societal Understanding of Human Sexuality --- and Reason

**Reading:** Civilization and Its Discontents.

**Recommended Reading:** (If you are not generally familiar with Freud's theory of the mind and psychoanalysis): “Freud's Psychoanalytic Theory,” in *Theories of Personality*, Hall and Lindsey, pg. 29-73. On electronic reserve in the library.

For a recent reflection of Freud's late-life moderation of earlier atheism see, Mark Edmondson, “Defender of the Faith?”, New York Times, Magazine Section, 9 September 2007. 4 pages. On line with the library e-reserve system.

For a brief introduction to the philosophy of Arthur Schopenhauer, who deeply influenced Freud and Nietzsche, and thus the challenge to rationalism, see, pages 3 & 4 of A.J. Hoover's Friedrich Nietzsche; His Life and Thought. Because other chapters of Hoover's book are on e-reserve, I was unable to put this item too on e-reserve. You should be able to track down the hard-copy easily enough.

24 Oct.. Freud's Theory of Civilization

**Reading:** Civilization and Its Discontents.

### A RETURN TO THE MARXIST UTOPIAN VISION

26 Oct. Marxist Vision of a Society of Abundance and Leisure

**Reading:** Eros and Civilization, Chapter 1, pp.11-20.

**Recommended Reading:** (If you want to get a sense of how Marcuse fit into the American cultural revolution of the 1960s) “(ID)eology: Herbert Marcuse, Norman Brown, and Fritz Perls,” in Make Love Not War; The Sexual Revolution, An Unfettered History, David Allyn, Little Brown, 2000, p. 198-205.

29 Oct. Marcuse’s synthesis of Marx and Freud: A Non-repressive Culture?

**Reading:** Eros and Civilization, chapter 2, p. 21-54.

**NOTE:** The professor will be attending an academic conference on 29 October. Thus, the lecture for this day will be pre-recorded and **available for viewing via the library reserve system**. I apologize for this inconvenience. It follows from this that **the regular class will not meet on 29 October**.

31 Oct. Marcuse on Surplus Repression and a New Reality Principle

**Reading:** Eros and Civilization, Chapter 3, pp. 56-105, Chapter 6, pp. 129-139.

2 Nov. Class Discussion

5 Nov. **Second Exam**

## CHALLENGES TO THE RATIONALISTIC TRADITION OF MODERNITY

7 Nov. Friedrich Nietzsche’s Nihilism and Revaluation (NPP)

**Readings:** Walter Kaufmann, “The Death of God and the Revaluation,” Chapter 3, p. 96-118. From, Nietzsche, Philosopher, Psychologist, Antichrist, 4<sup>th</sup> edition, Princeton University Press, 1974.

A.J. Hoover, “God and His Shadow” (chapter 4, p. 79-94) and “Nietzsche’s Politics,” (chapter 7, p. 147-164), from Friedrich Nietzsche; His Life and Thought, Praeger, 1994. On e-reserve.

These 2 readings offer a contrasting view of Nietzsche’s relation to Nazism and irrationalism. Hoover sees a direct connection. Kaufman denies such a connection and argues that Nietzsche’s “superman,” properly understood, is really a Socrates-like character devoted merely to unremitting critical reason. The professor finds most satisfactory Kaufman’s explanation of Nietzsche’s “the death of God” argument, but also agrees with Hoover’s thesis regarding the Nietzsche-Nazi link. What do you think?

9 Nov. The Coming (2nd) Trans-valuation of Values and the Future Superman (NPP)

**Reading:** None

## Fascism

12 Nov. Fascism, Theory and practice

**Reading:** selection from, Adolph Hitler, Mein Kampf.

14 Nov. Adolph Hitler's Theory of the Race State (NPP)

**Reading:** selection from, Adolph Hitler, Mein Kampf.

16 Nov.. Differences and Similarities between Marxism-Leninism and Fascism

**Reading:** None

## Islamic Fundamentalism

**Recommended reading** to accompany this section:

The Looming Tower; al-Qaeda and the Road to 9/11, Lawrence Wright, Vintage Books, 2006. ( Pulitzer Prize winner and national best-selling book.)

19 Nov. Sayyid Qutb's Islamic Fundamentalism, I

**Reading:** Sayyid Qutb, Milestones. Forward through middle chapter 4 (pgs. 7-65), Chapter 7 (p. 93-105)

21 Nov. Sayyid Qutb's Islamic Fundamentalism, II (NPP)

**Reading:** Sayyid Qutb, Milestones, chapters 11 & 12 (pgs. 141-160).

22 & 23 November: Official Georgia Tech Holidays

26 Nov. Khomeini on the Islamic Revolution and the Islamic State (NPP)

**Readings:** Ruhollah Khomeini, Islamic Government, Translation on Near East and North Africa, No. 1897, JPRX-72663, Joint Publications Research Service, 19 January 1979. And, Imam's Final Discourse.

**Recommended reading:** Ruhollah Khomeini, A Clarification of Questions: An Unabridged Translation of Resaleh Towzh al-Masael, Translated by J. Borujerdi, Boulder: Westview Press, 1984.

28 Nov. Iran's Islamic Revolution and the Transformation of Islamicism



**Reading:** Chapter 5, “Khomeini’s Revolution and Its Legacy,” p. 106-135, in Gilles Kepel, Jihad; The Trail of Political Islam, Harvard University Press, 2002.

30 Nov. Osama bin Laden and Jihad against the Far Enemy (NPP)

**Reading:** bin Laden, “Declaration of War against the Americans” Listed on reserves as “Osama Bin Laden from the Idler.”

3 Dec. Modernity as the “Root cause” of the Global Jihad against the West.

**Reading:** None. Students are invited to organize their thoughts and contribute to this class discussion/ debate.

### **SOME CONCLUDING THOUGHTS**

5 Dec. The Burden and Flight from Individual Freedom

**Recommended Reading:** Erich Fromm, Escape from Freedom. This is a classic reflection by a German psycho-analyst about the processes that led the most educated and literate people in Europe, the Germans, to reject freedom for fascist dictatorship.

7 Dec. The Trauma of World Revolution of Modernization qua Westernization. (NPP)

### **FINAL EXAM: Period 13, Friday, 14 Dec, 8 -11 a.m.**

The Final is cumulative and comprehensive. Test material may be drawn from ANY AND ALL of the required readings, the required video-tapes, and class lectures. There will be no essay question, only multiple-choice questions.

The Final Exam time is determined by Georgia Institute of Technology. It cannot and will not be rescheduled to accommodate travel or work schedules of students. Please do not ask.