**Political Philosophy—Class Notes**

**Notes by Nousmonkey**

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Introduction—What is Political Philosophy?

Political philosophy is the branch of philosophy which deals mainly with the following questions: a. What is justice; b. Why do we want democracy; c. How ought politics be in post-national context; d. What is liberty (positive vs. negative liberty).

1. Can be about 1.**Liberal egalitarianism** [(i) liberty + equality (inequality allowed if equal opportunity + benefit least advantaged); (ii) distribution needs to be in such a way that motivates you to work; (iii) equality of gifts: everybody must have an unconditional basic income; (iv) equality of capabilities, not of resources (Sen)]; 2. **Utilitarianism**; 3. **Marxism** (end exploitation); 4. **Communitarianism**, 5. **Critical Theory** (Habermas)
2. 1.**instrumental** (for obtaining p) (people are better than politicians to determine what is best for them, no real famine is possible in a democratic country); 2. **intrinsic** (freedom, autonomy, equality, public justification).
3. Political philosophy until recently was only about the nation-state, now they endorse two multi-national positions: supra-state politics: a state having more nations; sub-state politics: a nation having multiple states. (nation=shared territory, language and culture)
4. **Negative liberty**=to not interfere, no external obstacles; **Positive liberty**=realising an ideal, there can be internal objects. (Berlin states that negative liberty is best solution for pluralism to be de-politicised)

**Part I—Classic Political Philosophy**

Plato

The Republic (*Politea*).

What is justice?

Philosophers need to be kings (need not see through senses, but through reason)

**Plato’s metaphysics/epistemology:** world of senses (everything changes—Heraclitus) and world of ideas (everything is one, eternal, immovable—Parmenides). (knowledge=forms=reason=being; opinion=this world=senses=becoming).

The empirical world is not chaos=it is governed by ideas/forms. An object participates into an idea. Form is both epistemologically—the objects of knowledge and ontological—ordering principle.

**Book I of the republic—defining justice**:

**Cephalus:** not lying and paying your debts

**Polemarchus:** benefit friends and hurt enemies

**Thrasymachus**: the interest of the stronger party

**Glaucon:** a compromise we agree upon since we can’t always act towards our self-interest.

**Socrates:** justice is natural/not nomos as all the above state; justice is good in itself.

Glaucon—ring of Gyges:

* Glaucon: “Suppose now that there were two such magic rings, and the just put on one of them and the unjust the other; no man can be imagined to be of such an iron nature that he would stand fast in justice. No man would keep his hands off what was not his own when he could safely take what he liked out of the market, or go into houses and lie with any one at his pleasure, or kill or release from prison whom he would, and in all respects be like a god among men. Then the actions of the just would be as the actions of the unjust; they would both come at last to the same point. And this we may truly affirm to be a great proof that a man is just, not willingly or because he thinks that justice is any good to him individually, but of necessity, for wherever anyone thinks that he can safely be unjust, there he is unjust”

Socrates’ reply: **Political organization is not a convention**=is based on our nature. **Natural division of labour=**each man is best, by nature, for something. **Micro-macro argument:** The three social classes (rulers, auxiliaries, and workers\*) reflect the three main human faculties (reason, spirit, desire). Each part works in a whole. Individuals and the three divisions themselves have three virtues (wisdom for reason, courage for spirit, moderation for body). (the body needs moderation to control appetites)

(\*workers—farmers, shipbuilders. Auxiliary—police and soldiers)

For Lock and Hobbes justice is an invention=as a contract. For Plato, justice is natural.

Justice=good in itself=also brings happiness (for Plato).

—Mobility intergeneration, thus no son of Gradian will necessarily be Guardian.

—Children and Women + the ruling class will have no property. (To prevent division and corruption)

—Plato’s system is not democratic, is totalitarian, considers that those who know the forms, the philosophers, need to rule. Plato was naïve to believe that reason can lead to peace.

Aristotle

Political science is master science, must draw on other sciences.

Replaces Plato’s response to the tension between Parmenides and Heraclitus

**1.**Static principles (form/matter) 2. **Dynamic principles** (act and potency)

Substances have form and mater which turns from potency to act.

The 4 causes: material cause, efficient cause, formal cause, final cause.

**The polis is natural**

Arises out of primitive associations: pairs (female + male)🡪household🡪village🡪polis.

**The proper polis**:

It is a polis in which common advantage is aim. Advantage of the ruler, even if it is the poor/majority is tyranny. Thus:

Being poor makes one

Unable to restrain from

Emotions.

Polity is the best for Aristotle, and Democracy is the best of the worse. Aristotle does not state if a polity is necessary possible.

Against Plato’s ideal state=all citizens possess virtue, are politically active, all citizens have private property, education ought to be for all citizens.

**Common property is good for Aristotle:**

—To train your prudence/responsibility of something

—Productivity. (argument against Soviet Union were taken from Aristotle)

—private property🡪freedom. (self-restrain)

(Republicans agree with Aristotle that political engagement is good for you, brings happiness)

**Nicomahean Ethics**:

Justice: distribution not according to wealth or equality, but merit. (justice seems thus to be relative)

Hobbes

Leviathan (1651)

**Description of the state of nature**=homo hominis lupus (bad weather—potential conflict between citizens, constantly, no power to organize society🡪there needs to be a kind) (men are equal + resources are limited🡪war of all against all). **Reasons for violence**: competition (for gain), diffidence (defence), glory (for reputation)

No justice/injustice in the state of nature. Free to do whatever you want. One has the right to everything, even to another’s body. (since there is no property🡪there is no justice)

No place for industry in the state of nature.

**Description of political society**

**Interesting facts about Hobbes**:

—If a new revolution has power, it becomes a new sovereign🡪ergo, it becomes justified.

—Scientific premises: Hobbes wants scientific certainty, empirical (explaining definitions as clearly as possible). Nature has no moral force, just nature is structured in such a way that it is rational to do p.

—For Hobbes revolution against the ruler is never justified since: (i) it is not expected to succeed; (ii) impels others to do the same; (iii) better a bad ruler than anarchy

**Theories of political obligation:** Divine Command Theory; Utilitarianism (However, according to utilitarianism sometimes is better not to follow).

**Difference between right and duty**: right means S is allowed to x, but not that S is obliged.

Justice=respecting contract. This can happen only where is a sanction for disobeying duty. All the things the monarch say become justice. For obtain peace🡪man lose their liberty through the contract🡪the monarch

Lock

Against Hobbes by stating that (i) there exists property in the state of nature; (ii) the monarch has no legitimacy to rule; (iii) a monarch can be taken down when against the people.

**What Lock wants**: Religiously grounded liberalism (he was a protestant); For limited

government; For religious tolerance; For rule of law; Property law.

Property is the basis for political obedience (central idea for Lock)

**Natural rights as foundation**

Humans have rights due to their humanity. Natural rights are grounded in natural law (a set of principles and moral necessities which determine what is just)

**First Treaties On Government**

Against the patriarchal monarchy in Robert Filmer’s *Patriarcha*

**Lock’s reply**:

* + Bible interpretation: does not say that Adam and his heirs are the rulers of the world
  + **Patriarchial (parent) power is different than political power since:** parental power is shared, obedience to parents is temporary, the rights of parents over children is absolute—it can be revoked in case of bad conduct.

**Liberal contracualism:** political authority depends upon the advantages for individuals.

**Men are equal, men are god’s property.** **Thus, we have duties towards God**:

* + - Duty of self-preservation
    - Negative duty not to harm others.
    - Positive duty to protect others unless doing so conflicts with our self-preservation.

This natural law is reached by reason, not inborn. (the law of nature is independent from positive laws, obeyed also in the state of nature)

Even if there is property and natural law in the state of nature, there are some inconveniences: uncertain social atmosphere, partiality, unpredictable aggression, slavery.

Nobody can be put under another’s command without consent. Nobody can by will enslave himself to another since he/she is Gods’ property.

Why you cannot be the judge of your own case

1. Law (you cannot establish the proper law by yourself)
2. Partiality (you are partial)
3. Punishment (you do not have proper justification for punishing)

For Lock civil state clarifies the limitations of nature, which were not explained. Civil states ‘limits liberty’ but is better. Is not that the government is not inventing new laws, but interprets them in better way.

For Lock consent is important, it can be explicitly or tacit, by using his property.

**It is illogical by consent an absolute monarch (I cannot become a Slave even if advantageous since liberty is not mine to give).**

Through labour one gains property rights. 99% of our product value comes from labour.

However, one has the right to property only to enough land as it is useful for man to use (“Nothing was made by God to spoil or Destroy”). The right to land is deduced from the right to self-preservation)

Jean Jacques Rousseau

Reversal of Hobbes’ *homo homini lupus*: not in nature, but in society man is evil and competitive. In the state of nature, man was individual, not concerned with hurting others. **Man is driven by**: **self-preservation** + **compassion.**

Self-preservation (*amour de soi*) is not egocentrism, egocentrism is born in society.

We are compassionate by nature🡪ethical by nature.

**Price, envy, glory are cultivated only in society**.

**Non-intuitive contracualism theory**: We did not emerged from the state of nature through a *contract*, but due to: scarcity, increasing population, fraudulent ruler behaviour.

Through private property🡪conflict, mutual dependence & inequality rise.

Social more important than individual equality.

One could acquire through language the possibility of empathizing with others. However, this ability can be corrupt by using ‘knowledge of others’ for one’s gains.

**Solution:** General Will ( is not the will of all); is the common good (is about what is right/is the definition of justice); Obeying it=freedom (we can be forced to be free).

This sovereign general will is reached through agreement, through contract, the government of such a state just applies and administrates the laws given by the general will. **Social contract**=to put each of us under the supreme direction of the general will.

Communitarianism=positive liberty. (against negative liberty)

Karl Marx

**Materialistic History**: history/society is driven by concrete material factors, not idealistic principles. These concrete factors are: mode of production, productive forces, relation of production.

**Class struggle**: the motor that drives historical progress

**Materialistic Dialectics**: contradictions between material conditions are resolved by forming **new forms of societal organization**.

The basic structure (economy) determines the superstructure (ideology). Some criticised him of endorsing economic determinism.

**Glossary:**

1. mode of production=the overall system of production at a given time. Mode of production determines productive forces and productive relations
2. Productive forces=technology + labour + capital goods that go into production.
3. Relations of production=social relations formed around production (proletariat, the bourgeois).

**Capitalism**: it is inherently bad, leads to wealth hierarchy and alienation of workers.

**Reification of people**: human relations, including family relations, are turned as if they are between things. Marx has no problem with private property per se, but with

***bourgeois property*** (i.e. capital).

**The communist revolution**

Inevitable=necessary=results from the inner dynamics/logic of capitalism.

Due to overproduction🡪crisis\*🡪communism🡪disappearance of class and class antagonism.

\*step by step become more aware, less disorganised, are united under the lead of intellectual proletariat having a common vision. These intellectuals can communicate globally🡪an international movement.

**Conclusion**

* However, the most general criticism against Marxism: i) ***internal inconsistencies*** in particular aspects of his doctrines ii) Historical materialism – one of his key doctrines – smacks of ***economic determinism***. Also, the ***relationship and dynamics between mode of production, productive forces and relation of production*** are ***not clearly spelt out***. iii) ***Despotic nature*** of communism both in ***theory and in practice*** (e.g. communist regimes). iv) Apparent capacity of ***capitalism to incentivize work***, social and economic progress when compared with communism.
* The Marx’s insights have been re-appropriated in various forms by neo-Marxism and critical theory.
* Marx and Marxism are still ***academically and perhaps politically relevant*** today!

Jeremy Bentham

Utilitarianism=greatest happiness=Mill happiness can be measured both in quantity and quality. Utility calculus=calculating what brings most happiness for the biggest amount of people. Act vs. rule utilitarianism.

Consequentialist.

No Taboos=all pleasures are of equal value (for Bentham), it is us who decide what to do, what is good for us, as long as we do not hurt others. (Mill asserts that all people who experience intellectual pleasures conclude that these pleasures are superior than the bodily pleasures).

(Utilitarianism includes also animals, the question is not whether they can reason, but whether they can suffer)

**Covid-19 and utility calculus:**

Air pollution saved due to the economic crisis caused by Corona more lives than there have been lost yet due to the pandemic. On the long term, the negative effects of pandemics are greater than those of saving pollution.

* Utilitarian triage considerations in distribution of ventilators:
  + Age
  + Duration of life after treatment
  + Chance of success of care —According to this, young people ought to be saved, not the old.

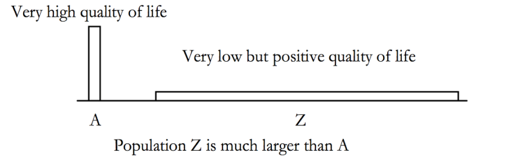
**Peter Singer—Effective Utilitarianism**

Be altruistic, but find the most efficient way to help most people (Get a lot of money, instead of working as a voluntary yourself) (E.g. Bill and Melinda Gates and Warren Buffett are the most effective altruists in the world)

E.g. $40.000 for a guide dog for a blind American or $20 to cure a person from glaucoma in a developing country. By curing glaucoma blindness is prevented.

**Different types of Utilitarianism**

* Total versus average utilitarianism



* Hedonistic versus preference utilitarianism
  + - Nozick: experience machine against hedonistic utilitarianism
* Act utilitarianism versus rule utilitarianism

**Criticism to Utilitarianism**

* + Rawls: utilitarianism does not respect the distinction between persons.
  + No room for special relationships (unless they benefit general welfare)
  + Nozick’s experience machine as critique of hedonistic utilitarianism

**Summary of Past Lectures:**

1.Civil----------------------State

Plato: Aristo/Meritocracy—Philosophy King

Aristotle: It depends on the situation—the virtuous ought to rule

Hobbes: Absolute Monarchy.

Lock: Democratically Liberty to citizens.

Rousseau: General Will.

Marx: Proletariat overthrow capitalism🡪classless society.

Bentham:

2.Property

Plato: No private property for rulers and guardians.

Aristotle: Private property good=leads to responsibility

Hobbes: The Monarch creates the laws🡪assigns property to others

Lock: Property is good, a natural right (even in the state of nature), owned through labor.

Rousseau: Ok, but in the end, it is part of the general will. Property before General Will is the mother of the state of war, not the state of nature.

Marx: Abolition of capitalist property🡪collective property.

Bentham:

3.Rights/Laws

Plato: established by the philosopher king, each based on their inner nature

Aristotle: based on each man’s right to virtue + each man’s nature and protecting the polis (telos: eudaimonia)

Hobbes: there are natural laws in the state of nature🡪these lead to the need of state🡪established by the Monarch

Lock: right to freedom, negative liberty—one can do whatever one wants as long as one does not hurt others. Freedom of speech, of expression etc.

Rousseau: Right to autonomy and freedom, If one surrenders its freedom to the general will own gains all that one lost🡪one has protection + lawful ownership of P.

Marx: The rights are the liberty of people to enjoy their labor, to be free. It is not possible to adopt capitalism (against rights)

Bentham:

3.Organization of Society

Plato: Workers, Rulers, Guardians

Aristotle: People, Rulers

Hobbes: Monarch, Servants

Lock: Monarch/etc., Citizens

Rousseau: Sovereign (General Will=everybody under this aspect), citizens

Marx: proletariat/capitalists🡪classless society.

Bentham:

**Part II—Rawls, Arendt, Fanon, Kymlicka —Contemporary Problems**

Fanon

**Bibliography data about Fanon 1925-1961**

Martinique

1952: Black skins, White Masks.

1961: Wretched of the Earth

Short life, died out of Leukemia

Psychiatrist, military service in Algeria, joined the *Liberation National* (an anti-colonial movement in Algeria). He had more radical ideas in the end of life, preaching violence as a necessity for liberty.

**Basis of his philosophy:**

Known for: Psychological analysis of colonialism.

Worked based on his psychiatric experiences. Black and White people had psychopathology due to the: alienation of the black; the mystifying relation white have towards black.

Big influence, Foucault, Post-Colonial theory

**The Negro and Language (Black Skins):**

A phenomenological-psychological analysis of blackness, of racism, of colonialism.

Language🡪inserting in a culture🡪Black wants to speak French and be white🡪self-alienation of the Negro (Afro Caribbean: Creole language as inferior). Colonialism alters the entire self (collective problem created by the whites🡪mimetic impulse to be white). The desire of being white is self-destructive.

Black people are things; The Negro deserve their place (are sub-human); Blackness seals the Negro into a pathological image of the body, the body always tense because the negro knows he is inferior, he is black;

The problem of language: Creole cannot be official language\* or learning perfect French are not solution. Learning perfect French does not help because the Negro is paternalistically judged. The Negro is appreciated for his outstanding quality of being a normal human, when speaking French etc. and this leads to alienation (The Negro can never be white). (\*Fanon does not think that a dialect can be deemed universal as an official language)

“The Black man is a slave who was allowed to assume a master’s attitude” (Black Skin; 194). —the problem of being passive, of being a thing.

Interracial desire is pathological for Fanon. (Not the love is sought, but using the other to attain freedom)

The white’s gaze to the Negro seals him into thingness—the idea of the gaze is from Sartre.

**Hegel**: Master wants recognition from slave + slave liberates through work 🡨>**Fanon**: the master wants work from the slave + the slave is dependent on the master, wants to be like him. The master refuses to give the Negro recognition.

**End**=the man who questions, interrogates can break out of being trapped in blackness.

**New Humanism**=Negro’s are humans, they do not need a special history for being equal as whites (against essentialism—against black greatness and against copying Europe)

**Against the Negritude Movement (by Cesaire).**

Between the two books (*Black Skin* and *Wretched*) Fanon starts to be interested in oppression in general, not only Negro.

**Wretched of the Earth**

The proletariat sustain the master, the proletariat must be violent to liberate himself. He must regain a new humanity, not based on past culture. The white will be shoked to see the Negro be human, sacrifice for a better future🡪this will give self-worth to the Negro.

**Influence on**: (45:00—continue)

Postcolonial Theory

Said: orientalism

Spivak: the subaltern cannot speak

Glissant: right to opacity

Bhabha: hybridity

Chakrabarty: provincialize Europe

**The Negro and Language (186-205—From Text Notes[[1]](#footnote-1))**

* “The coloured man’s comprehension of the dimension of *the other”* is influenced by language.
* “It is implicit that to speak is to exist absolutely for the other”
* To speak a language above all means to adopt a culture
* The Negro in Antilles faces the problem of language (He becomes more a man as long as he speaks French—linguistic inferiority complex)
* Martinique Negro’s hating their language, their culture, wanting to be white.
* After returning to their villages, from France, they are critical of their culture and almost forget their language. These people were ridiculed by the villagers. Separation of language🡪separation of culture🡪separation of identity.
* (the Prospero complex)
* Negro people are considered to have no history, no past=being non-human. They strive to be human, white. White treat them with paternalistic *understanding*, using their tongue… talking to them as if they are their child.
* There are different stages in development of language… can we see if the Negro’s language is on the inferior stage of development?
* What is important, is to teach the Negro not be the slave of their archetypes. Through assigning their native tongue to the Negro… we imprison him to a state of submission, to an essence.
* Speaking French, instead of dialect, it is a confrontation-it means to show “against the white, that the Negro is equal”. The white does not want this, but by doing this… the Negro just manifests its inferiority complex (denies himself)
* The Negro literature culture emerged, developed in the context of the white… language tells you culture… who you are in the world.

Rawls—Justice as Fairness (From Text Notes)

* Justice is the first virtue of institutions/just as truth is for thought.
* Justice is equal to everybody, is uncompromising, bye bye Utilitarianism.
* **The principles of social justice** (based on which one chooses between dif. social arrangements)=providing the way to assign rights and duties in basic institutions + appropriate distribution of benefits (economic + social conditions)
* Each person has a different conceptions of justice, there needs to be agreement between people, efficacy and stability need also to be kept. **Iff a principle of justice** leads to the broadest respect of other necessities, then it ought to be the principle.
* **Social justice** **respects**: freedom of thought and liberty of conscience, competitive markets, pri- vate property in the means of production, and the monogamous family are examples of major social institutions.
* **Deep inequality**=some social/economical positions influence life prospects.
* „The various conceptions of justice are the outgrowth of different notions of society against the background of opposing views of the natural necessities and opportunities of human life” (9). Justice is one part of a social ideal.
* Aristotle speaks of justice applies to actions (respect what is other’s own/deserved), while Rawls talks of duties of institutions
* **Justice as fairness**=the principles of justice must regulate all further agreements, forms of government.
* **Veil of ignorance=**contractualist approach=thought experiment=people need to choose their conception of justice while not knowing their position in society and talents, strength, and their psychological beliefs and preferences. (it is assumed that the members are rational, mutually disinterested\*, will respect the now-established rules in the future. \*not egoistic, but just not concerned with others)
  + **Principle of equality=**equality in assigning basic rights and duties
  + **Principle of difference=**wealth and authority inequality are allowed if they lead to benefit for everyone.

(this theory is planned to deal only with social justice, not with all other virtues. The terms contract refers to an ethical tradition—it implies the plurality of opinions and the idea of an agreement between people—Rawls contract is different then the usual contractualist theories since it applies not to forms of government, but moral rules. It is a purely hypothetical situation, without a clear initial position)

Rawls—Paperback Edition (Later Rawls) (From Text Notes)

**Defining Terms**

* **Political conception of justice**=normative in its own right.
* **Justice as fairness**=Rawls conception of justice
* **political conceptions**=in the political life of **public reason**, there are different political conceptions which are reasonable, even if they are different.
* **Reasonable pluralism**=in liberalism, there can be different political conceptions at the same time. Citizens can have different comprehensive doctrines, but these doctrines cannot take part into politics.
* **Comprehensive doctrines**=different doctrines, set of beliefs and practices
* **Overlapping consensus=**different doctrines don’t need just to tolerate each other, they ought to all endorse the existence of other political conceptions and c. doctrines.
* **The main moral/philosophical conceptions of a constitutional democratic regime:** Freedom, equality, legitimacy of exercising political power, stability for the right reasons, overlapping consensus.
* **Citizens=**the moral agent is transformed in a citizen, a person with political rights and duties. (the rights/duties/virtues of a citizen are more limited than the moral agent)
* **Liberal conception=page x | vi.**

**Theme of the text:** Explaining political pluralism, how different comprehensive doctrines and political conceptions can co-exist in a liberal society. Explain how Theory of Justice is compatible with pluralism of political conceptions.

**Explaining concepts**

* **A political conception is freestanding**=based on political principles, not comprehensive doctrines, if it is reasonable/reciprocal=if both ends of a deal would under no manipulation accept x. (moral rights and duties, justice, social cooperation)
* **Principle of reciprocity**=political power is proper iff we sincerely believe that our reasons for x may reasonably be accepted by other citizens as a justification of x. (there cannot be any reciprocity in adopting slavery—non-basic liberties)
* A screenshot of a cell phone

  Description automatically generatedWhat is the most reasonable basis of social unity?

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* **Public reason** deals with **constitutional essentials and matters of basic justice**, not with other cultural aspects. (x | ix—about original position).
* **Proviso=**Reasons from comprehensive doctrines can be introduced in public reasoniff these beliefs are argued based on reasonable political conceptions. (Through proviso, the link between comprehensive doctrine and political conceptions is tightened🡪more individual reasons for consensus🡪more stability)
* **Political conceptions change over time, are in debate with each other**.

**Rejecting criticism to public reason**

1. **It is too restrictive since it does not apply to all cases**. Reply: there are few cases in which it does not work and in such cases the particular situation needs to be assessed.
2. **It is too restrictive since it seems to settle the question in advance**. Reply: public reason does not settle particular questions, it just specifies the terms in which problems to be solved.
3. **It is too restrictive since it does not provide enough reasons to settle all cases.** Public reason acts as a judge, uses the cannon to settle situations.
4. **In some cases, people do not agree on one political conceptions**. Reply: in such cases people will vote for the right version.

A picture containing table

Description automatically generated**Specifying proper arrangement of institutions (in accordance with Rawls’ theory)**

A close up of a newspaper

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**Hannah Arendt—What is Freedom**

(From Text Notes)

Political view of freedom (Ancient Greek,

Romans)

freedom=action=beginning=miracle

* There needs to be a public space which

allows action, this space is the polis

* Freedom and politics are related, since

politics creates the public space

* Hannah Arendt agrees with the political

view and rejects the opposite.

* Freedom is a principle, action, is about virtuous action, beginning a new project.
* Man *initiates* things, like a miracle, an “infinite improbability”, mystical interpretation of action

Non-political view of freedom (Christianity; Philosophy)

freedom=sovereignty (will)

* It speaks about liber arbitrum, the ability to act not influenced by external causes or internal causes (motives). This also means sovereign=to be the owner of action
* One can be free just by willing, even if the external world is oppressive one can control his/her inner state (Epictetus—only what is in your control, Christians)
* Freedom and politics are seen as opposite, political regime is free as long as it allows people to not be concerned about politics. The rulers oppress the people.

„Without a politically guaranteed public realm, freedom lacks the worldly space to make its appearance” (149/163)

**About Evaluation:**

**Off—campus:**

* 1. one question testing your ability to connect and compare different parts of the content, and to develop a sustained argument of your own
  2. short answer question(s) to test your understanding of one aspect of a philosopher’s theory or reading in relation to the theory of its author

Open-book, 5-10 minutes, 20 min preparation (skype)

+ the two home-prepared 1000 words essays. These essays need to be sent by email one day before the exam.

**On—campus:**

The written exam takes 3 hours and consists of essay questions that focus on material discussed in class or in suggested literature. The exam is closed book. Students are expected to bring two home-prepared 1000 words assignments to the exam. The exam consists of the following three components:

1. one essay question testing your ability to connect and compare different parts of the content, and to develop a sustained argument of your own
2. short answer question(s) to test your understanding of one aspect of a philosopher’s theory or reading in relation to the theory of its author
3. two home-prepared 1000 words essays

* Are typed
* Have maximum 1.000 words per essay. Add a word count at the end of the essay.
* Are to be printed out and submitted along with the exam on the day of the exam (it will be stapled to your exam copy when you hand in)
* Should creatively engage with one of the readings. They could contain 1) **a critique of a particular argument in the reading**, 2) **a defense of a possible objection to an argument in the reading**, or 3) **an application to a new case**, or 4) **they could point to an intriguing analogy with another discussed philosopher**. Develop an argument/critique/defense/application/comparison that adds to the discussion, rather than one that merely summarizes the reading. Do stick to the reading.

In Future years, the data above might change!

1. The notes below reflect not the lecture, but the texts given for the seminars. To see the lecture, look at the power points. [↑](#footnote-ref-1)