

A deGrazia's copy

Feb. 26 = New City

extra meeting or exam date

Mar. 5 = { I. The Ought/Is problem (teleology)
II. Rati. & Irrational
III. Design of your paper

Take home & deliver by Mar. 23

Alfred deGrazia
scan or type
papers

CONTEMPORARY POLITICAL
PHILOSOPHIES AND IDEOLOGIES: A SYLLABUS
G53.2030

Professor Alfred deGrazia
Department of Politics
New York University
Spring Semester, 1972-1973

The theme of this course is simply "What is political philosophy all about?" This question resolves into the topics of the course meetings, but it also suggests three major lines of thought that intertwine among the topics: Epistemological, Sociological and Teleological. We hope to emerge with a point of view, if not the instructor's, then someone else's, or, better, your own.

Hence, the paper for the course will consist of a presentation of your own value system, pure and as it works its way into judgments about existing institutions and what might be done to adapt them to your ethics.

A midterm examination will be given to test your knowledge of the readings. These are: Ernest Barker's Principles of Political Theory; James A. Gould and Vincent V. Thursby, Contemporary Political Thought; and Alfred deGrazia's Kalotics: Three Papers on Domestic and World Revolution and Order. Since you ought not to like writings about other writings that you haven't read, the instructor will recommend that in all the cases of all topics, you proceed to read the primary works discussed.

PART I

1. The Nature of Political Philosophy
2. Value Judgments in Political Study
3. The State and Society
4. Justice and Rights
5. Citizenship, Obedience and Revolution

PART II

6. Positivism and Technocracy
7. Pragmatism and Functionalism
8. Social Class Theories
9. Elitism
10. Anarchistic and Existentialist Theories
11. Behavioralism

(Cont.)

PART III

12.	The Relation of Special Theories to General Theories	April	23
13.	" " " " " " " The Race Issue	April	30
14.	" " " " " " " Women and Men Relations	May	7
15.	" " " " " " " Plutocracy	} May	14
16.	" " " " " " " Bureaucracy		
16.	" " " " " " " World Order		

CONTEMPORARY POLITICAL PHILOSOPHY
AND IDEOLOGY

G53.2130
Alfred de Grazia, Instructor

Spring semester, 1974

This course will not be a survey of the literature or of the principal contributors to the field. Rather it will be a seminar in which each member of the group will prepare, distribute in advance, and defend in class her own statement of what one should believe and study (and how one should study) one or more of the following topics. In other words, an assertive and creative essay on how to look at the topic in the light of today and the future. You are asked to behave as a political philosopher and/or ideologist, not as a book reviewer. I am asking you to present your own views as to where we go from here on a given subject-area. And, if you are not the principal performer of an evening, you will be asked to agree with the speaker or to offer your counter-theories.

You can bring in support from any side, modern or ancient, and from any discipline. The main thing is to express as clearly and frankly as possible your position with regard to the topic, as if you were Locke writing the second essay on government, or Machiavelli telling how a prince must act to gain and hold power, or Abby Hoffman advocating revolution for the hell of it. I realize that this is far from the game of cat and mouse usually played in courses like this one, where you expect to get the N books and articles that will help you answer questions on an examination some day or give you footnotes that will be "in" in the thesis or paper you may write. But that's all a sad and useless illusion anyway. I believe that you should read a lot and that you will have to read and talk to people to give you ideas and check out your ideas as you develop them. And that is the best way to read: on the way to solving problems and to making yourself intelligible and equipped for your task here.

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Here are the suggested topics. Note that ordinary terms are used and are posed as contradictions. You should have at least one conversation with me about it before sticking your neck out in class; also, you should be able to give about 150 study hours to the course, almost all of it in preparing your presentation and then perfecting it for its final written form. Your presentation will take 40 minutes. I shall comment for 10 minutes. A general discussion will follow.

1. Contradictions of Politics (The Instructor)
2. Freedom and Force (The Instructor)
3. Honesty and Deception
4. Sharing and Dependency
5. Involvement and Passivity
6. Intelligence and Aggression
7. Problem-solving and Factionalism
8. Community and Alienation
9. Enterprise and Monopoly
10. Representation and Bureaucracy
11. Justice and Legalism
12. World Friendship and Imperialism
13. Foresight and Backwardness
14. Revolution and Conservatism
15. Concluding Discussion

MIDTERM EXAMINATION QUESTIONS IN
CONTEMPORARY POLITICAL THEORY AND IDEOLOGIES

1. Kant said that we should use others as ends in themselves, not only as means and never merely as means. Criticize this belief on grounds that all communication is manipulation in some form.
2. Barker says that "there is no set of things..about which you can say to law and the State, 'You shall not enter; you have nothing to do with it..'" (pp.46-7) Is his discussion consistent and defensible on realistic and ethical grounds?
3. If, as Barker says, "Sovereignty is the authority of the last word," what forces and conditions determine sovereignty?
4. Is the idea of a "social parliament" (cf. Barker) compatible with the conditions of the USA or of another country with whose government you may be familiar?
5. Give at least eight significantly different definitions of the term "justice".
6. If the state is required to guarantee a right, then the state in fact confers the right, so what happens to the idea that a right is something inherent in the individual that cannot be abrogated by the state?
7. Considering that practically everyone agrees that the object of legislation is the "greatest happiness of the greatest number", what can you offer in the way of objections to the principle?
8. Distinguish, or explain why you cannot, between political philosophy, political theory, and political ideology.
9. How would you defend the outrageous statement, "All crimes are political crimes."
10. What kinds of acute political problems does Barker not discuss, or, if he discusses them, does so in ways that dissatisfy you?
11. What is Barker's position on "martyrdom", that is, resistance to the law? Does he stack the deck against martyrs?
12. One criticism of "conventional political philosophy" is that it drags in ethical principles whenever it is stuck or blocked by realistic conflicts, thus flying neatly over the problem. How does this occur on p. 272 of Barker? What would you suggest be done instead?
13. Sabine says that Aristotle's Politics played an important role in the 14th and 19th centuries. Do you agree? How could you or he prove it? Does playing a great role stamp a theory as great?
14. Describe all possible functions of a sentence about political events (Don't look for tricks in this simple but elaborate request.)
15. Consult Catlin's article, and discuss the statement: "Where conflict, there theory."
16. Write down the 5 most important points that you learned originally from reading Catlin's article. Are they important?

17. Summarize Leo Strauss' argument vs. the possibility of value-free political theory. State any adverse criticism you feel.
18. What do you understand by: a) The sociology of knowledge; b) empirical theory; c) metaphysical theory; d) equilibrium theory; e) systems theory?
19. Refute all ten of Hacker's points in Capital and Carbuncles (cf. Eckstein's articles for further ideas.).
20. Summarize Christian Bay's arguments against the writers whom he calls "behavioralists."
21. Argue Runciman's point (p.197) that 'some form of functionalism is the only current alternative to Marxism as the basis for some kind of general theory in political science.
22. Do you agree with Kress' characterizing of Easton's systems theory as an "empty vision of politics"?
23. Present the existentialist theory of Camus in the most favorable light that you can justify to yourself.
24. What are the limits of the kind of "policy science" espoused by Almond?
25. Restate briefly and then briefly improve upon Cobban's article about what causes the decline of political theory.
26. Try to fit the world order theory of A. de Grazia into the "end-means" discussion of Isaiah Berlin.
27. Argue the question whether the "40 states and 40 theses" of world order hold together philosophically (theoretically).
28. What political theorists of all those you have knowledge of (not necessarily via this course) would agree with "The University as Future Authority" and why, briefly.

Contemporary Political Philosophy and Ideology

Alfred de Grazia

Try your hand at defining and distinguishing these.

anarchism	marxism	federalism
aristocracy	militarism	centralism
authoritarianism	mysticism	elitism
catholocism	nationalism, chauvinism	monarchism
communism	oligarchy	brahminism
communalism	new left	reactionaryism
confucianism	pacifism	libertarianism
buddhism, zen	phenomenology	//???????[plus?]
conservatism	pluralism	
conventionalism	populism	
democracy	positivism, scientific	
Democratic	positivism, theological	
ethnocentrism	pragmatism	
establishmentarianism	ecumenicalism	
existentialism	relativism	
fascism	republicanism	
kalism	Republican	
laissez-faire	scientism (value-free-ism)	
legalism	socialism	
liberalism, old	syndicalism	
liberalism, new	socialism, guild	
majoritarianism	taoism	
egalitarianism	technocracy	
maoism	totalitarianism	
mccarthyism	welfare statism	

AA LIST FOR SCRATCHING YOUR MIND

From: Alfred de Gracia

None knows when he will be asked what he thinks about "A" by someone who is not himself interested and can be bought off with a glib phrase. Hence I suggest that you know a right sentence or two about the following persons who have written something that might be called political Theory in the 20th Century.

H.D. Lasswell
R. Nisbet
A. Rosenberg
Max Weber
Ernst Cassirer
Robert Michels
Benedetto Croce
Mussolini
Lenin
C. Merriam
S. de Grazia
B de Jouvenel
H. Simon
A. Koestler
C. Wright Mills
R. H. Towney
G.E.G. Catlin
Albert Camus
Ayn Rand
Erich Fromm
M. Adler
E. Bernstein
K. Kautsky
C. Friedrich
John Dewey
G. Gentile
Margaret Mead
Russell Kirk
Karl Mannheim
Hans Vaihinger
Abr. Kaplan
A.N. Whitehead
A. Toynbe
Trotsky
G.C. Homans
F.D. Weldon
J.P. Sartre
Ortega y Gasset
Hitler
Heidegger
H. Niebuhr
K. Jaspers
D. Easton
A. Bentley
H. Laski
Christian Bay
Marcuse
Gandhi

Hannah Arendt
S. Hook
Graham Wallas
F. Fanon
K. Boulding
Leo Strauss
Erich Voegelin
A.H. Maslow
S. Freud
E. Barker
G. Orwell
T. Mann
Mac Tse Tung
Karl Popper
Nathan Leites
Roscoe Pound
B.F. Skinner
Julien Benda
Mary Follott
Karl Deutsch
I. Tillich
G. Sorel
M. Djilas
G. Mosca
E. Russell
Sorokin
Schubert
Srinanda
Lahl
Ed Shils

*Fix spelling &
full names*

Virtue
Life
purpose
Equality
Science
Understanding
Survival
Earth
Soil
Justice
= opportunity
Representation
peace
fraternity
Order
Honors
Strength
Power
people
honor
Constitution
corp
collaboration

Concepts and
Catchwords in
pol. sci.