



**SCHOOL OF HISTORY, PHILOSOPHY, POLITICAL SCIENCE AND INTERNATIONAL
RELATIONS**

POLITICAL SCIENCE AND INTERNATIONAL RELATIONS
Trimester 2, 2007

**POLS/PHIL/INTP 261: SOCIAL AND POLITICAL PHILOSOPHY: THE DEVELOPMENT OF
INTERNATIONAL POLITICAL THEORY**
CRN: 1297/1015

LECTURER: Dr Xavier Márquez
ROOM: Murphy 541
PHONE: 463-5889
EMAIL: xavier.marquez@vuw.ac.nz

LECTURE TIMES: T, FR 13:10-14:00
VENUE: Hugh MacKenzie LT105 (Kelburn Campus)
COURSE WIKI: <http://internationalpoliticaltheory.wikispaces.com> (This course outline is posted there).

TUTORIALS

Tuesdays 10-10:50 Prefab 3 S2 (PFB3S2)
Tuesdays 14:10-15:00 Prefab 3 S2 (PFB3S2)
Fridays 14:10-15:00 Prefab 3 S2 (PFB3S2)

Sign up for the most convenient time for you. Any changes to the tutorial programme will be announced in lectures and posted on the notice board outside MY501 as well as the course wiki.

OFFICE HOURS

Wednesdays, 2-4pm. You are also welcome to telephone or email me.

ADDITIONAL INFORMATION

Information about any changes to the timetable or programme will be announced in lectures and posted on the Political Science & International Relations notice board and the course wiki.

PLEASE NOTE: TUTORIALS WILL COMMENCE IN THE SECOND WEEK OF TERM

COURSE AIMS

This course aims to introduce students to the development of Western ideas about international affairs. It explores such themes as the justice or injustice of war, the nature of sovereignty, international law and the place of power in international life, and ethical obligations across borders, through a broad historical survey of some of the classic texts of Western political theory. The course thus aims to provide students with a basic grasp of the ideas that have shaped and continue to shape current thought and practice in international relations, while increasing their ability to interpret and critically engage with these ideas in context.

COURSE OBJECTIVES

Students passing the paper should:

1. Be familiar with some of the main ideas about international affairs in the Western canon of political theory
2. Be able to trace the basic development of these ideas in the Western tradition and to describe their context
3. Be able to draw on classic texts and on concrete historical examples to make cogent arguments about such topics as:
 - a. The justice of war
 - b. The nature of sovereignty
 - c. The sources of international law
 - d. The role of power in international affairs
 - e. The extent of ethical obligations across international borders
4. Be able to make useful comparisons between contrasting views by various thinkers on any of these topics

In addition, the course stresses the development of skills of written expression, specifically the development of skills of written moral and political argument.

COURSE CONTENT

The course follows a broadly chronological discussion of ideas about international affairs in the Western tradition of political thought, starting with Ancient Greece and Rome, moving on to discuss Medieval and Renaissance ideas, the Enlightenment, and various thinkers of the 19th century. The chronological approach should help students understand the sources of our current ideas about international affairs as well as some important challenges to these ideas that have been historically significant.

Lectures will place this material in historical context, explain some of the more difficult passages, and provide the intellectual scaffolding for making connections among these disparate thinkers and applying their ideas to concrete cases. However, students are expected to actively participate in the construction of their own knowledge of these ideas by taking part in class discussions and activities, during both the lectures and the scheduled tutorials.

For a detailed schedule of readings and due dates see the Lecture and Tutorial programme below.

COURSE READING

Essential text:

- Brown, Chris, N. J. Rengger, and Terry Nardin. 2002. *International Relations in Political Thought: Texts from the Ancient Greeks to the First World War*. Cambridge and New York: Cambridge University Press. ISBN 0521575702.

This textbook is also available on closed (2 hour) reserve at the library. Textbooks can be purchased from Vicbooks located in the Student Union Building on Kelburn Campus. Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. (Used copies of these textbooks may also be available on the internet at lower prices; the wiki contains links to the product search pages in Google). Books can be couriered to customers or they can be picked up from the shop the day after placing an order online. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays), 10.00 am – 1.00 pm Saturdays. Phone: Kelburn 463 5515.

Recommended Reading:

A list of recommended readings will be available on the course wiki (<http://internationalpoliticaltheory.wikispaces.com/bibliography>). Some of these readings will be placed on 3-day open reserve at the library (these will be specifically identified in the course wiki).

ASSESSMENT

Assessment for this course has four major components, all internal:

1. Two out of six possible short essays (1000 words or less, i.e., around 4 double-spaced pages), due on the dates specified in the schedule below (50%, or 25% each). You may submit all six essays (or five, or however many you wish); your final mark for this assessment component will consist of the marks of your two best essays.
2. Contributions to the class wiki (15%) or a third short essay
3. Oral participation (in both tutorials and lectures) (5%)
4. A final test (30%)

Short essays

There are six possible opportunities for submitting short essays. You may submit essays at any of these opportunities, so long as you submit at least two essays throughout the term. If you submit more than two essays, your final mark for this component will consist of the marks for your two best essays. Thus, if you are dissatisfied with your marks on any essay, you may submit another (assuming there are opportunities left; it is in your interests to submit essays early rather than late).

Topics:

1. Ancient Political Thought
 - a. Thucydides makes the Athenians at Melos say: "when these matters [i.e., matters of war] are discussed by practical people, the standard of justice depends on the equality of power to compel and that in fact the strong do what they have the power to do and the weak accept what they have to accept" ([5.89](#)). First explain what the Athenians mean by this - including what are the practical implications of this statement, using textual evidence as necessary - and then provide textual evidence about whether Thucydides himself believes this. Be careful not to simply attribute to Thucydides positions that are actually held only by the "characters" in his history.
 - b. Thucydides writes: "my method has been, while keeping as closely as possible to the general sense of the words that were actually used, to make the speaker say what, in my opinion, was called for by each situation" ([Thucydides 1.22.1](#)). Keeping that in mind, rewrite (part of) one of the speeches in Thucydides' [Mytilenian debate](#) (either Creon's or Diodotus') or the [Melian dialogue](#). Provide a commentary on your revision (either in the form of footnotes or as a couple of paragraphs at the end) explaining why you think your changes are called for, and why you think the situation called for a different sort of speech, as well as why you think Thucydides wrote the speech differently.
 - c. Does Aristotle think barbarians are necessarily natural slaves, and if so, does he think that Greeks should rule them? Provide adequate textual evidence, both pro and con. However you answer the question, is he right on his own terms? (i.e., do his principles really support his conclusions?)
 - d. Cicero says both that "of all fellowships, none is more important, and none stronger, than when good men of similar conduct are bound by familiarity" ([On Duties 1.55](#)) and that the "of all fellowships none is more serious, and none dearer, than that of each of us with the republic" ([On Duties 1.56](#)). Are these statements in conflict with each other? Are these statements in conflict with the idea that there is also a "vast fellowship of the human race"? How can we reconcile all of them?
 - e. Does the Stoic position on the universal community of gods and men justify universal empire? Draw on evidence from Cicero and Marcus Aurelius.
2. Medieval Political Thought
 - a. Compare and contrast two of the following three thinkers (Augustine, Aquinas, Erasmus) on the justice of war. Is war ever justified for them? Under what conditions is it justified, if so? What sorts of reasons justify (or do not justify) war?

- b. Write a question in the style of Thomas Aquinas (with objections, your response, and the replies to the objections) on the topic of whether it is ever just to go to war. Present your question and response as a response to Aquinas: if you disagree with Aquinas, the objections to your response should come from Aquinas' arguments; if you agree with Aquinas, the objections should come from modern adaptations of the objections Aquinas uses.
 - c. Write a question in the style of Thomas Aquinas (with objections, your response, and the replies to the objections) on the topic of whether one can kill an innocent person in a justified war (e.g., in self-defence or by chance). Present your question and response as a response to Aquinas: if you disagree with Aquinas, the objections to your response should come from Aquinas' arguments; if you agree with Aquinas, the objections should come from modern adaptations of the objections Aquinas uses.
 - d. Drawing on Thomistic principles, write a question (with objections, your response, and the replies to the objections) on the question of whether the use of certain munitions (e.g., cluster munitions) or tactics (e.g., bombing urban areas from the air) are ever justified. (What would Thomas say about [one of] these things?).
 - e. Evaluate Erasmus' argument for pacifism. What are the presuppositions of Erasmus' reasoning? Are they compatible with non-Christian presuppositions? Can one make an "Erasmian" case for pacifism that does not draw on Christian presuppositions?
3. Late Medieval and Early Modern Thought
- a. Do Vitoria's arguments about the possible titles to rule of the Spanish in America legitimize the Spanish conquest of the Americas or condemn it? Under what conditions would they legitimize/delegitimize it?
 - b. Would Vitoria's arguments about the possible just titles to rule of the Spanish in America have applied to European colonists in New Zealand? Would they have justified European settlement of New Zealand? Why or why not? You may present your response in the form of a question (like Vitoria's), with objections, your response, and replies to the objections.
 - c. Write a question in Vitoria's or Thomas's style (with objections, your response, and replies to the objections) but taking the opposing position to Vitoria's (that is, make the objections Vitoria's, and answer them rigorously, drawing, like Vitoria, on Aristotle and the other thinkers we have read so far).
 - d. Does Machiavelli advocate "immoral" means in politics and war? Present specific textual evidence, pro and con.
 - e. Does Machiavelli advocate the pursuit of power in war? Present specific textual evidence, pro and con.
4. The Roots of International Law and Sovereignty
- a. Why does man in the state of nature end up in a war of all against all, according to Hobbes? And why, if the international system is in a Hobbesian state of nature, do we not see the same consequences that Hobbes saw among individuals? Provide adequate textual evidence for the first question, and concrete examples and textual evidence for the second.
 - b. Compare and contrast two out of three (Hobbes, Grotius and Pufendorf) on the foundations of international law. What gives rise to legal obligations in the international realm, if anything? Do human beings have natural rights? Are any of their arguments sound?
 - c. What are Pufendorf's objections to Hobbes' description of the state of nature, and what are the implications of these objections for Pufendorf's understanding of the relationship between nations? What would Hobbes say in response, and could Pufendorf defend himself?
5. The Enlightenment
- a. What does Rousseau mean by saying that "war springs from peace"? Provide adequate textual evidence.
 - b. What are the objections that Rousseau has against Hobbes' description of the state of nature? How might Hobbes respond to them?

- c. Why does Kant think perpetual peace is both desirable and possible? Discuss what makes perpetual peace possible, according to Kant, and noting both the strengths and weaknesses of his argument.
6. The long 19th century: nationalism, imperialism, and globalization
 - a. Mill on intervention. What is Mill's basic position on the legitimacy of intervention? What are the principles behind it? Would he condemn or approve of the USA's military intervention in Iraq, for instance?
 - b. Burke on intervention. What is Burke's basic position on the legitimacy of intervention? What are the principles behind it? Would he condemn or approve of the USA's military intervention in Iraq, for instance?
 - c. Mill and Burke on intervention. Compare and contrast Mill and Burke on the legitimacy of intervention. Would Mill have agreed with Burke on the necessity of intervention in France? Why or why not?
 - d. Hegel, Kant, and the possibility of perpetual peace. What are Hegel's objections to Kant's idea about perpetual peace? Does war have a function in human history? How might Kant reply to Hegel's objections, if at all?
 - e. Mazzini and the idea of the nation. Is Mazzini's nationalism potentially democratic or anti-democratic? Does it lead to war or to peace? Provide evidence textual pro and con, and compare briefly Mazzini's view to Hegel's.
 - f. What, for Marx, are the defining characteristics of capitalist society, and what can these characteristics explain about modern international relations? (E.g., will war become more or less likely in capitalist society?)
 - g. Compare Marx and Cobden on the effects of trade on international relations. How similar are their respective positions?

Each of these assignments may be described in greater detail in the course wiki (<http://internationalpoliticaltheory.wikispaces.com>). Consult the site for the most detailed formulation of the question and for tips about writing the essay.

Essays are to be turned in electronically before the lecture on the date they are due. If you prefer to turn in a hard copy, you may do so by notifying the lecturer in advance. Hard copies of essays may be turned in at the beginning of the lecture on the date they are due, but you **MUST** turn in an electronic copy as well. Essays may be checked against the *Turnitin* database to identify plagiarized essays. Students who do not submit an electronic copy of their essays will receive a fail grade for their essay. All essays will be returned electronically with comments.

The short essays are not intended to be research essays. Though external research is not discouraged (and may well be occasionally helpful), the point of the essays is to engage with the ideas in the texts of the course, not with the ideas of other writers. Thus, most of the essays on the topics proposed can be completed without having recourse to secondary sources.

All essays should be concise and to the point - 1000 words is not a lot of words. Avoid overly rhetorical writing that tries to "impress." Provide citations and quotations as needed.

Contributions to the course wiki

The course wiki (<http://internationalpoliticaltheory.wikispaces.com>) is your friend: think of it as collaborative study guide, prepared over the course of the semester. (Visit <http://modernpoliticalthought.wikispaces.com> for an example of what a course wiki can be, with only 15 students in the course). You may contribute to it in a variety of ways (see the home page of the wiki for more suggestions):

- Post study questions in the pages for each particular author discussed in the course
- Answer study questions or discuss possible answers in the discussion pages
- Summarize the readings in the pages for each particular author discussed in the course

- Provide background information necessary for fully understanding the readings
- Provide links to external sources
- Add multimedia content related to the course (pictures, illustrative video, etc.)
- Add new pages with content related to the themes of the course
- Add entries to the bibliography
- Proofread, correct, clarify, or reformat other people's contributions

The lecturer will be an active participant in the wiki, posting material (including study questions) and helping to format it, as well as commenting on material posted there, but the wiki is ultimately a resource for the students to learn, and it will be only as good as you make it.

You may opt out of participation in the wiki by the third week of the course by notifying the lecturer in writing (via e-mail) that you will submit at least three, rather than two, short essays. In that case, you may still submit up to six essays, but your final mark will consist of the marks for your three, rather than two, best essays.

If you do not opt out of the wiki by then, you will be expected to contribute weekly to the wiki (starting on the 2nd week of the term). Many of your contributions may be quite small; in some instances, you will merely proofread or reformat somebody else's contributions. In order to ensure fairness and discourage free-riding, you will receive a weekly mark for your contributions, according to the following scale:

- 0 marks. No contribution
- 1 mark. Minimal contribution (e.g., punctuation changes, spelling, etc.)
- 2 marks. Regular contributions (e.g., contributing study questions, answers to study questions, partial summaries of readings, links, etc.)
- 3 marks. Exceptional contributions (e.g., major summaries of readings, very good study questions or answers, etc.)

You need to accumulate 15 marks over the course of the trimester to obtain your full 15% for this assessment component, starting in the second week of the term.

The class will be divided into two groups: group 1's contributions will be due on Tuesday before the lecture; group 2's contributions will be due on Friday before the lecture. (Thus, group 1 may focus on the readings for Tuesday's lectures, and group 2 may focus on the readings for Friday's lecture). You will learn your weekly mark soon after the due date of your contribution, either via e-mail or through Blackboard.

Participation

Studies show that the best ways to learn are active, participatory and social, rather than passive and purely individual. Even though this may be a large class, you are still expected to come prepared to discuss the readings and to participate in various activities (including small-group activities and tutorials) designed to help you interpret difficult texts and apply their ideas to concrete cases. Good participation shows a grasp of the reading, poses interesting questions, and exhibits a willingness to submit your opinions to the examination of the lecturer or other students. Your oral participation should be helpful to other students; you are expected to contribute to the atmosphere of inquiry in the course.

Final test

The final test is cumulative, integrative, and closed-book. The test will take place on Friday 12 October, and will last 50 minutes. Students will need to answer one out of four questions designed to help them draw connections among the various thinkers studied in the course; study questions and notes may be posted (by the students or the lecturer) in the course wiki.

Relationship between assessment and course objectives:

The short essays test the student's grasp of the views of specific authors, their ability to place these ideas in context and make connections among them, and their ability to apply these ideas to concrete situations.

Varied opportunities to submit short essays on multiple topics also increase practice in the rigorous presentation of written ideas.

The wiki familiarizes students with the thinkers and issues explored in the course, promoting continual (weekly) engagement with the material through summarizing the readings, researching the background of the texts, and posting study questions and answers. It also helps build up a learning community where students learn not just from the lecturer but from one another, and where they pool their knowledge in productive ways, finding niches appropriate to their level of engagement with and interest in the material.

The participation requirement provides the student with the opportunity to sharpen his or her grasp of the issues and contexts discussed in the course. Participation enables a more active mode of learning, encouraging an investigative attitude towards the texts and issues of the course.

The final test ascertains the student's basic grasp of concepts and authors not tested by the other forms of assessment.

MANDATORY COURSE REQUIREMENTS

To gain a pass in this course each student must:

- a) Submit the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work)
- b) Sit the final test
- c) Attend at least 8 tutorials

Faculty guidelines permit you to miss up to 3 tutorials out of a total of 11 without penalty. Extra absences will result in a student failing terms, except in cases of serious illness (supported by a medical certificate), or serious personal crisis.

PLEASE NOTE: THERE IS NO PROVISION FOR MAKE-UP EXERCISES IN THIS COURSE TO COMPENSATE FOR ADDITIONAL ABSENCES EXCEPT UNDER THOSE CIRCUMSTANCES. You should allow for the possibility of unforeseen illness when using up your quota of permissible absences.

PLEASE NOTE that **Friday 19 October** is the FINAL DATE on which any written work can be accepted by the Programme, since this is the date on which we must determine whether students have met the course requirements. This means that the provision for late submission with a penalty does not apply beyond this date. Permission to submit work after 19 October must be sought in writing from the course coordinator, and will only be granted for serious medical reasons (supported by medical certificate), or in case of serious personal crisis.

NB: A student who has obtained an overall mark of 50% or more, but failed to satisfy a mandatory requirement for a course, will receive a K grade for that course, while a course mark less than 50% will result in the appropriate fail grade (D, E or F).

PENALTIES

Students will be penalised for late submission of essays—a deduction of 5% for the first day late, and 2% per day thereafter, up to a maximum of 8 days. Work that is more than 8 days late can be accepted for mandatory course requirements but will not be marked. However, penalties may be waived if there are valid grounds, e.g., illness (presentation of a medical certificate will be necessary) or similar other contingencies. In such cases prior information will be necessary.

WORKLOAD

In accordance with Faculty Guidelines, this course has been constructed on the assumption that students will devote 15 hours per week to reading, writing, and researching material. This includes 2 hours of lectures and 1 hour of tutorials per week.

AEGROTATS

Please note that under the revised Examination Statute (Sections 6-10) students may now apply for an aegrotat pass in respect of any item of assessment falling within the last three weeks before the day on which lectures cease. In the case of second trimester courses in 2007 the starting point for this period is **Monday 24 September**.

The following rules apply:

- where a student is not able to sit a test falling within these last three weeks because of illness or injury etc., an alternative test will be arranged where possible. If the student has completed in the view of the course supervisor, sufficient marked assessment relevant to the objectives of the course, an average mark may be offered. Where a student has an essay or other piece of assessment due in the last three weeks, and has a medical certificate or other appropriate documentation, the student will be given an extension.
- if none of the above is available to the student, e.g., if she/he has an ongoing illness, than an aegrotat will be considered. See Examination Statute 6-10 for a full explanation of the rules governing the provision of aegrotats in these circumstances.

GENERAL UNIVERSITY POLICIES AND STATUTES

General University policies and statutes

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hard copy or under 'About Victoria' on the VUW home page at www.vuw.ac.nz.

Student and staff conduct

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University's life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at: www.vuw.ac.nz/policy/studentconduct

The Policy on Staff Conduct can be found on the VUW website at: www.vuw.ac.nz/policy/staffconduct

Academic grievances

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at: www.vuw.ac.nz/policy/academicgrievances

Academic integrity and plagiarism

Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.

It is still plagiarism even if you re-structure the material or present it in your own style or words.

Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning,
- cancellation of your mark for an assessment or a fail grade for the course,
- suspension from the course or the University.

Find out more about plagiarism, and how to avoid it, on the University's website:

www.vuw.ac.nz/home/studying/plagiarism.html

Students with Impairments (see Appendix 3 of the Assessment Handbook)

The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building: telephone: 463-6070; email: disability@vuw.ac.nz

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

Student Support

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contact is **Dr Allison Kirkman, Murphy Building, room 407**. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

Manaaki Pihipihinga Programme

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact Manaaki-Pihipihinga-Programme@vuw.ac.nz or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities

- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; Pacific-Support-Coord@vuw.ac.nz or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

Student Services

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at:

www.vuw.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

POLS 261 Lecture/Tutorial Schedule. Due dates are indicated in BOLD.

Lecture	Course Readings
Tuesday 10 July	Introduction. Read 'Introduction', pp. 1-15
Friday 13 July	Ancient Thought. Thucydides, pp. 34-60; 'Ancient thought', pp. 17-23.
Tuesday 17 July	Aristotle, pp. 61-82; 'Ancient thought', pp. 23-27, 30-32.
Friday 20 July	Cicero and Marcus Aurelius, pp. 83-89; 'Ancient thought', pp. 27-30.
Tuesday 24 July	Review of Ancient political thought: is ancient Greek thought about international relations still relevant today? First essay opportunity: Ancient Political Thought topics
Friday 27 July	Medieval Thought. Augustine, pp. 119-135 'Late antiquity and the early middle ages', pp. 95-105.
Tuesday 31 July	Medieval thought. Aquinas, pp. 213-220; Erasmus, pp. 221-230; 'International relations in Christendom', pp. 183-186
Friday 3 August	Review of Medieval thought: Can medieval just war theory help us make judgments about war today? Second essay opportunity: Medieval Political Thought topics
Tuesday 7 August	Late medieval and early modern thought. Vitoria, pp. 231-241; 'International relations in Christendom', pp. 186-189.
Friday 10 August	Late medieval and early modern thought. Machiavelli, pp. 257-269; 'The modern European state and system of states', pp. 243-247.
Tuesday 14 August	Machiavelli, continued.
Friday, 17 August	Review of Late Medieval and Early Modern Political Thought: is there a big "break" between ancient and medieval thought on the one hand, and early modern thought on the other hand about international relations? Third essay opportunity: Late Medieval and Early Modern Political Thought topics
Monday 20 August	Mid-Trimester Break begins
Tuesday 4 September	The Roots of Sovereignty and International Law. Hobbes, pp. 335-340; 'The modern European state and system of states', pp. 247-250.
Friday 7 September	The Roots of Sovereignty and International Law. Grotius, pp. 325-334; Pufendorf, pp. 341-348; 'The emergence of international law', pp. 311-323.
Tuesday 11 September	Review: is state-of-nature theory a good way of approaching the problem of international law? Fourth essay opportunity: The Roots of Sovereignty and International Law

	topics.
Friday 14 September	The Enlightenment. Abbé de Saint-Pierre, pp. 394-398; Rousseau, pp. 416-427 ; 'The Enlightenment', pp. 379-383.
Tuesday 18 September	Kant, pp. 428-455; 'The Enlightenment', pp. 387-393.
Friday 21 September	Review of the Enlightenment. Is the "enlightenment" faith in reason misplaced in the realm of international affairs? Fifth essay opportunity: The Enlightenment topics
Tuesday 25 September	The long 19th century: nationalism, imperialism, globalization. Burke, pp. 292-300; Mill, pp. 476-493; 'State and nation in nineteenth-century international political theory', pp. 462-465.
Friday 28 September	The long 19th century: nationalism, imperialism, globalization. Hegel, pp. 470-475; Mazzini, pp. 476-485; 'State and nation in nineteenth-century international political theory', pp. 457-467.
Tuesday 2 October	The long 19th century: nationalism, imperialism, globalization. Marx and Engels, pp. 572-574; Cobden, pp. 538-549; 'International relations and industrial society', pp. 519-524.
Friday 5 October	Review of the long 19th century and concluding thoughts. Sixth essay opportunity: The Long 19th Century Topics
Tuesday 9 October	Concluding review
Friday 12 October	Final test