You may regard each week of the course as a unit in which you do independent research. Then you are given opportunities to show what you have learned either through quizzes or integrative essays.

The first week and a half is designed to familiarize you with the history of England. This will be the field on which we will test the course hypothesis that social philosophies emerge in times of crisis when old taken-for-granted solutions to the recurrent problems of social living cannot address new kinds of problems that are emerging in society.

Starting the third week, we will turn to representative social philosophies to ‘compare and contrast’ the social thinking in the historical context in which it is written.

The quizzes in the first week and a half are designed to encourage you develop a ‘map’ or ‘landscape’ of the historical period covered.

The worksheets connected with the readings are a way of organizing your reading to prepare you to write the integrative essay for the week. The bulletin board discussion questions will engage you in thinking about key issues with the other members of the class.

The whole is working toward testing the hypothesis and related questions that are the focus of the course as a whole.

It is imperative that you work consistently day by day. This is not a project that can be completed successfully in a couple of long nights.

<table>
<thead>
<tr>
<th>Week</th>
<th>Assignments &amp; Requirements</th>
</tr>
</thead>
</table>
| May 28-30     | **Setting the inquiry up and getting started**  
Read: The syllabus. Return the syllabus agreement. *(due by May 28)*  
Read: “Goals and Questions: Learning by Design.” Complete the goals and questions project. *(due by May 30)*  
Read: “Introduction to Social Philosophy” SPR pp. 1-2  
Read: Hibbert, HE pp. 12-57. Complete quizzes 1, 2 & 3 *(due by June 1)*  

*It would be best to complete each quiz after you have finished a section of Hibbert rather than trying to do the quizzes all at once. The quizzes are open book; however, the quizzes are timed and you can run out of time if you are not prepared for the quiz.*  

**Discussion board question #1** |
| June 2-6      | **British History: The background inquiry**  
Read Hibbert, HE pp. 59-175. Complete quizzes 4, 5, 6, 7 *(due by June 6)*  

*It would be best to complete each quiz after you have finished a section of Hibbert rather than trying to do the quizzes all at once. The quizzes are open book; however, the quizzes are timed and you can run out of time if you are not prepared for the quiz.*  

**Discussion board question #2** |
### June 9-14
#### The Middle Ages & Renaissance

**Read:** Fink, “Feudalism and the Social Philosophy of Aquinas,” SPR pp. 5-11  
**Read:** Aquinas, “On the Law,” SPR pp. 13-21, Complete the Aquinas worksheet (**due June 10**)  
**Read:** John of Salisbury, “The Stateman’s Book,” SPR pp. 23-30, Complete the Salisbury worksheet (**due June 11**)  
**Read:** John Calvin, “On Government,” SPR pp. 47-48 Answer the questions to ponder (**due June 13**)  
**Read:** James I, “The Trew Right of Kings,” SPR pp. 49-50 Answer the questions to ponder (**due June 13**)  
**Read:** Lilburne, “A Freeman’s Freedom Vindicated,” SPR pp. 65-66. Answer the questions to ponder (**due June 13**)  

**Integrative Essay:** 4-5 double spaced pages (about 1500 words). **Due no later than June 15**

1. Both Calvin and Hobbes argue that the purpose of the ‘state’ is instituted to curb human sinfullness. However, each differs considerably in the form of government that each thinks is most likely to successfully do so. Calvin argues that a government of many. Hobbes argues that the best government is rule by an absolute sovereign. Each thinker had an important influence on British social thinking. Contrast and compare the two views. Explain how each is laying the foundation of the British view that society is constituted by freedom within the rule of law.

2. Hans Fink SPR pp. 39-45) argues that social philosophy from 1300-1600 is a response to a growing crisis of feudalism as a social philosophy and practice. What was the ‘crisis’ [Hint: there may be several areas in which the crisis was felt, but there is a common element]. Use your study of British history and the readings to date to support or oppose Fink’s thesis. Should we to accept his argument?

3. Hobbes’ position is that society (forms of order like institutions) are ‘artificial.’ They are a produce by an agreement not to injure one another in pursuit of our egoist desires. Aquinas, on the other hand, argues that they are ‘natural. Society is required for complete or full human development. Discuss: What historical factors might have given rise to the two different views about the nature of a human being and society? Which view do you think is correct? [Both cannot be without contradiction.] Make sure you provide reasons why you support one position and not the other.

**Discussion board question #3 and # 4**

### June 16-20
#### The Enlightenment & Early Modern Capitalism

**Read:** Fink, “Capitalism and Its Opponents,” SPR pp. 57-64  
**Read:** Locke, “Two Treatises on Government,” SPR pp. 67-74 Complete the Locke Worksheet (**due by June 16th**)  
**Read:** The English Bill of Rights,” SPR pp. 75-79  
**Read:** Hume, “The Origin of Government,” SPR pp. 79-84  
**Read:** Burke, “Reflections on the Revolution in France,” SPR pp. 85-90  
**Read:** Wollenstonecraft, “Vindication of the Rights of Women,” SPR pp. 91-93  

**Integrative Essay:** 4-5 pages double spaced (about 1500 words) **Due by June 21**

1. One of the key tensions of the 17th and 18th century was to explain and justify the concept of rights. Locke argues that rights (life, liberty, and property) are natural, given by God and inalienable. Hume, on the other hand argues, that rights are conventions or grants from government to citizens. Burke argues a middle way that rights are ‘habits of long usage’. Define the concept of rights. Explain what was at stake in this conversation about rights. Take a position and support it with regard to the origin of rights

2. One of the key issues we keep encountering is the basis or foundation of social order. Medieval thinkers regarded the source of order as transcendent – God and God’s law. While
Hobbes and Locke speak of God, we get the impression that they believed the source of social order was ‘in humans’ and their agreements (contracts) not God. God was a sort of ‘superior court judge’ of last appeal when social order was violated. By the time we reach Hume, Burke, and Wollenstonecraft, most reference to God or to a transcendent basis of social order have completely disappeared. What historical or contextual factors do you think lead to this changed view? What is the significance of the change or transformation? What particular problems arise of each view and how does each solve the problems? Which view do you think is sounder? Can human secure a reliable form of order without a ‘divine umpire’?

(3) From Hobbes through Locke (and beyond) society is conceived as a type of contract between individuals. Discuss the following: (1) What historical or contextual factors do you believe contribute to the idea that society is a ‘contract’ or agreement among individuals? (2) What does this supposed contract actually secure? (3) Do you agree with the argument? If not why not? If so why? [Offer sound and complete reasons to support your judgment.]

**Discussion board questions # 5 and #6**

| June 23-27 |
|---|---|
| **Critique and Reform: the 19th century** |
| Read: “Evaluating myself: Taking a Critical Attitude,” Complete the self-evaluation (due June 23) |
| Read Fink, “The Rise of the Working Class & Socialism” |
| Read: Robert Owen, “Report to the House of Commons,” SPR pp. 137-140, Complete Owen worksheet (due June 24) |
| Read: Marx, “Capital” |

Integrative Essay: (due June 27)

1848 was an important date in Europe. Interestingly, Mill and Marx both produced important parts of their social philosophies that year. Mill published his *Political Economy* and Marx published the *Communist Manifesto*. What social conditions were thinking about society in this period? Compare and contrast Mill and Marx social philosophies.

**NB: There are scheduled class meetings May 29, June 5, 13, 19, 26**

Abbreviations: HE = History of England (C. Hibbert); SPR = Social Philosophy Reader (J. Sauer)

Assigned quizzes and worksheets are on the Blackboard website bb.stmarytx.edu. Click to the course you are registered for.