**POLI.2310 INTRODUCTION TO POLITICAL THOUGHT Spring 2016**

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**Course page:** http://faculty.uml.edu/sgallagher/political-thought\_2016.html

**Weekly Assignments 1 & 2** (I sent these via email but I’m also linking them to the course page just in case students need them.

These assignments are strictly designed to ensure that you are keeping up with the readings so you need not include any analysis or commentary.

**Unit 1: Plato & Aristotle**

Homework due via email to susan\_gallagher@uml.edu by midnight on Wed, 1/27:

Please email answers to the questions below. Note: Instead of attaching a document, it's best to copy the questions, paste them into the body of an email, then type or paste in answers:

Search the web for definitions of the following terms: [In this case, you may copy and paste information from sources.]

Epistemology

Idealism

Empricism

Esoteric

Exoteric

In your own words, complete the following sentences:

1. Plato is defined as an idealist because he believed...

2. Aristotle is defined as an empiricist because he believed...

Extra credit: Does the concept of political equality play any role in either Plato's or Aristotle's view of government?

**Unit 2: Machiavelli & Hobbes**

**Assignment 2 due 2/2**

Please fill in answers, then copy and paste the assignment into the body of an email to susan\_gallagher@uml.edu rather than sending an attachment. Please bring a copy of your completed assignment, either on paper or on screen, to class on 2/3.

1. In “The Florentine,” Claudia Roth Pierpoint quotes Machiavelli: [Fill in blanks.]:

“A prince, particularly a new prince, cannot afford to cultivate attributes for which \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In order to maintain the state, a prince will often be compelled to work against what is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”; “A wise ruler cannot and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ when it would be to his disadvantage”; “Men must be either \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, because a man will readily avenge a slight grievance, but not one that is truly severe.”

2. According to Pierpoint, “For Machiavelli, cruel and unusual measures were to be used \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, to be \_\_\_\_\_\_\_\_\_\_\_\_, and to be converted into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the prince’s subjects.

3. In “The Florentine,” Pierpoint observes, ““The Prince” offered the first \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Long before Darwin, Machiavelli showed us a credible world \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a world of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in which men were coolly viewed as related to beasts and earthly government was the only hope of bettering our natural plight.

4. According to Pierpoint, “Machiavelli may not have been, in fact, a Machiavellian. But in American business and social circles he has come to stand for the principle that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. And for this alone, for the first time in history, he is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. From Medieval Sourcebook: Niccolo Machiavelli: *The Prince* [excerpts], 1513:

But it being my intention to write a thing which shall be useful to him to apprehends it, it appears to me more appropriate to follow up the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; for many have pictured republics and principalities which \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, because \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, that he who neglects \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ among so much that is evil.

6. Upon this a question arises: whether it is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, when, of the two, either must be dispensed with.

7. In The Leviathan, Thomas Hobbes argued, “NATURE hath made men \_\_\_\_\_\_\_\_\_\_\_ in the faculties of body and mind as that, though there be found one man sometimes manifestly stronger in body or of quicker mind than another, yet when all is reckoned together \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as that one man can thereupon claim to himself any benefit to which another may not pretend as well as he.

8. Name the three tendencies in human nature that Hobbes defined as the leading causes of social conflict: [Answer in a complete sentence.]

9. According to Hobbes, in the absence of absolute government, the members of society are inevitably drawn into a war of all against all, and under these conditions, human beings live in “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; and the life of man, \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

10. According to Hobbes, “The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are: fear of death; desire of such things as are necessary to commodious living; and a hope by their industry to obtain them.

11. According to Hobbes, the natural law of self-preservation that inclines every individual to avoid conflict, requires “that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, as far forth as for peace and defence of himself he shall think it necessary, to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; and be contented with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.