**Course Overview**

This is a course in political philosophy conducted by an examination of three fundamental concepts: freedom, consent and obligations to the state. Our guiding idea is that understanding these concepts provides insights into how differing combinations of these produce conceptions of legitimate government and political authority. We will consider each concept several times to understand the varieties of ways in which the concepts may be understood. The course will begin with a discussion of the idea of political philosophy and conclude with a consideration of the extent to which the political can be treated separately from the moral where similar considerations of freedom, consent and obligation exist.

**Requirements**

The format of this course is a weekly seminar. It requires your participation, there are no outlines of course content to share, though I do have mind maps as aids to revision. Each week there is at least one required readings indicated below. I will discuss the readings in the seminar where your questions can be in relation to the text. Please bring the texts to the seminars.

☞ You must read these articles or chapters in preparation for discussion each week. The discussion in class is no substitute for reading this material carefully. Where the reading is not online through the library, I will put electronic copies on LEARN.

**Assessment**

*Exam*

This course will be assessed solely on the basis of an exam given in the April/May 2019 diet of examinations. See the note about formative assessment below.

*Coursework Dissertation*

Students who qualify (usually fourth year single honours philosophy students) may submit a Coursework Dissertation instead of sitting the exam. Coursework Dissertations are submitted online, please check with the teaching office for further details on submission. The title of your dissertation must be approved in advance by submitting it to me in person or by email.

*Formative assessment*

In addition, everyone should submit two exam answers from a specimen exam that I will distribute at the start of term. These can be e-mailed to me at any point during the term. This “formative exam” will not count toward determining your mark for this class or the class of degree you are ultimately awarded. However the formative exam is an excellent opportunity to improve your philosophical writing and try arguments you may ultimately use in the exam or short dissertation. If you submit your essays by the end of teaching week 9, I will return them to you in class in teaching week 11. If you submit the essay by the end of teaching week
11, I will return the essay to you via the philosophy office in week 1 of the following term. All formative work will receive feedback, comments, and an indicative mark.

**MSc assessment**
MSc students are assessed by a single essay of 2500 words. The title of your essay must be approved in advance by submitting it to me in person or by email.

**Visiting student assessment**
Visiting students will be assessed by exam as described above for home students.

**Contacts**
You may contact me by email at david. levy@ed.ac.uk. My office is in room 5.10 of the Dugald Stewart Building. I am available Tuesday of each week from 4.05 until 5.05 to discuss more or less any philosophical topic, related to this course or not. To ensure that I can see you, I ask that you send me an email confirming that you intend to visit and advising me of the topic for discussion. Unfortunately, I am not often available at other times, though you can seek a special arrangement to meet if it proves necessary.

If you have questions about the mechanics of submitting assignments, exam timetables and other logistical matters please contact the course secretary, Ann-Marie Cowe.

**Lecture Recording**
I will not record seminars using the central University recording facility. You may record our seminars for your own revision. Please do not put any recordings online or share them with anyone outside the course. Any student should feel able to ask questions and discuss points in our classroom without concern for whether these will be shared or broadcast. If you are unable to attend class, please contact me and I will endeavour to record the class for you. If you want to review a class you attended, please contact me as I might have a recording to share with you.

**Miscellaneous**
Regrettably, the behaviour of some obliges me to to make the following requests. Please do not text during class. It is disrespectful. Turn off the ringer of your phone and put the phone away.

Please do not use your laptop computers in class for anything besides making notes or related activity. If I notice that you are using your laptop for something potentially distracting to your neighbours such as Facebook or YouTube, I will ask you to close your laptop. Tweeting is not a related activity no matter how interesting the seminar material.
Weekly Readings

Week 1: No reading, try some of the background reading listed below.


Week 11: E.F. Carritt, Ethical and Political Thinking, chapters XIV & XV (excluding §§15-20), Oxford UP, 1947 and B. Williams, “Realism and Moralism in Political Theory” in his *In the Beginning was the Deed*, Princeton University Press, pp. 1-17, 2005. Please read both—both are straightforward to read.
General or Background Reading

There is no single, philosophy textbook for this course. The closest thing is the book that inspired the course:


While we will have read three chapters in class, the book is not long and it would profit you to read the whole book. The second edition has a lengthy, useful postscript that qualifies Plamenatz’s argument after 30 years of reflection.


This is arguably Plamenatz’s masterwork which is a detailed examination of most significant political theory thinkers. The revised three-volume (as opposed to two) edition is illuminating because it is patient and detailed. However, it is thinker-focused, in contrast with our concept-focused approach.


These two books are introductions to political philosophy that are congenial, in different ways, to the discussions we will have in this course:


There is much to be gained from reviewing some relevant historical sources. For ancient inspiration about the challenge of political authority, consider:

Plato, *Crito*, less so *The Republic*.
Sophocles, *Antigone*

For the sources of our own tradition, review:

David Hume “Of The Original Contract”
John Locke, *The Second Treatise of Civil Government*
Thomas Hobbes, *Leviathan*; and *Citizen [De Cive]* (esp. §§ I and IX)
Secondary Reading by Idea

**Freedom**


David Schmidtz and Carmen Pavel (eds.), *The Oxford Handbook of Freedom*, Oxford University Press, 2017. [This is up to date and points to many contemporary authors working in this area, but you have to select articles very carefully to avoid considerations extraneous to conceptual analysis of freedom as a political concept.]


**Consent**


**Political Obligation**


T.H. Green, Lectures on the Principles of Political Obligation, Longmans, 1941. [This is quite dated, but had great influence for decades afterward and gives voice to Hegelian tradition.]

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**Realism in Political Theory**


Bernard Williams, “Toleration, a Political or Moral Question?” in *In the Beginning was the Deed*, Princeton University Press, 2005


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**Authority and Representation**


Questions for essays and exams

These are questions you can use as starting points for your formative essays, coursework dissertations, and class essays. They are also examples of the kinds of questions that will appear on section B of the exam.

1. What is the relationship between politics and ethics?
2. How far is politics autonomous from morality?
3. How is political authority possible?
4. Do we have a duty to obey the state?
5. Am I the author of the actions prescribed by the state?
6. When are you obligated to obey the state, and when not?
7. Whom are you obligated to obey?
8. Why are you ever obligated to obey even a legitimate authority?
9. What if there are no political obligations?
10. Are political obligations also moral obligations?
11. What are the differences between the moral, social and political?
12. Can consent ever be compelled/forced/coerced?
13. Can you consent when you have no choice?
14. Can you be forced to be free?
15. Are you free to think what you want?
16. Is there a significant difference between positive and negative liberty?
17. Can we say of collectives or groups that they are free?
18. Is there an analogy between the family and the state?
19. What grounds our political obligations?
20. How can moral and political obligations conflict?
21. What are the limits of state authority?
22. Can I consent to anything?
23. Are slaves free?
24. What is the relationship, if any, between consent and legitimacy?
25. Do good outcomes justify the exercise of political power?
26. Can someone consent out of fear?
27. What is the relation of obedience and authority?
28. To what extent is political authority like other forms of authority?
29. Do we need reasons to obey?
30. To what extent are authority and legitimacy related?

These are examples of topics that could appear in section A of the exam.

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Format of the Exam

The exam consists of two sections, A and B. Section A will have two topics. Section B will have eight essay questions. The exam is two hours. In the exam, you must write an essay on one topic from section A or two essays that answer two questions in section B. To be clear, you either write one essay for two hours on a topic selected from section A or two essays in answer to two questions in section B.

You cannot write about a topic in section A and section B.

Specimen Exam

Section A

1. Consent
2. Legitimate Authority

Section B

3. Can consent ever be compelled?
4. To what extent, if any, must consent be an act?
5. Is positive liberty a good account of liberty?
6. Can you be forced to be free?
7. Must I obey the state if I chose to immigrate to the state?
8. To what extent, if any is fairness a source of political obligation?
9. Is there ever genuine political authority?
10. What, if anything, does political authority owe to moral authority?