Instructor Information

- Office hours at the London School of Economics by appointment

Course Information

- Tuesdays and Thursdays 9:00am -10:15am
- Room G 01

Course Overview and Goals

This course introduces students to some of the classic works from Aquinas to Locke via Las Casas, Luther or Machiavelli. We will discuss the scientific revolution, the issues of faith and science or the social contract tradition and through these debates we will consider some of the great ideas that have helped people organize their ethical, social and political lives in various parts of the world.

Upon Completion of this Course, students will be able to:

Obviously the number one purpose of the course is for the students to enjoy engaging with these texts and learn from them how to think about the world around them. From a more technical point of view, the purpose is three folds. Firstly, by the end of the semester, the students should have learnt how to read these texts. Secondly, they should be able to identify forms of arguments and to understand their appeal and difficulties. Last but not least, they should know how to write an essay, develop an argument, review and discuss objections to their views.

Course Requirements

Grading of Assignments

The grade for this course will be determined according to these assessment components:

<table>
<thead>
<tr>
<th>Assignments/ Activities</th>
<th>Description of Assignment</th>
<th>% of Final Grade</th>
<th>Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essay 1</td>
<td>1,200 words</td>
<td>20%</td>
<td>Session 10: 05/03/2020</td>
</tr>
<tr>
<td>Assignments/Activities</td>
<td>Description of Assignment</td>
<td>% of Final Grade</td>
<td>Due</td>
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<tr>
<td>Essay 2</td>
<td>1,200 words</td>
<td>20%</td>
<td>Session 24: 30/04/2020</td>
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<tr>
<td>Debate</td>
<td>Prepare and present a 700 to 1000 words article. Participate into debate.</td>
<td>20%</td>
<td>Sessions 13,14 &amp; 15 17-19-24/03/2020</td>
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<tr>
<td>Participation</td>
<td>For the entire term excluding the debate</td>
<td>20%</td>
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<tr>
<td>Exam</td>
<td></td>
<td>20%</td>
<td>TBC</td>
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</table>

Failure to submit or fulfill any required course component results in failure of the class

Grades

Letter grades for the entire course will be assigned as follows:

<table>
<thead>
<tr>
<th>Letter Grade</th>
<th>Percent</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Example: 93.5% and higher</td>
<td>Excellent work. The essay is focused on the question asked, well structured and well written. The argument unfolds with clarity using the appropriate literature and reviewing objections to the view defended. The student must display a clear and thorough understanding of the course material, an ability to think independently and some sophistication in the argument.</td>
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<tr>
<td>B</td>
<td>Example: 82.5% - 87.49%</td>
<td>Good to very good work. The essay is clear, well written, well organised and well-argued but lacks the sophistication and independence of an ‘A’ essay. A ‘B’ can also be given to an original essay defending a well thought argument if it lacks clarity or structure. A disguised repeat of the lecture is strongly discouraged.</td>
</tr>
<tr>
<td>C</td>
<td>Example: 72.5% - 77.49%</td>
<td>Adequate work. The essay displays either poor writing skills, an unclear structure or some misunderstandings about the texts. A ‘C’ can also be given to a student who gives an opinion more than develop an argument or who misuses the course material. A ‘C’ can sometimes penalize a student who developed a well-written argument but misunderstood the question and provided an answer out of focus.</td>
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<tr>
<td>D</td>
<td>Example: 62.5% - 67.49%</td>
<td>Poor work. The course material is poorly understood, explained or used. The essay is badly written or organised. The student still displays some effort or a willingness to try but encounters genuine difficulties. A student having a ‘D’ should seek help with essay writing skills and possibly re-write the essay.</td>
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<tr>
<td>Letter Grade</td>
<td>Percent</td>
<td>Description</td>
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<tr>
<td>F</td>
<td>Example: 59.99% and lower</td>
<td>No redeeming features</td>
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</tbody>
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**Course Materials**

**Required Textbooks & Materials**


**Optional Textbooks & Materials**


**Resources**

- Access your course materials: [NYU Classes](nyu.edu/its/classes)
Course Schedule

<table>
<thead>
<tr>
<th>Session/Date</th>
<th>Topic</th>
<th>Reading</th>
<th>Assignment Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Session 1: 04/02/2020</td>
<td>General introduction. Faith and reason (1) Introduction</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Session 2: 06/02/2020</td>
<td>Faith and reason (2) Averroes - Philosophy</td>
<td>Najjar Ibrahim, (2002) <em>Faith and Reason in Islam: Averroes’ Exposition of Religious Arguments</em> (Great Islamic Writings), One world publications. Chapters 1, 2, 3</td>
<td>Preparation questions on NYU classes.</td>
</tr>
<tr>
<td>Session 7: 25/02/2020</td>
<td>Renaissance and Reformation (2): Machiavelli</td>
<td>Same</td>
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<tr>
<td>Session/Date</td>
<td>Topic</td>
<td>Reading</td>
<td>Assignment Due</td>
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<td></td>
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<td>Christian, pp42-86; Secular Authority, pp 363- 403</td>
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<td>03/03/2020</td>
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<tr>
<td>05/03/2020</td>
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<tr>
<td>Session 11:</td>
<td>South America (2): Theoretical background</td>
<td>Booklets on NYU classes – Junta De Valladolid</td>
<td>Debate - team allocation</td>
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<tr>
<td>10/03/2020</td>
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<tr>
<td>Session 12:</td>
<td>South America (3): Debate-Preparation</td>
<td>Same as above</td>
<td>Mid-term one to one meeting about participation</td>
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<tr>
<td>12/03/2020</td>
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<tr>
<td>Session 13:</td>
<td>South America (4): Junta De Valladolid - Debate</td>
<td>Same as above</td>
<td>700 to 1000 words article acc. to team</td>
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<tr>
<td>17/03/2020</td>
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<tr>
<td>Session 14:</td>
<td>South America (5): Junta De Valladolid - Debate</td>
<td>Same as above</td>
<td>700 to 1000 words article acc. to team</td>
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<tr>
<td>19/03/2020</td>
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<tr>
<td>Session 15:</td>
<td>South America (6): Junta De Valladolid - Conclusion</td>
<td>Same as above</td>
<td>700 to 1000 words article acc. to team</td>
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<tr>
<td>24/03/2020</td>
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<tr>
<td>Session 16:</td>
<td>South America (7): Aftermath-Discussion</td>
<td>None</td>
<td>Topics for essay 2 posted on NYU classes.</td>
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<tr>
<td>26/03/2020</td>
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<td>31/03/2020</td>
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<tr>
<td>02/04/2020</td>
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<tr>
<td>07/04/2020</td>
<td>No Class Meeting</td>
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<tr>
<td>09/04/2020</td>
<td>No Class Meeting</td>
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<td>21/04/2020</td>
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<td>Session 20:</td>
<td>Scientific revolution (5) – Life of Galileo</td>
<td>Same</td>
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<td>23/04/2020</td>
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<td>Sessions 21&amp;22:</td>
<td>Outing at the Science Museum to see an IMAX</td>
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<td>24/04/2020</td>
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<tr>
<td>Session/Date</td>
<td>Topic</td>
<td>Reading</td>
<td>Assignment Due</td>
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<tr>
<td>Session 24: 30/04/2020</td>
<td>Modern Era (2): Descartes-Meditations</td>
<td>Same</td>
<td>Preparation questions on NYU classes. Essay 2 to be handed in class</td>
</tr>
<tr>
<td>Session 26: 07/05/2020</td>
<td>Modern Era (4): Locke -Social Contract</td>
<td>Same</td>
<td>Preparation questions on NYU classes.</td>
</tr>
<tr>
<td>Session 27: 12/05/2020</td>
<td>Revision 1</td>
<td>One to one meeting. Participation grade</td>
<td>Essay 2 returned</td>
</tr>
<tr>
<td>Session 28: 14/05/2020</td>
<td>Revision 2</td>
<td></td>
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<tr>
<td>Final Assessment:  Date TBC</td>
<td>Exam</td>
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**Co-Curricular Activities**
- See sessions 21 & 22 above
- Cost: Tube ticket

**Classroom Etiquette**
- Toilet breaks should be taken before or after class or during class breaks.
- Food & drink, including gum, are not to be consumed in class.
- Mobile phones should be set on silent and should not be used in class except for emergencies.
- Laptops should be used exclusively for class related purposes.
- Please kindly dispose of rubbish in the bins provided.

**NYUL Academic Policies**
Attendance and Tardiness
- Key information on NYU London’s absence policy, how to report absences, and what kinds of absences can be excused can be found on our website (http://www.nyu.edu/london/academics/attendance-policy.html)

Assignments, Plagiarism, and Late Work
- You can find details on these topics and more on this section of our NYUL website (https://www.nyu.edu/london/academics/academic-policies.html) and on the Policies and Procedures section of the NYU website for students studying away at global sites (https://www.nyu.edu/academics/studying-abroad/upperclassmen-semester-academic-year-study-away/academic-resources/policies-and-procedures.html).

Classroom Conduct
Academic communities exist to facilitate the process of acquiring and exchanging knowledge and understanding, to enhance the personal and intellectual development of its members, and to advance the interests of society. Essential to this mission is that all members of the University Community are safe and free to engage in a civil process of teaching and learning through their experiences both inside and outside the classroom. Accordingly, no student should engage in any form of behaviour that interferes with the academic or educational process, compromises the personal safety or well-being of another, or disrupts the administration of University programs or services. Please refer to the NYU Disruptive Student Behavior Policy for examples of disruptive behavior and guidelines for response and enforcement.

Disability Disclosure Statement
Academic accommodations are available for students with disabilities. Please contact the Moses Center for Students with Disabilities (212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center as early as possible in the semester for assistance.

Instructor Bio
I was initially interested in economics and finance. I had first a master degree in economics from La Sorbonne and a finance degree from the IEP in Paris. After six years as a risk analyst for a future and commodities broker at the city in London, I decided to change my career. I wanted to teach and I had a real love for philosophy. I did my PhD in philosophy at the London School of Economics and I have been teaching there ever since I graduated. My fields of research are primarily moral and political philosophy as well as philosophy of economics.