In the first half of this course, we explore the ancient foundations of traditional western culture by examining the political and social institutions, religious beliefs and value systems of the Israelites, Greeks, Romans and early Christians. We then turn to the radical challenges to this traditional culture, embodied above all in western Christianity, in the areas of the economy, politics, religion and morality that arose over the course of the 19th century, challenges that continue to reverberate to this day. At the heart of the course, then, will be “conversations” both among the Ancients (Israelites, Greeks and Romans) and between the Ancients and their 19th century defenders and challengers. At the same time, we will also engage in another kind of conversation, between ourselves in the 21st century and all of these figures from the western past, trying to determine which of their insights are still of relevance to us today.

Course requirements: The requirements of this course are: 1) Weekly attendance and participation in recitation sections (20% of grade). 2) Weekly one-page response papers (double-spaced, standard font and margins), to be handed in to your preceptor in class each Thursday. The papers should not be summaries of the week’s reading, but rather should identify an idea or argument in the reading that has surprised, perplexed, or inspired you. The papers will be graded check, check plus or check minus (25% of grade). 3) An in-class midterm on March 29 (25% of grade). 4) A one hour fifty minute final exam on May 17 from 8 to 9.50 (30% of grade).

Professor Ertman’s office is in the Puck Building, 295 Lafayette St., 4th Floor. His telephone number is 998-8359 and his e-mail te11@nyu.edu. His office hours are Tuesdays 11-12 and by appointment.

All books for the course have been ordered at the NYU Bookstore.
I. ANCIENT ISRAEL I

Lecture Topics
1. (Jan. 25) Course Introduction
2. (Jan. 27) Who wrote the Hebrew Bible, when and why?

Required Reading


II. ANCIENT ISRAEL II

Lecture Topics
1. (Feb. 1) Monotheism, Law and Society among the Ancient Israelites
2. (Feb. 3) Monotheism, Law and Society among the Ancient Israelites

Required Reading


III. THE ANCIENT GREEKS I

Lecture Topics
1. (Feb. 8) Homer and Archaic Greece
2. (Feb. 10) Homer’s “Iliad”

Required Reading


IV. THE ANCIENT GREEKS II

Lecture Topics
1. (Feb. 15) Society and Democracy in Periclean Athens
2. (Feb. 17) Thucydides’ “The Peloponnesian War”

Required Reading

V. THE ANCIENT GREEKS III

Lecture Topics
1. (Feb. 22) Philosophy in Ancient Greece: Socrates and Plato
2. (Feb. 24) Plato’s “Symposium”

Required Reading
Plato, The Trial and Death of Socrates, complete; Symposium, trans. Waterfield, complete.

VI. THE ROMANS AND THE COMING OF CHRISTIANITY I

Lecture Topics
1. (March 1) Republican and Imperial Rome
2. (March 3) Virgil’s “Aeneid”

Required Reading

VII. THE ROMANS AND THE COMING OF CHRISTIANITY II

Lecture Topics
1. (Mar. 8) Who wrote the Christian Bible, when and why?
2. (Mar. 10) The Emergence of Christianity

Required Reading

VIII. THE ROMANS AND THE COMING OF CHRISTIANITY III

Lecture Topics
1. (Mar. 22) The Spread and Consolidation of Christianity
2. (Mar. 24) Augustine’s “Confessions”

Required Reading
Saint Augustine, Confessions, trans. Chadwick, Books 1-6, 8-9 (=pp. 3-110, 133-178).

**IN-CLASS MIDTERM TUESDAY, MARCH 29**
IX. THE 19TH CENTURY: CHALLENGES TO THE ECONOMIC AND POLITICAL ORDER I

Lecture Topics
1. (Mar. 29) In-class Midterm
2. (Mar. 31) The Theory of Economic Liberalism: Adam Smith’s “Wealth of Nations”

Required Reading


X. THE 19TH CENTURY: CHALLENGES TO THE ECONOMIC AND POLITICAL ORDER II

Lecture Topics
1. (April 5) Liberal Capitalism and the Industrial Revolution
2. (April 7) Marx’s Theory of Society and History

Required Reading


XI. THE 19TH CENTURY: CHALLENGES TO THE ECONOMIC AND POLITICAL ORDER III

Lecture Topics
1. (April 12) Political Liberalization and Democratization
2. (April 14) J.S. Mill’s “On Liberty”

Required Reading


XII. THE 19TH CENTURY: CHALLENGES TO THE RELIGIOUS AND MORAL ORDER I

Lecture Topics
1. (April 19) Science and Religion in the early 19th Century
2. (April 21) The Darwinian Challenge

Required Reading

XIII. THE 19TH CENTURY: CHALLENGES TO THE RELIGIOUS AND MORAL ORDER II

Lecture Topics
1. (April 26) Friedrich Nietzsche and the Ancient Greeks
2. (April 28) Nietzsche’s Challenge to Christian Morality

Required Reading
Friedrich Nietzsche, On the Genealogy of Morals (Oxford edition), complete (=pp. 3-136).

XIV. THE 19TH CENTURY: CHALLENGES TO THE RELIGIOUS AND MORAL ORDER III

Lecture Topics
1. (May 3) Freud’s Theory of Mind
2. (May 5) Freud’s Social Theory/Concluding Thoughts

Required Reading
Sigmund Freud, Civilizations and its Discontents (Norton edition), complete (=pp. 10-112)

FINAL EXAM TUESDAY, MAY 17  8-9.50am
As a student at New York University, you have been admitted to a community of scholars who value free and open inquiry. Our work depends on honest assessment of ideas and their sources; and we expect you, as a member of our community, likewise to maintain the highest integrity in your academic work. Because of the central importance of these values to our intellectual life together, those who fail to maintain them will be subject to severe sanction, which may include dismissal from the University.

Plagiarism consists in presenting ideas and words without acknowledging their source and is an offense against academic integrity. Any of the following acts constitutes a crime of plagiarism.

- Using a phrase, sentence, or passage from another person’s work without quotation marks and attribution of the source.
- Paraphrasing words or ideas from another’s work without attribution.
- Reporting as your own research or knowledge any data or facts gathered or reported by another person.
- Submitting in your own name papers or reports completed by another.
- Submitting your own original work toward requirements in more than one class without the prior permission of the instructors.

Other offenses against academic integrity include the following.

- Collaborating with other students on assignments without the express permission of the instructor.
- Giving your work to another student to submit as his or her own.
- Copying answers from other students during examinations.
- Using notes or other sources to answer exam questions without the instructor's permission.
- Secreting or destroying library or reference materials.
- Submitting as your own work a paper or results of research that you have purchased from a commercial firm or another person.

*Particular emphasis is placed on the use of papers and other materials to be found on the World-Wide Web, whether purchased or freely available. In addition to having access to the same search engines as students, faculty also have at their disposal a number of special websites devoted to detecting plagiarism from the web.*

Plagiarism and other cases of academic fraud are matters of fact, not intention. It is therefore crucial that you be diligent in assuring the integrity of your work.

- Use quotation marks to set off words that are not your own.
- Learn to use proper forms of attribution for source materials.
- Do your own original work in each class, without collaboration, unless otherwise instructed.
- Don’t use published sources, the work of others, or material from the web without attribution.
- For further information, consult the Bulletin of the College of Arts and Science, the CAS Academic Handbook, and the Student’s Guide to NYU.

*revised 11/2005*
To help foster common academic expectations among students and instructors, the following guidelines for MAP courses are offered to students. While these represent minimum expectations across the curriculum, individual faculty members may set additional course requirements. Students should therefore consult the course syllabus for details of policies in each class.

Attendance
Inasmuch as students have voluntarily sought admission to the University, they are expected to attend all class meetings, including all lectures and all meetings of associated recitation, workshop, or laboratory sections. Students may be excused for documented medical or personal emergency and will receive reasonable accommodation for the observance of religious holidays. In these cases, they should contact their instructors in advance or, in cases of emergency, as soon as is practicable. Students are responsible for making up any material or assignments they miss.

Classroom Decorum
The classroom is a space for free and open inquiry and for the critical evaluation of ideas, and it should be free of personal prejudice. Students and instructors alike have an obligation to all members of the class to create an educational atmosphere of mutual trust and respect in which differences of opinion can be subjected to deliberate and reasonable examination without animus.

As a matter of courtesy to their fellow students and instructors, students should arrive at class promptly, prepared and ready to participate. Students are reminded particularly to shut off all cellular telephones and pagers and, except in cases of emergency, to remain in the classroom for the duration of the lecture or section meeting. If it is necessary to leave or enter a room once class has begun, students should do so quietly and with as little disruption as possible. Under University policy, disruptive classroom behavior may be subject to faculty review and disciplinary sanction.

Completion of Assignments
Students are expected to submit course work on time and to retain copies of their work until a final grade has been received for the course. Instructors are not obliged to accept late work and may assign a failing or reduced grade to such assignments.

Students who encounter sudden and incapacitating illness or an other comparably grave circumstance that prevents them from completing the final examination or assignment in a course may request a temporary mark of Incomplete from the course instructor. To receive an Incomplete, students must have completed all other requirements for the course, including satisfactory attendance, and there must be a strong likelihood they will pass the course when all work is completed.

Questions and Concerns
Up-to-date course information is available on the MAP website: www.nyu.edu/cas/map. Questions, concerns, comments, and feedback may be directed to the following members of the MAP staff, located in 903 Silver Center, 212-998-8119. Complaints will remain confidential.

Director: Prof. Joy Connolly    morse.plan@nyu.edu
Associate Director for the FCC: Prof. Vincent Renzi    map.fcc@nyu.edu
Associate Director for the FSI: Prof. Trace Jordan    map.fsi@nyu.edu
Department Administrator: Ms Janet Lebeda    morse.plan@nyu.edu

revised 1/2010
Why MAP?
A Guide for Students

What is the MAP?
The Morse Academic Plan is the group of core courses that every student must complete in order to earn a degree from the College of Arts and Science. It represents the considered judgment of the faculty about what every College graduate should know as a part of his or her liberal arts education. In other undergraduate divisions at NYU, faculty of those schools have adopted parts of the MAP to provide a core experience in the liberal arts for their students as well. Because it is shared by students across different schools, majors, and programs, the MAP is also sometimes called the general education curriculum.

What’s “liberal” about the liberal arts?
“Liberal” comes from the Latin word liber, meaning “free.” In ancient Greece and Rome, liberal education was the pursuit of free men, that is, those with the means and leisure to be able to devote themselves to learning, rather than to labor.

Today when we speak of “liberal education,” we mean an education in the “liberal arts,” an education for men and women that frees intellectual capacities and the imagination through the study of human endeavor on a broad scale, from music, art, and philosophy, to encounters with nature and with cultures of other times and places.

What are the “liberal arts”?
Sometimes also called the “arts and sciences” or “liberal arts and sciences,” in the medieval university curriculum they were seven in number: grammar, logic, rhetoric, arithmetic, geometry, astronomy, and music.

Today, the liberal arts encompass all the disciplines of the humanities and social sciences, mathematics, and the natural sciences—all those areas of inquiry that are pursued for the sake of expanding human knowledge, rather than as training for a particular profession.

(over)
What’s the practical value of liberal education?

Education in the liberal arts builds your critical, analytic, and communications skills, giving you the preparation you need to flourish in the world of work and to become a productive member of society.

More than this, however, education in the liberal arts is preparation for life as a responsible, actively engaged citizen, equipping you with the open-mindedness and soundness of judgment necessary to reason, act, and lead. Indeed, this University—and the whole enterprise of higher education in the United States—was founded on the belief that college graduates have a special opportunity and responsibility to contribute to the common good.

What are the faculty’s specific goals for the MAP?

In designing the MAP, the faculty sought to ensure that students would expand their capacity to communicate effectively, by improving their writing and gaining proficiency in a foreign language. This is why every undergraduate must complete Writing the Essay or its equivalent, and why the University maintains extensive opportunities for language study both in New York and at the global sites, as well as the non-credit Speaking Freely program.

The faculty also wanted to provide every student with opportunities to build his or her quantitative skills and to study the natural sciences. These studies give you the knowledge you need to be an independent-minded citizen in a world increasingly shaped by science and technology, where urgent questions of policy require prudent, well-informed judgments. We aim, too, to foster your appreciation of mathematics and the sciences as liberal pursuits.

We likewise believe that students should gain knowledge of the social sciences, which study how humans communicate, organize their communities, worship, use language, and engage in trade and diplomacy. Because the fine and performing arts connect us in unexpected ways, give pleasure, and reveal new perspectives on the world, the MAP also includes courses in Expressive Culture.

Finally, students should come to think of themselves as citizens of a larger world by gaining the ability to comprehend how people remote from themselves understand, experience, and imagine their lives. They should also come to know themselves better by engaging critically with the significant ideas that have shaped contemporary culture. For these reasons, all students in the MAP complete a course in Cultures and Contexts and a course in Texts and Ideas.

Does all this mean that you will take a few courses outside your main interests and comfort zone? That is our intention: Stretching the mind and rethinking old assumptions and beliefs are important preparation for your future. The MAP represents our commitment as a faculty to assuring you an undergraduate education that will equip you for success in your later careers and prepare you for a life of thinking critically and creatively about who you are, who you want to be, and how to better the world we live in.

September, 2010