Texts and Ideas:
Antiquity and the Enlightenment

Fall 2019

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Texts and Ideas is intended to:

- acquaint students with some of the central texts and ideas bequeathed by antiquity to the modern Western world;

- examine how these ideas from antiquity have been received, debated, accepted, rejected, and modified by the Western world at critical junctures in its development;

- in the process, connect students with some of the most influential works and thinkers of Western history;

- hone the reading, discussion, and writing skills of students.

This section of Texts and Ideas focuses on antiquity and the Enlightenment, the latter a turbulent and influential period in Western history that is roughly synonymous with the late seventeenth and eighteenth centuries. During the Enlightenment period, the religious legacy of the Judeo-Christian past was vigorously challenged, with human reason replacing divine revelation for many as the preferred avenue to truth and ultimately to human well-being. This shift had enormous implications for the political organization of Western societies. The thinking of the contemporary Western world has been decisively affected by the Enlightenment; many of the issues Enlightenment thinkers raised are still intensely debated in present-day America.

The central focus of this particular course will be conflict and its resolution through recourse to reliable human knowledge. We will regularly ask a series of related questions of the authors and works that we read:
• Conflict is a constant of human experience. What are the major conflicts reflected in our sources?

• Generally, truth is perceived as the key to proper resolution of conflict. How does truth serve to resolve conflict?

• What are the avenues to truth? How active are humans in the achievement of truth? How is error explained?

• How do alternative avenues to truth affect the political process?

• Who controls knowledge and how does control of knowledge affect the organization of society?

As we encounter the influential works of antiquity and the Enlightenment, these are the issues to which we will constantly remain attuned.

Readings:

Antiquity:
Genesis-Exodus, in the Oxford Study Bible
Deuteronomy in ibid.
Isaiah, in ibid.
Sophocles, Antigone, trans. Grene (University of Chicago)
Euripides, The Bacchae, trans. Arrowsmith (Univ. of Chicago)
Plato, The Allegory of the Cave, from The Republic (NYU Classes)
Plato, The Symposium, trans. Hamilton (Penguin)
Plato, Apology, Crito, trans. Grube (Hackett)
Galatians and Romans, in ibid.
Augustine, Confessions, trans. Pine-Coffin (Penguin)

Enlightenment:
Spinoza, Tractatus Theologico-Politicus, trans. Shirley (NYU Classes)
Locke, A Letter Concerning Toleration (Prometheus)
Lessing, Nathan the Wise (Prometheus)
Montesquieu, Persian Letters, trans. Betts (Penguin)
Voltaire, Letters Concerning the English Nation (Oxford)
Paine, The Age of Reason (NYU Classes)
Jefferson, The Jefferson Bible (NYU Classes)
Political documents (NYU Classes)
Class Schedule:

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
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<tbody>
<tr>
<td>9/4</td>
<td>Introduction to course</td>
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<tr>
<td>9/9</td>
<td>Genesis</td>
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<td>9/11</td>
<td>Exodus</td>
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<td>9/16</td>
<td>Deuteronomy</td>
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<td>9/18</td>
<td>Isaiah 1-12, 40-45</td>
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<td>9/23</td>
<td>Sophocles, <em>Antigone</em></td>
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<td>9/25</td>
<td>Euripides, <em>The Bacchae</em></td>
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<td>9/30</td>
<td>No class—Jewish New Year</td>
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<tr>
<td>10/2</td>
<td>Plato, “The Allegory of the Cave” (NYU Classes), <em>The Symposium</em></td>
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<td>10/7</td>
<td>Plato, <em>The Apology, Crito</em></td>
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<td>10/9</td>
<td>No class—Yom Kippur</td>
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<td>10/14</td>
<td>No class—NYU scheduling</td>
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<tr>
<td>10/15</td>
<td>Luke—Tuesday classes meet on Monday schedule</td>
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<td>10/16</td>
<td>Acts</td>
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<tr>
<td>10/21-23</td>
<td>Augustine, <em>Confessions</em>, books 1-4 and 7-8</td>
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<td>10/28</td>
<td>Review session, (optional)</td>
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<td>10/30</td>
<td>Mid-term exam</td>
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<td>11/4-6</td>
<td>Introduction to the Enlightenment</td>
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<td>11/13</td>
<td>Locke, <em>A Letter Concerning Toleration</em></td>
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<td>11/18</td>
<td>Lessing, <em>Nathan the Wise</em></td>
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11/20 Montesquieu, *Persian Letters*, letters 1-14, 57-68, 97-110, 147-161
11/27 No class—Thanksgiving
12/2 Paine, *The Age of Reason*, First Part (NYU Classes)
12/9 Political documents (NYU Classes)
12/11 Looks backward and forward

**Course requirements and grading:**

Attendance at lectures and recitation sessions is required. The lectures will set out
the key directions and concepts of the course. Missing these presentations will be costly.
The recitations will explore in depth some of the issues raised in the lectures and
readings. Students are expected to be prepared for the lectures and the recitation sessions
and to participate actively in both.

Each student must produce a typed response of 1-2 pages to each of the readings
in the course. These reading responses will be used regularly during lecture and
recitation sessions. These responses will be collected at the end of each lecture. They
will be used to judge group understanding of the readings and to monitor individual
attendance and engagement. Students should retain a copy of their reading responses to
study for the midterm and the final. Two reading responses—to be specified during the
course—will be special. They will involve responses to specific questions, will be 2 to 4
pages in length, and will be graded. The regular reading responses, the two special
reading responses, and participation in both lectures and recitation sessions will constitute
30% of the final grade.

There will be a mid-term examination and a final examination, the former
counting for 30% of the final grade and the latter counting for 40% of the final grade.

**Instructor information:**

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