

Syllabus: Religious Toleration—History, Limits, Ground
Political Science 309R
Professor Benjamin Hertzberg
Summer 2008
Tues. Thurs. 12:00—2:30 PM (SWKT 265)

Instructor:

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Overview of the Course:

This is an upper-division elective political theory course. We will examine the contemporary philosophical debates surrounding the concepts of toleration and freedom of religion. We will then examine key historical thinkers that made influential arguments for and against religious toleration. Our goal is to come to a more complete understanding of 1) the concept of toleration, 2) the ways in which it can be and has been justified philosophically, and 3) what its limits are.

Student Expectations and Prerequisites

Prerequisites: In planning this course, I have presupposed students who have a solid foundation in political theory. Students should have completed at least two of the following three courses to be adequately prepared to succeed here: Political Science 201, 202, and 300. Similar courses from other departments may be sufficient, please ask me. Students who have not completed at least two of the three courses are advised to drop. Students should not enroll in this class concurrently with my 202 course this term. Special considerations may apply, please talk with me if you are uncertain what to do.

Seminar-style: This course will be run as if it is a graduate student seminar. This means that your learning will be (*much*) more active and engaged than in the typical undergraduate course. Diligent preparation is a must. In addition to learning from the texts we read and from my thoughts about them, much of your learning will come from the careful comments you and your fellow students make. The course is designed to be exploratory—I want us to teach each other about toleration. My expectations of you follow from this. Read carefully. Take notes on your reading and in class. Ask good questions. Develop your own positions and argue for them. Be curious. Do outside research if a particular question or detail catches your interest. Share your discoveries with the rest of us. My role in this sort of course is not to decide what material you are to learn, but to facilitate an open and rigorous investigation of the topics at hand. Rather than the top-down learning experience typical of an undergraduate course, my hope is

that this seminar will give each of you a chance to see what it is like to be part of an engaged academic learning community.

Required Texts

Rawls, John. 2001. *Justice as Fairness: A Restatement*. Cambridge, MA: The Belknap Press of Harvard University Press.

Brown, Wendy. 2006. *Regulating Aversion: Tolerance in the Age of Identity and Empire*. Princeton: Princeton University Press (Selections also available on E-R, hard copy on course reserve).

Connolly, William E. 1999. *Why I am not a Secularist*. Minneapolis: The University of Minnesota Press (Selections also available on E-R, hard copy on course reserve).

Spinoza, Baruch. 2001. *Theological-Political Treatise*. Gebhardt Edition. Second Edition. Translated by Samuel Shirely. Introduced and Annotated by Seymour Feldman. Indianapolis: Hackett Publishing Company.

Locke, John. 1983. *A Letter Concerning Toleration*. Edited and Introduced by James H. Tully. Indianapolis: Hackett Publishing Company.

Mill, John Stuart. 1978. *On Liberty*. Edited, with an introduction by Elizabeth Rapaport. Indianapolis: Hackett Publishing Company.

Other selections on Blackboard and E-Reserve.

Please note: several of the selections I have placed on E-Reserve are lengthy. In these cases, the hard copy is also on reserve at the library. It may be to your advantage to purchase cheap used copies of some of these texts online (particularly George, Calvin, and Hobbes). If you choose to do so, be careful to purchase a modern translation of Calvin. In some cases, the full text is available online as well. I chose to use E-Reserve because I didn't like the format the text was available in. You may disagree.

Assignments and Grading

Reading Presentations: Each student will choose one day in the term for which they will be particularly responsible for the reading. On that day, he or she (or they) will make a short (10 minute) presentation about the reading at the beginning of class. This presentation can consist of a critical summary of the arguments presented in which the main points are delineated and strengths and weaknesses addressed (especially good for the contemporary thinkers), or a discussion of relevant historical context and biographical information (especially good for the historical portion of the seminar), or some combination of both. PowerPoint presentations are strongly discouraged; handouts may be useful. You should think of this as your chance to be the professor. In theory, each student would be prepared to do this every day of the course (and if I were really mean, I would just call on you randomly). These presentations will not be graded, and we will

learn what works and what does not as the course progresses. Failure to give the presentation a good “college try,” along with any other failures to be present and engaged in the course will, however, adversely affect your grade.

Term Paper: You will write one 15-page term paper for this course. You should choose a topic by July 17th (please email your idea to me), and have an outline by July 29th (again, please submit by email)—in the interim, you should be reading and researching your topic in greater detail. The outline should be no longer than five double-spaced pages, in which you give me a general idea of the direction in which your thinking is going: what you feel your thesis will be, some of the main arguments you plan to make, and a tentative stab at your conclusion. Neither the topic nor the outline will be formally graded; however, failure to complete any portion of the assignment will result in deductions from your term paper’s grade, as will shoddy work. The paper will be due in my email inbox on August 12th at 5:00 pm. I will print them out, grade them, write comments, and return them to the department office (since the semester will be well over by the time I finish them), where you can pick them up at your convenience. The term paper is worth one third of your final grade. University policies concerning plagiarism and academic honesty will be strictly enforced. See below.

Midterm: You will take one midterm in this course, on July 15th. The midterm will be an open book, open note essay exam administered electronically. I will email you the questions just before 12:00 pm on the 15th. You will write your essays and email your responses to me by the end of the normal course period. The exam must be taken individually. The midterm is worth one third of your final grade.

Final: The final exam will be a cumulative, open book, open note essay exam administered in the same fashion as the midterm. It will take three hours instead of the two the University allocates during summer term—note the schedule below. If this causes problems for anyone, speak up now. The final exam will also be worth one third of your final grade.

Grading: Your final grade will be based on your performance on the midterm and final exams and your term paper, adjusted if necessary according to your class participation. If the combination of the exams and term paper yields final grades lower than typical of 300 level political science courses, I will curve *the final grade* up accordingly.

Course Schedule

Week One: Introduction & Political Liberalism

- June 24: Introduction, Discussion of emailed readings, Rawls, *Justice as Fairness*, Part I.
- June 26: Rawls, *Justice as Fairness* Part II, Sections 12-16, Section 20-22; Part III, Sections 23-26; Part IV, Sections 43-47, 50; and Part V.

Week Two: Perfectionist/Catholic Perspectives

- July 1: George, *Making Men Moral*, Introduction, Chapter 1, Chapter 7 (make sure you read section VI!). Optional addition: Chapter 5, Sections I-II (George's criticisms of Rawls) [E-R].
- July 3: Vatican II, *Gaudium et Spes, Dignitatis Humanae, Nostra Aetate*, (Optional addition: *Unitatis Redintegratio*) [Bb]. Hittinger, "Dignitatis Humanae, Religious Liberty, and Ecclesiastical Self-Government" in *The First Grace: Rediscovering the Natural Law in a Post-Christian World* [E-R].

Week Three: Postmodern criticisms

- July 8: Connolly, *Why I am not a Secularist*, Introduction, Chapters 1-2, 7.
- July 10: Brown, *Regulating Aversion*, Introduction, Chapters 1-2, 7.

Week Four: Midterm, Augustine

- July 15: **Midterm**
- July 17: Augustine, *Epistle 93, to Vincentius* [Bb]; Brown, "St. Augustine's Attitude to Religious Coercion," *Journal of Roman Studies* 1964, pg. 107-116 [Bb]; Brown, *Augustine of Hippo: A Biography*, Chapters 19-21 [E-R]; Deane, *The Political and Social Ideas of St. Augustine*, Chapter VI [E-R].

Week Five: Aquinas and Calvin

- July 22: Aquinas, *Summa Theologica*, I-II, q. 94-96 (Get from newadvent, 32 pgs); II-II, q. 10-12 (21 pgs) [Bb]; Calvin, *Institutes of the Christian Religion*, Book III, Chapter 19 (14 pgs); Book IV, Chapter 10.1-10.8 (5 pgs); Chapter 11.1-11.4 (5 pgs); Chapter 12.1-12.13 (11 pgs); Chapter 20 (30 pgs) [E-R].
- July 24: **No Class**, Pioneer Day

Week Six: Hobbes, Locke

- July 29: Hobbes, *Leviathan*, Dedication, Introduction, Part I Chapter 12, Part II Chapter 31, Part III Chapters 32, 33 (first and last five ¶), 39-41, 42 (Penguin pgs 567-76, Original pages: last ¶ on 294—first ¶ on 300), 43, Part IV, Chapter 47.
- July 31: Locke, *A Letter Concerning Toleration*
(Note: Locke's *Letter* is considerably shorter than our normal load. The selections from Spinoza are quite a bit longer. Get a head start!)

Week Seven: Spinoza, Mill

- August 5: Spinoza, *Theological-Political Treatise*, Preface, Chapters 1-2, 4, 12-14, 16-20.
- August 7: Mill, *On Liberty*

Week Eight: Reading Period and Exam

- August 12: Reading Day, **Term Paper due by email at 5:00 pm.**
- August 13: **Final Exam**, 3:00-6:00 pm.

University Policies

Learning Outcomes: This course will contribute to the BYU and the Political Science Department's specified learning outcomes. Namely, it will assist students to 1) be spiritually strengthened, 2) be intellectually enlarged, 3) develop a strong character, and 4) develop a lifelong desire to learn and serve. Please see https://learningoutcomes.byu.edu/wiki/index.php/Political_Science_BA for more information.

Plagiarism: While all students sign the honor code, there are still specific skills most students need to master over time in order to correctly cite sources, especially in this new age of the internet; as well as deal with the stress and strain of college life without resorting to cheating. Please know that as your professor I will notice instances of cheating on exams or plagiarizing on papers. General information about the honor code can be found at honorcode.byu.edu. Details about Academic Honesty at the Honor Code site can be found by moving your mouse over "Honor Code" in the second grey bar and then move down then right and click on "Other Clarifications", then move your mouse down and click on "Academic Honesty."

Writing submitted for credit at BYU must consist of the student's own ideas presented in sentences and paragraphs of his or her own construction. The work of other writers or speakers may be included when appropriate (as in a research paper or book review), but such material must support the student's own work (not substitute for it) and must be clearly identified by appropriate introduction and punctuation and by footnoting or other standard referencing.

The substitution of another person's work for the student's own or the inclusion of another person's work without adequate acknowledgment (whether done intentionally or not) is known as plagiarism. It is a violation of academic, ethical, and legal standards and can result in a failing grade not only for the paper but also for the course in which the paper is written. In extreme cases, it can justify expulsion from the University. Because of the seriousness of the possible consequences, students who wonder if their papers are within these guidelines should visit the Writing Lab or consult a faculty member who specializes in the teaching of writing or who specializes in the subject discussed in the paper. Useful books to consult on the topic include the current Harbrace College Handbook, the MLA Handbook, and James D. Lester's Writing Research Papers.

Discrimination: Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24-hours); or contact the Honor Code Office at 422-2847.

Disabilities: Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities.

If you have any disability which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.