

**POL 461 H 1 F/ POL 2061 H 1 F (L 0101): Studies in Civic Republicanism
(Augustine)
Fall Semester 2015**

Professor: R. Balot
Department of Political Science
Sidney Smith Hall, Rm. 3064
Ryan.Balot@utoronto.ca

Office Hours (Fall Semester 2015): Wednesdays 3-5pm

Description

We focus this semester on the political thought of Aurelius Augustinus, who is widely known as Augustine or St. Augustine (354-430 AD). Having come of age as a leading student of classical rhetoric, Augustine later became bishop of Hippo and one of the principal architects of early Christian political thought. His most important political reflections can be found in *The City of God against the Pagans*, which was written over the period 413-426. This *magnum opus* represents Augustine's attempt to supersede the thought of pagan antiquity by offering a philosophical explanation and defense of Christianity at a time of extraordinary historical change. We will focus on *The City of God* in the present course. Yet because the work contains so much that is only tangential to politics, we will treat it selectively. Later in the term, our focus will shift to Augustine's more practical political writings, above all his sermons and epistles. We conclude the semester by examining several contemporary appropriations of Augustine's thought.

Required Texts

Augustine. *The City of God against the Pagans*. Edited and translated by R.W. Dyson. Cambridge: Cambridge University Press, 1998.

This text is available at the Bob Miller Book Room, 180 Bloor St. West.

Augustine. *Political Writings*. Edited and translated by E.M. Atkins and R.J. Dodaro. Cambridge: Cambridge University Press, 2001.

This text is widely available in good bookshops, including online bookshops; it is also available online through the University of Toronto Library system.

Other relevant books will be placed on reserve in Robarts library, while articles will generally be available online through the Robarts system.

Format, Schedule, Requirements, and Marking Scheme

This will be a seminar in which the instructor initiates discussion and students participate actively. Class participation will count for 15% of the final mark. As part of your participation mark, you will also be required to compose a question for class discussion. The final half-hour of each session, starting in the third session, will be devoted to discussing these (larger and more synthetic) questions, which are intended to balance the more detailed work we undertake during the first 90 minutes. These questions will be submitted to me by 5pm on the Monday before the seminar and read aloud in class.

Our plan is to spend the first part of the semester on Augustine's *City of God*, the second part on his sermons and epistles, and the third part on modern appropriations of Augustine's thought. Because the seminar will itself be experimental and exploratory, this schedule is intended merely as a rough guide. Our discussions and evolving interests in the material may shift the schedule as we proceed.

The marking scheme for the undergraduate course will be as follows: one essay of 2000 words on *The City of God against the Pagans* will be due on **October 21** (35% of the final mark), and a second essay of 3000 words on the sermons, letters, and reception of Augustine will be due on **December 7** by noon (50% of the final mark). These marks are in addition to the class participation mark (15%). In addition to making an original and well-structured argument, each paper must also engage substantively with the secondary literature – in the first paper, you will be required to cite and engage with at least two secondary sources, at least one of which must be a book; in the second paper, you will be required to cite at least five secondary sources, at least two of which must be books.

The marking scheme for the graduate course will be different. Graduate students may choose one of the following options:

(1) one essay of 2500 words on *The City of God against the Pagans* will be due on **October 21** (35% of the final mark), and a second essay of 3500 words on the sermons, letters, and reception of Augustine will be due on **December 7** by noon (50% of the final mark). These marks are in addition to the class participation mark (15%). In addition to making an original and well-structured argument, each paper must also engage substantively with the secondary literature – in the first paper, you will be required to cite and engage with at least two secondary sources, at least one of which must be a book; in the second paper, you will be required to cite at least five secondary sources, at least two of which must be books.

(2) One essay of 7000 words, due on **December 7** by noon (85% of the final mark). This mark will be in addition to the class participation mark (15%). In addition to making an original and well-structured argument, your paper must also engage substantively with the secondary literature; hence, you will be required to cite at least eight secondary sources, at least two of which must be books.

The papers should be sent to me at Ryan.Balot@utoronto.ca. I will suggest paper topics well in advance of the deadlines, but you should feel free to construct your own topics provided that you discuss the topics with me.

I will penalize tardiness by subtracting 1% per day of lateness. Students are advised to keep rough and draft work and hard copies of their essays and assignments before turning them in to me. These should be kept at least until the marked assignments have been returned. You are of course responsible for familiarizing yourself with the university's policy on plagiarism.

Schedule of Meetings and Readings

September 16: Introduction and Administrative Issues, Preliminary Discussion of *City of God*

September 23: *City of God*, Books 1-3

September 30: *City of God*, Books 4-6

October 7: *City of God*, Books 7-10

October 14: *City of God*, Book 14-15

October 21: *City of God*, Book 19

October 28: *City of God*, Conclusions

November 4: *Political Writings*, Section on "Christianity and Citizenship"

November 11: *Political Writings*, Sections on "Bishops and Civil Authorities," "Judicial Authority," and "War and Peace"

November 18: Hannah Arendt, *Love and Saint Augustine* (on reserve)

November 25: Eric Gregory, *Politics and the Order of Love: An Augustinian Ethic of Democratic Citizenship* (on reserve)

December 2: Jean Bethke Elshtain, *Augustine and the Limits of Politics* (on reserve)

Select Bibliography

Arendt, Hannah. 1996. *Love and Saint Augustine*. Edited and Translated by Joanna Vecchiarelli Scott and Judith Chelius Stark. Chicago: University of Chicago Press.

Barnes, T.D. 1994. *From Eusebius to Augustine: Selected Papers*. Variorum Collected Studies, 438). London: Aldershot.

Brown, Peter. 1972. *Religion and Society in the Age of St. Augustine*. London: Faber and Faber.

- Brown, Peter. 2000. *Augustine of Hippo: A Biography* (updated version of the 1967 edition). Berkeley: University of California Press.
- Canning, Raymond. 1993. *The Unity of Love for God and Neighbor in St. Augustine*. Heverlee, Belgium: Augustinian Historical Institute.
- Combès, G. 1927. *La doctrine politique de saint Augustin*. Paris: Pion.
- Connolly, W.E. 1993. *The Augustinian Imperative: A Reflection on the Politics of Morality*. Newbury Park, CA: Sage Publications.
- Conybeare, Catherine. 2006. *The Irrational Augustine*. Oxford: Oxford University Press.
- Deane, H.A. 1963. *The Political and Social Ideas of St. Augustine*. New York and London: Columbia University Press.
- Dodaro, R. and G. Lawless. Eds. 2000. *Augustine and His Critics: Essays in Honour of Gerald Bonner*. New York: Routledge.
- Donnelly, D.F. Ed. 1995. *The City of God: A Collection of Critical Essays*. New York: Peter Lang.
- Doody, J. et al. Eds. 2005. *Augustine and Politics*. New York: Lexington Books.
- Fortin, E.L. 1972. *Political Idealism and Christianity in the Thought of St. Augustine*. Villanova, PA: Villanova University Press.
- Fortin, E.L. 1980. "Augustine and Roman Civil Religion: Some Critical Reflections." *REAug* 26: 238-56.
- Hanby, M. 2003. *Augustine and Modernity*. New York: Routledge.
- Irwin, T.H. 1999. "Splendid Vices? Augustine for and against Pagan Virtues." *Medieval Philosophy and Theology* 8: 105-127.
- Markus, R.A. *Saeculum: History and Society in the Theology of St. Augustine*. Cambridge: Cambridge University Press, 1970.
- Martin, Rex. 1972. "The Two Cities in Augustine's Political Philosophy." *Journal of the History of Ideas*. 33: 195-216.
- Menn, S. 1998. *Descartes and Augustine*. Cambridge: Cambridge University Press.
- O'Daly, Gerard. 1996. "Augustine's Critique of Varro on Roman Religion." In A.H. Sommerstein (ed.), *Religion and Superstition in Latin Literature*, 65-75. Bari: Levante.
- O'Daly, Gerard. *Augustine's City of God: A Reader's Guide*. Oxford: Clarendon Press, 1999.
- O'Donovan, O. 1980. "Augustine's *City of God* XIX and Western Political Thought." *Dionysius* 11: 89-110.
- Rist, J.M. 1994. *Augustine: Ancient Thought Baptized*. Cambridge: Cambridge University Press.
- Stump, E. and N. Krentzmann. Eds. 2001. *The Cambridge Companion to Augustine*. Cambridge: Cambridge University Press.
- Swift, L.J. 1973. "Augustine on War and Killing: Another View." *Harvard Theological Review*. 66: 369-83.
- Wetzell, J. 1992. *Augustine and the Limits of Virtue*. Cambridge: Cambridge University Press.