The John U. Nef Committee on Social Thought

Department Website: http://socialthought.uchicago.edu

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About the Committee

The John U. Nef Committee on Social Thought was established as a degree granting body in 1941 by the historian John U. Nef (1899-1988), with the assistance of the economist Frank Knight, the anthropologist Robert Redfield, and Robert M. Hutchins, then President of the University. The Committee is a group of diverse scholars sharing a common concern for the unity of the human sciences. Their premises were that the serious study of any academic topic, or of any philosophical or literary work, is best prepared for by a wide and deep acquaintance with the fundamental issues presupposed in all such studies, that students should learn about these issues by acquainting themselves with a select number of classic ancient and modern texts in an interdisciplinary atmosphere, and should only then concentrate on a specific dissertation topic. It accepts qualified graduate students seeking to pursue their particular studies within this broader context, and aims both to teach precision of scholarship and to foster awareness of the permanent questions at the origin of all learned inquiry.

The primary themes of the Committee’s intellectual life have continued to be literature, religion, philosophy, politics, history, art and society. The Committee differs from the normal department in that it has no specific subject matter and is organized neither in terms of a single intellectual discipline nor around any specific interdisciplinary focus. It exists to bring together scholars in a variety of fields sharing a concern with basic and trans-disciplinary issues, and to enable them to work in close intellectual association with other like-minded graduate students seeking to pursue their particular studies in this broader context. Inevitably, the faculty of the Committee does not encompass within itself the full range of intellectual disciplines necessary for these studies, and the fields represented by the faculty have changed substantially during the Committee’s history. Students apply to work with
the faculty who are here at any particular time and, where appropriate, with other faculty at the University of Chicago. Although it offers a variety of courses, seminars, and tutorials, it does not require specific courses. Rather

students, with the advice of Committee faculty, discover the points at which study in established disciplines can shape and strengthen their research, and they often work closely with members of other departments. Through its several lecture and seminar series, the Committee also seeks to draw on the intellectual world beyond the University.

**AREAS OF STUDY**

Work with the Committee is not limited as to subject matter. Any serious program of study, based on the Fundamentals Examination, culminating in a scholarly doctoral dissertation, and requiring a framework wider than that of a specialized department, may be appropriate. In practice, however, the Committee is unwilling to accept a student for whom it is unable to provide competent guidance in some special field of interest, either from its own ranks or with the help of other members of the University. For additional information about the Social Thought program, please contact com-soc-tht@uchicago.edu.

**ABOUT THE PROGRAM**

Please note that the most up-to-date information about the Social Thought PhD program is always available on the website (https://socialthought.uchicago.edu/content/graduate-program/). In summary, students admitted to the Committee work toward the Ph.D. There are three principal requirements for this degree: The Fundamentals Examination, the Foreign language examination, and the Dissertation.

Study for the fundamental exam centers on twelve to fifteen books, selected by the student in consultation with the faculty. Each student is free to draw from the widest range of works of imaginative literature, religious thought, philosophy, history, political thought, and social theory and ranging in date from classical times to the twentieth century. Non-Western books may also be included. Study of these fundamental works is intended to help students relate their specialized concerns to the broad themes of the Committee’s intellectual life. Some of the student’s books will be studied first in formal courses offered by faculty, though books may also be prepared through reading courses, tutorials, or independent study. Preparation for the fundamentals examination generally occupies the first two or three years of a student’s program, together with appropriate philological, statistical, and other disciplinary training.

After successful completion of the fundamentals examination, the student writes a dissertation under faculty supervision on an important topic using appropriately specialized skills. A Committee on Social Thought dissertation is expected to combine exact scholarship with broad cultural understanding and literary merit. In lieu of an oral defense, the student will present a public lecture on an aspect of their research of general interest to the scholarly community.

In order to graduate, students are also required to complete the departmental teaching requirement, the details of which are worked out between students and their faculty mentors. For the most current information on teaching requirements, please refer to the department’s program pages (https://socialthought.uchicago.edu/content/program-timeline/).

**ADMISSION**

Students in the Committee have unusual scope for independent study, which means that successful work in Social Thought requires mature judgment and considerable individual initiative. Naturally, the Committee wishes to be reasonably confident of an entering student’s ability to make the most of the opportunities the Committee offers and to complete the program of study.

Hence, we request that the personal statement required by the University application should take the form of a letter to the Committee which addresses the following questions: What intellectual interests, concerns, and aspirations lead you to undertake further study and why do you want to pursue them with the Committee? What kind of work do you propose to do here? How has your education to date prepared you? If possible, include your intentions for the Fundamentals requirement, further language study, and dissertation research. In addition, you should include a sample of no more than 5,000 words, excluding footnotes or bibliography, of your best academic work preferably relevant to the kind of work you propose to do at the Committee. You may also include a short sample of fiction or poetry. Should we consider the evidence submitted to be insufficient, we may ask you to supplement.

**HOW TO APPLY**

The application process for admission and financial aid for all Social Sciences graduate programs is administered through the divisional Office of the Dean of Students. The Application for Admission and Financial Aid, with instructions, deadlines and department specific information is available online at: https://apply-ssd.uchicago.edu/apply/. Questions pertaining to the admissions process, financial aid, and/or your individual application should be directed to ssd-admissions@uchicago.edu or (773) 702-8415.

The GRE General Test is recommended, but not required, of applicants. International applicants must meet English language requirements set by the school, also outlined in the application for that year. The requirements can be met through a waiver, the Test of English as a Foreign Language (TOEFL) or the International English Language
Testing System. Refer to the SSD Application Materials instructions for details. (https://socialsciences.uchicago.edu/admissions/application-materials/)(Added link)

**COURSES**

Refer to course page (http://graduateannouncements.uchicago.edu/graduate/committeetonsocialthought/#courseinventory)s above for an historical list of courses taught by Committee faculty. For the most recent and detailed courses schedules and descriptions for the current academic year, please visit s (https://socialthought.uchicago.edu/content/courses/social Thought Current Course (https://socialthought.uchicago.edu/content/current-courses-0)/). (https://socialthought.uchicago.edu/content/courses/)

**RECENT DISSERTATIONS**

As a partial guide, and to suggest the variety of possible programs, there follows a list of titles of some of the dissertations accepted by the Committee since 1994:

- Action and the Actuality of Reason: A Study of Hegel’s Idea of the Good
- The Beginning of the End of Matter: Three Moments in the History of an Idea, 1547-1713
- The Comic Critique of Philosophy: Aristophanes, Plato, and the Bios Theōrētikos
- Excellence for the Democratic Age: Liberal Education and the Mixed Regime
- The Guiding Thread of Modernity: Nietzsche’s Death of God as a Physiological Event
- An Ethics of Transition through Translation: Germany and China, 1898-1933
- Nietzsche’s Argument for the Philosophical Life: An Interpretation of Beyond Good and Evil
- Heidegger’s Polemos: From Being to Politics
- Nature’s Artistry: Goethe’s Science and Die Wahlverwandtschaften
- Nietzsche’s Schopenhauer: The Peak of Modernity and the Problem of Affirmation
- Feminism and Liberalism: The Problem of Equality
- A Hesitant Dionysos: Nietzsche and the Revelry of Intuition
- Conrad’s Case Against Thinking
- Reading the Republic as Plato’s Own Apology
- Cartesian Theodicy: Descartes Quest for Certitude
- Plato’s Gorgias and the Power of Speech and Reason in Politics
- World Government and the Tension between Reason and Faith in
- Dante Alighieri’s Monarchia
- A House Divided: The Tragedy of Agamemnon
- Eros and Ambition in Greek Political Thought
- Natural Ends and the Savage Pattern: The Unity of Rousseau’s Thought Revisited
- A Sense of Place. Reading Rousseau: The Idea of Natural Freedom
- Churchill’s Military Histories: A Rhetorical Study
- A Nation of Agents: The Making of the American Social Character
- The Problem of Religion in Spinoza’s Tractatus Theologico Politicus
- A Great Arrangement of Mankind: Edmund Burke’s Principles and Practice of Statesmanship
- The Dance of the Muses
- Tocqueville Unveiled: A Historian and his Sources in L Ancien Régime et la Révolution
- The Search for Biological Causes of Mental Illness
- War, Politics, and Writing in Machiavelli’s Art of War
- Plato’s Laws on the Roots and Foundation of the Family
- The Philosophy of Friendship: Aristotle and the Classical Tradition on Friendship and Self Love
- Regions of Sorrow: Spaces of Anxiety and Messianic Tome in Hannah Arendt and W.H. Auden
- Converting the Saints: An Investigation of Religious Conflict using a Study of Protestant Missionary Methods in an Early 20th Century Engagement with Mormonism
- The Significance of Art in Kant’s Critique of Judgment
- Historicism and the Theory of the Avant Garde
- Human Freedom in the Philosophy of Pierre Gassendi
- Taking Her Seriously: Penelope and the Plot of Homer’s Odyssey
- Karna in the Mahabharata
- Nietzsche’s Problem of Socrates and Plato’s Political Psychology
• Tocqueville's New Political Science: A Critical Assessment of Montesquieu's Vision of a Liberal Modernity
• Magnanimity and Modernity: Self Love in the Scottish Enlightenment
• Hegel's Conscience: Radical Subjectivity and Rational Institutions
• Religious Zeal, Political Faction and the Corruption of Morals: Adam Smith and the Limits of Enlightenment
• This Distracted Globe: Hamlet and the Misgivings of Early Modern Memory
• Teaching the Contemplative Life: The Psychagogical Role of the Language of Theoria in Plato and Aristotle
• The Allegory of the Island: Solitude, Isolation, and Individualism in the Writings of Jean Jacques Rousseau
• The Convergence of Homer's Odyssey and Joyce's Ulysses
• The Curiosity of the Idle Reader: Self Consciousness in Renaissance Epic
• Bacon on Virtue: The Moral Philosophy of Nature's Conqueror
• Picturing the Path: The Visual Rhetoric of Barabudur
• Collecting Objects/Excluding People: Chinese Subjects and the American Art Discourse 1870-1900
• From Religionskrieg to Religionsgesprach: The Theological Path of Boden’s Colloquium Heptaplomeres
• The Problem of Autonomy in the Thought of Montaigne
• The Virtue of the Soul and the Limits of Human Wisdom: The Search for SÓPHROSUNÊ in Plato's Charmides
• Nietzsche's “Fantastic Commentary”: On the Problem of Self-Knowledge
• Erotic Uncertainty: Towards a Poetic Psychology of Literary Creativity
• Cruelty: On the Limits of Humanity
• Hamletian Romanticism: Social Critique and Literary Performance from Wordsworth to Trollope
• Hamlet's Arab Journey: Adventures in Political Culture and Drama 1952-2002
• Acquiring "Feelings that do not Err": Moral Deliberation and the Sympathetic Point of View in the Ethics of Dai Zhen
• Tocqueville and the Question of the Nation
• Pierre Bayle’s “Machiavellianism”
• The Burial of Hektor: The Emergence of the Spiritual World of the Polis in the Iliad
• Hegel's Defense of Moral Responsibility
• Dostoevsky, Madness, and Religious Fervor: Reason and its Adversaries
• The Uses of Boredom
• Two Loves, Two Cities: Intellectus and Voluntas in Augustine's Political Thought
• Power and Goodness: Leibniz, Locke and Modern Philosophy
• Soren Kierkegaard and the Very Idea of Advance Beyond Socrates
• Between City and Empire: Political Ambition and Political Form in Plutarch's Parallel Lives
• Gluttony and Philosophical Moderation in Plato's Republic
• Plato's Immoralists and their Attachment to Justice: A Look at Thrasymachus and Callicles
• The Great Law of Change: Edmund Burke, Thomas Paine, and the Meaning of the Past in a Democratic Age
• Devil's Advocate: Politics and Morality in the Work of Carl Schmitt
• Relation without Relation: Emily Dickinson – Maurice Blanchot
• Perfecting Adam: The Perils of Innocence in the Modern Novel
• Stubborn Against the Fact: Literary Ideals, Philosophy and Criticism
• One Man Show: Poiesis and Genesis in the Iliad and Odyssey
• Political Theology in Eric Voegelin's Philosophy of History
• The Ancient Quarrel Unsettled: Plato and the Erotics of Tragic Poetry
• Heroic Action and Erotic Desire in Sidney, Spenser, and Shakespeare
• Dostoevsky and Suicide: A Study of the Major Characters
The Aesthetics of Ambivalence - Pirandello, Schopenhauer, and the Transformation of the European Social Imaginary
- Desire and Democracy - Spinoza and the Politics of Affect
- The Multiplicity of Scripture - The Confluence of Textual Traditions in the Making of the Antwerp Polyglot Bible (1568-1573)
- Intelligence Incarnate: The Logic of Recognition in Hegel's Phenomenology of Spirit
- King Lear and its Folktale Analogues
- Can There be Philosopher-Kings in a Liberal Polity? A Reinterpretation and Reappropriation of the Ideal Theory in Plato's Republic
- Towards an Ethical Literature: Character Narration and Extended Subjectivity in the work of Robert Musil
- Modes of Valuation in Early Greek Poetry
- God in the Years of Fury: Theodicy and Anti-Theodicy in the Holocaust Writings of Rabbi Kalonymus Kalman Shapira
- Rousseau's Natural Man: Emile and Politics
- Existence and Temporality in Spinoza
- Explorations in Elegiac Space: Schiller, Nietzsche, Rilke
- Language, Necessity, and Human Nature in Thucydides' History
- Speculation and Civilization in the Social Philosophy of Alfred North Whitehead
- Caught between City, Empire, and Religion: Alfarabi's Concept of the Umma
- Elizabeth Anscombe's Wittgensteinian Third Way in Philosophy of Mind: A Thomist Critique
- Different Therapies: David Foster Wallace's Philosophical Fiction
- Freedom, Feeling and Character: The Unity of Reason and Sensibility in Kant's Practical Philosophy
- Paul Claudel's "Cinq Grandes Odes:" A Translation and Commentary
- Political Freedom Between Arendt and Foucault
- Technocratic Evolution: Experimental Naturalism and American Biopolitics around 1900
- Kierkegaard on Decision and Married Love

SOCIAL THOUGHT COURSES

SCTH 30004. Law and Narrative: The Torah. 100 Units.
The Torah (aka Pentateuch or Five Books of Moses) is both a code of law and the narrative of a people's relationship to God. This course will consider the significance of this curious blending. Equivalent Course(s): FNDL 20104

SCTH 30102. The Being of Human Beings: Heidegger's Letter on Humanism. 100 Units.
No description available. Equivalent Course(s): PHIL 30117, PHIL 33007

SCTH 30103. Tractarian Themes in the History of Philosophy. 100 Units.
The course will take up a number of themes that are central to Wittgenstein's Tractatus as they arise in the history of philosophical thought about logic-themes that arise out of questions such as the following: What is the status of the basic law(s) of logic? Is it possible to draw a limit to logical thought? What is the status of the reflecting subject of logical inquiry? What is the relation between the logical and the psychological? What, if anything, is the relation between the following two inquiries into forms of unity: "What is the unity of the judgment (or the proposition)?" and "What is the unity of the judging subject?" What (if any) sort of distinction between form and matter is relevant to logic? How should one understand the formality of logic? How, and how deeply, does language matter to logic? Topics will include various aspects of Aristotle's logical theory and metaphysics, Descartes's Doctrine of the Creation of Eternal Truth, Kant on Pure General and Transcendental Logic, Frege on the nature of a proper Begriffsschrift and what it takes to understand what that is, and early Wittgenstein's inheritance and treatment of all of the above. Secondary readings will be from Jan Lukasiewicz, John MacFarlane, Clinton Tolley, Sebastian Roedl, Matt Boyle, John McDowell, Elizabeth Anscombe, Cora Diamond, Peter Geach, Matthias Haase, Thomas Ricketts, and Peter Sullivan. (III)
Equivalent Course(s): PHIL 30117, PHIL 20117

SCTH 30104. Introduction to Metaphysics: Existence, Truth, Activity. 100 Units.
No description available. Equivalent Course(s): PHIL 33007, PHIL 23007
SCTH 30105. Introduction to Spinoza's Ethics. 100 Units.
As we read this work we will be concerned with its place in history of philosophy and we shall engage with some of its contemporary readers.
Equivalent Course(s): PHIL 27202, PHIL 37202

SCTH 30107. An Advanced Introduction to Wittgenstein’s Tractatus Logico-Philosophicus. 100 Units.
This course will have three foci: 1) a close reading of some of the central parts of Wittgenstein’s difficult and puzzling early work, the Tractatus, along with related writings by Wittgenstein, 2) an equally close reading of G. E. M. Anscombe’s under-appreciated classic An Introduction to Wittgenstein’s Tractatus, and 3) a discussion of some of the related recent secondary literature on the Tractatus, as well as on Anscombe’s reading of it. Readings will include texts by Conant, Diamond, Frege, Geach, Goldfarb, Kremer, Ramsey, Ricketts, and Sullivan (III)
Equivalent Course(s): PHIL 30119

SCTH 30108. The Children of Parmenides. 100 Units.
Plato honors Parmenides with the title “father Parmenides”, presumably for being the founder of philosophy as the “logical” study of being and thinking. In this course we shall discuss the struggle of ancient and modern philosophers to come to terms with this powerful heritage – in particular, we shall focus on the elaboration, reception and criticism of Parmenides’ theses that being and thinking are the same, and that talk of negation or falsity is incoherent or empty. Among the philosophers whose work we shall discuss are Plato, Aristotle, Frege, Russell, and Wittgenstein.
Equivalent Course(s): PHIL 31113, PHIL 21113

SCTH 30109. The Practical-Theoretical Difference. 100 Units.
No description available.
Equivalent Course(s): PHIL 37504, PHIL 27504

SCTH 30215. The End of Life. 100 Units.
Aristotle taught that happiness, or eudaimonia, is the end of human life, in the sense that it is what we should strive for. But, in another sense, death is the end of life. This course will explore how these two “ends” - happiness and death - are related to each other. But it will do so in the context of a wider set of concerns. For, it is not only our individual lives that come to an end: ways of life, cultural traditions, civilizations and epochs of human history end. We now live with the fear that human life on earth might end. How are we to think about, and live well in relation to, ends such as these? Readings from Aristotle, Marx, Engels, Freud, Heidegger, and Arendt.
Equivalent Course(s): PHIL 30215, PHIL 20215

SCTH 30411. Mythical History, Paradigmatic Figures: Caesar, Augustus, Charlemagne, Napoleon. 100 Units.
What is the process by which some historical figures take on mythical proportions? This course examines four case studies of conquerors who attained sovereign power in times of war (conquest, civil war, revolution), who had a foundational role in empire-building, and who consciously strove to link themselves to the divine and transcendent. Their immense but ambiguous legacies persist to this day. Although each is distinct as a historical individual, taken together they merge to form a paradigm of the exceptional leader of epic proportions. Each models himself on exemplary predecessors: each invokes and reinvents myths of origin and projects himself as a model for the future. Basic themes entail mythic history, empire, the exceptional figure, modernity’s fascination with antiquity, and the paradox of the imitability of the inimitable.
Equivalent Course(s): BPRO 26700, FREN 26701, CLCV 26713, CLAS 36713, FREN 36701, FNDL 22912

SCTH 30503. Essays of Hume and Smith. 100 Units.
No description available
Equivalent Course(s): FNDL 23106, PLSC 40503

SCTH 30504. Tocqueville’s Ancien Regime and the Revolution. 100 Units.
No description available
Equivalent Course(s): FNDL 20504

SCTH 30510. Translation and Translation Theory. 100 Units.
Translation is one of the central mechanisms of literary creativity. This course will consider translation both concretely and theoretically. Topics to be discussed will include semantic and grammatical interference, loss and gain, the production of difference, pidgin, translationese, bilingualism, self-translation, code-switching, translation as metaphor, foreignization vs. nativization, and distinct histories of translation.
Equivalent Course(s): CMLT 20510, CMLT 30510

SCTH 30683. What is Nature? - 20th-Century Continental Philosophy. 100 Units.
In this course, we follow the topic of the meaning of nature in philosophy, beginning our exploration right around the point when explicit discussion of nature becomes less prominent. We intend to develop a coherent narrative about major philosophical developments from Nietzsche through Derrida through the lens offered by this question, examining existentialism, phenomenology, and deconstruction along the way. Students should come away from this course with a grounded sense of what each term means, resulting in foundational knowledge of Continental philosophy after Nietzsche. We will take an interdisciplinary approach, as the question of nature often emerges for our authors in engagement with art, whether drama, poetry, or painting, all of which will be addressed. This course’s starting point for our reflections on nature is Nietzsche’s notion of the death of God, a theme to which we will return with all three of our main authors, Nietzsche, Heidegger, and Derrida.
Recurrent themes will be: nature and eros, nature and human finitude, the human being as (un)natural, and the very viability of the concept of nature. Additional authors include Aristotle, Plato, Sappho, Sophocles, Friedrich Hölderlin, Leo Strauss, Maurice Merleau-Ponty, and Judith Butler, and discuss paintings by Paul Cézanne and Vincent van Gogh. An interesting question to pose along the way will be the relationship (or lack thereof) between the views of nature on offer to our ecological concerns today.

Equivalent Course(s): RLST 23503, GRMN 23683, SCTH 20683

SCTH 30920. Reason and Its Histories. 100 Units.
None available.
Equivalent Course(s): HIST 45000

SCTH 30921. Naturalism. 100 Units.
None available.
Equivalent Course(s): HIST 42602

SCTH 30923. Origin Stories: Religion and Science Narrate the World. 100 Units.
None available.
Equivalent Course(s): HREL 46410

SCTH 30924. Science, Modernity, and Anti-Modernity. 100 Units.
None available.
Equivalent Course(s): HIST 44905, CHSS 30924

SCTH 30925. The Humanities as a Way of Knowing. 100 Units.
Despite intertwined histories and many shared practices, the contemporary humanities and sciences stand in relationships of contrast and opposition to one another. The perceived fissure between the "Two Cultures" has been deepened by the fact that the bulk of all history and philosophy of science has been devoted to the natural sciences. This seminar addresses the history and epistemology of what in the nineteenth century came to be called the "sciences" and the "humanities" since the Renaissance from an integrated perspective. The historical sources will focus on shared practices in, among others, philology, natural history, astronomy, and history. The philosophical source will develop an epistemology of the humanities: how humanists know what they know.
Equivalent Course(s): PHIL 20925, KNOW 40303, CLAS 37316, PHIL 30925, HIST 39517, CHSS 30925, HIST 29517

SCTH 30926. Wonder, Wonders, and Knowing. 100 Units.
In wonder is the beginning of philosophy," wrote Aristotle; Descartes also thought that those deficient in wonder were also deficient in knowledge. But the relationship between wonder and inquiry has always been an ambivalent one: too much wonder stupefies rather than stimulates investigation, according to Descartes; Aristotle explicitly excluded wonders as objects of inquiry from natural philosophy. Francis Bacon called wonders "broken knowledge." Since the sixteenth century, scientists and scholars have both cultivated and repudiated the passion of wonder; On the one hand, marvels (or even just anomalies) threaten to subvert the human and natural orders; on the other, the wonder they ignite inquiry into their causes. Wonder is also a passion tinged with the numinous, and miracles have long stood for the inexplicable in religious contexts. Above all, wonders demand attention and interpretation. This seminar will explore the long, vexed relationship between wonder, knowledge, and belief in the history of philosophy, science, and religion.
Equivalent Course(s): PHIL 30926, PHIL 20926, KNOW 30926, HIST 35318, RLST 28926, SCTH 20926, CHSS 30936, HIST 25318

SCTH 30927. Knowledge as a Platter: Comparative Perspectives on Knowledge Texts in the Ancient World. 100 Units.
In various ancient cultures, sages created the new ways of systematizing what was known in fields as diverse as medicine, politics, sex, dreams, and mathematics. These texts did more than present what was known; they exemplified what it means to know - and also why reflective, systematic knowledge should be valued more highly than the knowledge gained from common sense or experience. Drawing on texts from Ancient India, Greece, Rome, and the Near East, this course will explore these early templates for the highest form of knowledge and compare their ways of creating fields of inquiry: the first disciplines. Texts include the Arthashastra, the Hippocratic corpus, Deuteronomy, the Kama Sutra, and Aristotle's Parva naturalia.
Equivalent Course(s): SALC 30927, HREL 30927, CHSS 30927, KNOW 31415

SCTH 30928. Thinking the Present through the Past: Classic Works of History since 1750. 100 Units.
As proudly empirical as the sciences, as interpretive as the humanities, and as analytical as the social sciences, history as the pursuit of knowledge about the past resists classification. Because all history is written through the lens of the present, most works of history cease to be read after a generation, especially during the modern period, as the pace of change accelerated. In this seminar we will read some of the exceptions, including works by Kant, Tocqueville, Michelet, cCassirer, Huizinga, Lovejoy, and Frances Yates, to understand how powerful vision of the past can transcend its own present.
Equivalent Course(s): HIST 45002, CHSS 30928, KNOW 30928

SCTH 30929. The Strange World of Francis Bacon. 100 Units.
Francis Bacon (1561-1626) was a statesman, natural philosopher, essayist, and one of the most original thinkers of a spectacularly original age. Hailed as a visionary of modern science, reviled for his politics, praised for his prose style, admired for his legal reasoning, and skewered as a naïve empiricist, Bacon eludes modern categories.
This seminar will look at his thought in the round. Texts include The Great Instauration, the New Organon, the Essays, and New Atlantis.

 Equivalent Course(s): HIST 40503, CHSS 30929

SCTH 30930. Natural Law & Laws of Nature in Early Modern Europe. 100 Units.
None available.
Equivalent Course(s): PHIL 37330, HIST 42202

SCTH 30940. Lives of the Mind. 100 Units.
None available.
Equivalent Course(s): HIST 42702

SCTH 30950. The Passions: A Philosophical History. 100 Units.
None available.
Equivalent Course(s): HIST 42702

SCTH 30960. The History of History. 100 Units.
None available.
Equivalent Course(s): HIST 45201

SCTH 30961. The Values of Attention. 100 Units.
Attention confers value - aesthetic, moral, epistemic, and now monetary value - upon whatever it singles out from the stream of experience. This seminar explores the long history of the theories and practices of attention in philosophy, religion, science, psychology, and the arts. Guiding questions include what objects are deemed worthy of attention and why, extreme states of attention such as religious contemplation or scientific observation, the schooling of attention through practices such as reading and web-surfing, theories of how attention works, and pathologies of attention.
Equivalent Course(s): CHSS 30961, HIST 45004

SCTH 30962. Nature's Authority. 100 Units.
From ancient times to the present, nature's authority has been invoked by revolutionaries and reactionaries alike to justify social, political, and economic arrangements made by humans. Despite much trenchant philosophical criticism, nature seems to an irresistible resource in very human debates about power, work, sex, money, and much else. This seminar asks why this tradition has been so persistent and pervasive and where nature's authority comes from. Readings will emphasize primary sources, from Aristotle to contemporary environmentalists. This course will meet two times per week for 3 hours, during the 1st five weeks of the quarter, March 28 - April 27.
Equivalent Course(s): CHSS 30962, HIST 45005, HIPS 20962

SCTH 31200. The Odyssey and the Epic Tradition. 100 Units.
None available.
Equivalent Course(s): CLAS 44700

SCTH 31210. The Iliad. 100 Units.
In this course we will read the Iliad in translation, supplemented by selections from other works from the archaic period, including fragments from the Epic Cycle and the Hesiodic Catalogue of Women. We will also make some turns toward recent Iliadic ventures in English, including Alice Oswald’s Memorial and Christopher Logue’s War Music. “The poem of force” according to Simone Weil, the Iliad is also the poem of marriage, homosociality/the “Männerbund”, and exchange. Among our concerns will be: the poetics of traditionality; the political economy of epic; the Iliad’s construction of social order; the uses of reciprocity; gender in the Homeric poems. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek. Requirements: weekly readings; response paper posted on Canvas for each class meeting; final paper.
Equivalent Course(s): CLAS 44300, FNDL 21214

SCTH 31221. Antigone. 100 Units.
Antigone: Heroine or harridan? Political dissident or family loyalist? Harbinger of the free subject or captive of archaic gender norms? Speaking truth to power or preserving traditional privilege? Sophocles’ Antigone has been good to think with since its first production in the fifth century BCE. From ancient commentators through Hegel to contemporary gender theorists like Judith Butler, readers have grappled with what Butler calls “Antigone’s Claim.” The play’s exploration of gender, kinship, citizenship, law, resistance to authority, family vs. the state, and religion (among other issues) has proved especially compelling for modern thought. We will supplement our reading of the play with modern commentary grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. We will end by considering three modern re-imaginings of Antigone: Jean Anouilh’s Antigone, Athol Fugard’s The Island, and Tanya Barfield’s Medallion. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek. Requirements: weekly readings and posting on Canvas; class presentation; final paper.
Equivalent Course(s): CMLT 31221, GREK 45808

SCTH 31222. Oedipus Tyrannus: Thinking in and with Tragedy. 100 Units.
Oedipus: exemplary sovereign or outlaw? Savior of the city or its destroyer? Epistemophile or -phobe? Upholder or suspender of the laws (including the laws of kinship)? Sophocles’ Oedipus Tyrannos has been good to think
with since its first production of the fifth century BCE. As a meditation on kingship as well as kinship, the play offers a complex Oedipus, if not, perhaps, an Oedipus complex. Sophocles’ meditation on the polis, law, family, knowledge, the structure of mind, desire, and the disease in and of state has proved especially rich for philosophers, psychoanalysts, and theater artists: the play also famously provides the core example for Aristotle’s meditation on tragedy in the Poetics. We will explore the OT as tragedy, as resource, as example and exception. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.

Equivalent Course(s): FN DL 21222, GREK 24714, CMLT 31222, GREK 34717

SC TH 31223. Homer's Odyssey: Estrangement and Homecoming 100 Units.
One of the two foundational epics of so-called Western Culture, the Odyssey features a wily hero whose journeys are extraordinary and whose longing for home is unbounded. The Odyssey offers a complex meditation on brotherhood, bestiality, sexuality, kinship, and power; it is the great epic of cross-cultural encounter, in all its seductive and violent aspects, as well as the great poem of marriage. An adventure in nostos (homecoming), the Odyssey shows us the pleasures and dangers of voyaging among strangers. Constantly exploring the boundaries between the civilized and the savage, the poem offers as well a political critique of many ancient institutions, not least the family patriarchy, hospitality customs, and the band-of-brothers so central to epic ideology. And as a masterwork of narrative art, the Odyssey asks us to consider the relation of fiction to "truth." We will explore these and other matters in the Odyssey, and may make a concluding foray into contemporary re-workings of Odyssean themes and characters.

Equivalent Course(s): FN DL 21223, CLAS 33616

SC TH 31224. Aeschylus' Oresteia: Drama and Democracy. 100 Units.
The Oresteia: Aeschylus’s prizewinning trilogy explores (among other things) the fortunes of the house of Atreus, the making of the polis, matters of state, gender trouble, questions of kinship, revenge and its impasses, institutions of justice. Ancient Greek theater in the early-mid 5th c. BCE both maps and reckons with the constitutive tensions in the polis between residual (but still influential) aristocratic norms and practices and the newly dominant (but still developing democratic ethos and ideals - its practices institutionalized in the assembly, the magistracies, and the courts. Aeschylus’s Oresteia both represents and contributes to that debate (in antiquity and in current scholarship). This trilogy helps us understand crucial aspects of the society that produced it but also invites us to reflect on the ways ancient literature informs how we think about ourselves and our predicaments now - political, familial, existential. And the Oresteia further invites us to think about the uses and possibilities of theater, then and now. We will supplement our reading of the play with commentary grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.

Equivalent Course(s): GREK 41217, FN DL 21224

SC TH 31300. Aeschylus. 100 Units.
None available.

SC TH 31600. Hesiod. 100 Units.
None available.

Equivalent Course(s): GREK 41200

SC TH 31611. Euripides, Iphigenia Among the Taurians (with Consideration of Goethe and Gluck) 100 Units.
None available.

Equivalent Course(s): GREK 36509, GREK 26509

SC TH 31612. Sophocles' Electra. 100 Units.
None available.

Equivalent Course(s): GREK 45913

SC TH 31613. Sophocles, Ajax. 100 Units.
A close literary and philological analysis of one of the most remarkable and perplexing of all Greek tragedies. We will consider the play’s portrayal of the nature and limits of one form of male heroism against the background of earlier poetry and contemporary history; and we will attempt constantly for elate philological and literary approaches to one another in order to understand better not only Sophocles’ play but also the strengths and limitations of the ways in which scholars try to come closer to it.

Equivalent Course(s): CLAS 31717, CLCV 21717

SC TH 31614. The Return of Homer: The Iliad and Odyssey in Contemporary English Language Fiction and Poetry. 100 Units.
The course will examine the extraordinary flowering of English language novels and poems based on the Homeric epics in the past quarter century. We will ask how different contemporary poets and prose writers have interpreted Homer’s works and try to understand the appeal of this ancient poetry for modern authors, readers, and publishers. The reading will include such works as Margaret Atwood, The Penelopiad; Byrne Fone, War Stories: A Novel of the Trojan War; Christopher Logue, An Account of Homer's Iliad; David Malouf, Ransom; Zachary Mason, The Lost Books of the Odyssey; Madeline Miller, The Sone of Achilles; Alice Oswald, Memorial: A Version of Homer’s Iliad; Lisa Peterson, An Iliad; Kate Quinn, et al., A Song of War; and Derek
Walcott, Omeros. English translations of such foreign-language works as Alessandro Baricco's An Iliad and Ismail Kadare's The Fijile on H. may also be considered if students wish.

Equivalent Course(s): CLAS 31617

SCTH 31700. Machiavelli: Florentine Histrs. 100 Units.
None available.

SCTH 31701. Machiavelli's Literary Works. 100 Units.
A reading of Machiavelli's plays, stories, poems, and selected letters both as literary works and for their relation to his comprehensive works, The Prince and Discourses on Livy. Themes to be explored include politics, erotics, and religion. Familiarity with The Prince is assumed.

Equivalent Course(s): FNDL 20801, PLSC 20801, LLSO 20802, PLSC 32101

SCTH 31710. Machiavelli's Discourses on Livy. 100 Units.
This course is devoted to reading Machiavelli’s Discourses on Livy supplemented by substantial selections from Livy’s history of Rome. Themes include princes, peoples, and elites; republics and prinicpalties; pagan and Christian religion and morality; war and empire; founding and reform; virtue, corruption, liberty, and fortune; ancient history and modern experience; reading and writing; and theory and practice.

Equivalent Course(s): FNDL 29300, PLSC 20800, PLSC 32100

SCTH 31711. Leo Strauss & the Theologico-Political Problem. 100 Units.
None available.

Equivalent Course(s): PLSC 36720

SCTH 31712. Early American Novels. 100 Units.
None available.

Equivalent Course(s): FNDL 23402, ENGL 38701

SCTH 31713. Rulership Ancient and Modern: Xenophon’s Education of Cyrus and Machiavelli’s Prince. 100 Units.
A reading of two of the classic treatments of political rulership: Xenophon’s The Education of Cyrus and Machiavelli’s Prince. We will consider the qualities needed to acquire, maintain, and increase political power, the relations between rulers and ruled, the relations between political and military leadership and more broadly between politics and war, the roles of morality and religion in politics, differences between legitimate and tyrannical rule, and differences between modern and ancient views of rulership. (A)

Equivalent Course(s): FNDL 23910, PLSC 33910, LLSO 23910, PLSC 23910

SCTH 31714. Xenophon on Leadership. 100 Units.
Equivalent Course(s): FNDL 21717, PLSC 33901

SCTH 31715. The Federalist Papers and Anti-Federalist Writings. 100 Units.
This course examines the debate over the ratification of the Constitution through a reading of The Federalist Papers and selected Anti-Federalist writings as works of continuing relevance to current practical and theoretical debates. Issues include war and peace, interests and the problem of faction, commerce, justice and the common good as ends of government, human nature, federalism, republican government, representation, separation of powers, executive power, the need for energy and stability, the need for a bill of rights, and constitutionalism.

Equivalent Course(s): PLSC 23901, FNDL 21719, LLSO 23901, PLSC 33930

SCTH 31716. Xenophon’s Socrates. 100 Units.
This course offers an introductory reading of Xenophon’s Socratic works, which provide the chief alternative to the account provided by Plato’s Socratic dialogues. We will read and discuss Xenophon’s Apology of Socrates, Symposium, Oeconomicus, and Memorabilia, make some comparisons to Platonic works, and consider some secondary interpretations. Themes may include piety, teaching and corruption, virtue, justice and law economics, family, friendship, and eros.

Equivalent Course(s): PLSC 31716, FNDL 21718

SCTH 31717. Plato on Love and Friendship. 100 Units.
This course will explore Plato’s understanding of love and friendship, their relations between them and relations to philosophy and politics through an introductory reading of his Phaedrus and Lysis.

Equivalent Course(s): PLSC 31717, FNDL 21720

SCTH 31718. Machiavelli’s Prince. 100 Units.
A reading of THE PRINCE supplemented by relevant portions of Machiavelli’s DISCOURSES, FLORENTINE HISTORIES, and letters and selected secondary literature.

Equivalent Course(s): PLSC 31718, LLSO 25718, FNDL 22134

SCTH 31719. Xenophon’s Education of Cyrus. 100 Units.
This seminar is intended as an introductory reading of one of the classic treatments of political leadership, Xenophon’s The Education of Cyrus. Themes will include the qualities and motives of a successful leader or ruler, especially in acquiring and expanding rule, relations between rulers and ruled, Xenophon’s portrayals of Cyrus and other characters in the book, the relation between political and military leadership and more broadly between politics and war, the tension between empire and freedom, Cyrus’s bi-cultural education and multinational rule, the roles of morality, religion, and love in politics, and differences between constitutional or
legitimate and tyrannical or despotic rule. We will consider Xenophon’s art of writing and the literary character of the book. Open to undergraduates with instructor consent.
Equivalent Course(s): PLSC 31719, FNDL 25103

SCTH 31724. Virtues of Citizenship. 100 Units.
What are the qualities of character that enable us to be valuable members of our political communities, the institutions that employ us, and any other groups of which we are a part? Do the right answers to these questions depend on where you are situated in the community or on the form of political constitution in question? Do they harmonize with each other? And are these the same as the qualities that make us morally good human beings? These are questions that the Ancient Greek philosophers thought hard about and we will take the works of those thinkers as our starting point and constant companions. But we will consider some moderns as well, and our goal will be to enrich our reflection about the kinds of people we ourselves would like to be. Virtues we may discuss include: civic friendship, justice, forthrightness in public speech (parrhesia), courage, and (for lack of a better term) effectiveness. (A)
Equivalent Course(s): PHIL 21724, PHIL 31724

SCTH 31750. Education for Liberty: Locke & Rousseau. 100 Units.
None available.
Equivalent Course(s): PLSC 33015, FNDL 29303

SCTH 31760. Leo Strauss. 100 Units.
None available.
Equivalent Course(s): PLSC 36710

SCTH 31770. Plato’s Republic. 100 Units.
This course is devoted to reading and discussion of Plato’s Republic and some secondary work with attention to justice in the city and the soul, war and warriors, education, theology, poetry, gender, eros, and actually existing cities.
Equivalent Course(s): FNDL 29503, SCTH 21770, PLSC 43820, PLSC 21770

SCTH 31771. Three Comedies of Sexual Revolution. 100 Units.
This seminar will discuss three comedies of sexual revolution from three different times and places. Aristophanes’s Assemblywomen recounts how under the leadership of the able Praxagora the women of Athens take over the Assembly and legislate a new regime in which private property is replaced by communism and sexual equity is achieved in favor of the old and unattractive at the expense of the young and attractive. Machiavelli’s Mandragola dramatizes the tricks by which young Callimaco manages with the aid of the trickster parasite Ligurio to have sex with Lucrezia, the beautiful young wife of the elderly lawyer Nicomaco, with the consent of both her and her husband, ushering in a new regime in which all are satisfied. In Shakespeare’s Measure for Measure Angelo the interim duke of Vienna institutes a repressive sexual regime in which the brothels are closed and extramarital sex is a capital crime. What might we learn about sexual relations from these diverse plays? Why are they comedies?
Equivalent Course(s): PLSC 21771, FNDL 21771, SCTH 21771, GNSE 31771, GNSE 21771, PLSC 31771

SCTH 31780. Thucydides. 100 Units.
This course offers an introductory reading of Thucydides’s History of the Peloponnesian War, on the classic guides to politics, both domestic and international. Themes may include: progress and decline; justice, necessity, and expediency; fear, honor, and gain as motives of political action; the strengths and weaknesses of democracies and oligarchies in domestic and foreign policy; stability and revolution; strategy, statesmanship, ad prudence; the causes and effects of war; relations between stronger and weaker powers; imperialism, isolationism, and alliances; and piety, chance, and the limits of rationality. We will conclude by reading the first books of Xenophon’s Hellenica to see how the war ended.
Equivalent Course(s): PLSC 23900, PLSC 53900, FNDL 21780

SCTH 31790. Machiavelli & Clausewitz on War. 100 Units.
TBD
Equivalent Course(s): FNDL 29311, PLSC 54400, LLSO 28511, PLSC 24400

SCTH 31910. Reading Plato. 100 Units.
None available.

SCTH 31911. Plato: Philosophy. 100 Units.
None available.

SCTH 31920. The Historical Context of the Platonic Dialogue. 100 Units.
Plato’s historical fictions, like most such work, use the past as a way of confronting with current issues. This course will place them in the context of the history of philosophy and the development of prose literature, at a time when colloquial prose was new and philosophy was a highly contested term, overlapping with religion. Final paper.
Equivalent Course(s): CLCV 24812, CLAS 34812

SCTH 31924. Plato’s Republic. 100 Units.
None available.
Equivalent Course(s): FNDL 23105

**SCTH 31925. Herodotus in Greek. 100 Units.**
None available.
Equivalent Course(s): GREK 28214, GREK 38214

**SCTH 31926. Aristophanes’ Clouds and Plato’s Gorgias. 100 Units.**
An inquiry into Socrates based on two contrasting works.
Equivalent Course(s): CLAS 41216

**SCTH 31927. Reading Thucydides. 100 Units.**
An exploration of the text in translation, or, if possible, in Greek.

**SCTH 31928. Genesis and Exodus. 100 Units.**
A close reading of the texts in English with an emphasis on narrative.

**SCTH 31931. Plato’s Representation of Socrates. 100 Units.**
This course is intended for students who have already read a fair amount of Plato (usually in English), and are still wondering what to make of it. Readings will include the 7th Letter and particular dialogues to be chosen in consultation with the class as we go along. Topics will include the relevant 4th c. context, also the representation of 5th c. society, also Plato’s biography, the Academy, Plato’s competitors, the origins and development of the dialogue form, others which may turn up in discussion. The Bollingen Complete Works of Plato has been ordered through the Seminary Coop.
Equivalent Course(s): CLAS 31919

**SCTH 31932. Social and Political Conflict in Classical Greece. 100 Units.**
The course will focus on five topics: The Athenian Empire, The Revolt of Mytilene, Revolutions at Athens, The Fall of Dionysius the Younger at Syracuse, and Revolution at Sparta. Required readings will be from primary sources: selections (read in English) from Thucydides, Xenophon, Lysias, Aristotle and Plutarch.

**SCTH 31933. Thucydides’ History of the Peloponnesian War. 100 Units.**
Description TBD
Equivalent Course(s): FNDL 27005

**SCTH 31934. The Iliad as a Whole. 100 Units.**
After a review of the textual history of the Iliad and a consideration of the probable conditions of its composition, a close reading of the text will explore the interrelations of the story on a collective level-military and political-with the personal stories of the leading characters. Some acquaintance with the text in the original
Equivalent Course(s): SCTH 21934, CLAS 31923, FNDL 27006, CLCV 23923

**SCTH 32011. Data: History and Literature. 100 Units.**
Data is a notion that seems to characterize our contemporary world. Digital revolutions, artificial intelligence, and new forms of management and governance all claim to be data-driven. This course traces the origins of these trends to the nineteenth century, when new statistical knowledges and literary traditions emerged. Moving across disciplinary boundaries, we will analyze the ways in which practices of observation and calculation produced data on populations, crime, and economies. Likewise, the literature of this period reflected the ways that data shaped subjective experience and cultural life: the rise of the detective novel transformed the world into a set of signs and data points to interpret, while Balzac’s Human Comedy classified individuals into types. Drawing on these historical and humanistic perspectives, students will have the opportunity to measure and analyze their own lives in terms of data-as well as think critically about the effects of these knowledge practices.
Equivalent Course(s): HIPS 22011, PPFA 32011, KNOW 22011, STAT 36711, SOCI 30518, KNOW 32011, ENGL 32011, CHSS 32011, SOCI 20518

**SCTH 32013. Adam Smith’s Social and Political Thought. 100 Units.**
Adam Smith’s thought, and his immense influence, ranged across a remarkable array of subjects: from rhetoric and the art of writing, through the early history of language and thought, through moral philosophy and the history of law and government, to the political economy of the modern commercial state and the politics of global empires. This seminar reads Smith’s Theory of Moral Sentiments and Wealth of Nations in light of his broader intellectual concerns in less well-known works, and in the philosophical and political context of the Scottish Enlightenment, especially in relation to the work of David Hume. We will pay particular attention to such topics as Smith’s ambivalent account of progress, his narrative of global history, his critique of European commercial society and imperial expansion, and his polemical and didactic purposes. We will also read selectively from the rich body of new scholarly literature on Smith.
Equivalent Course(s): CCCT 42013, PLSC 42013, CCCT 22013, PLSC 22013

**SCTH 32200. Religion, Sex and Politics in Ancient India: the Kamasutra and the Arthashastra. 100 Units.**
None available.
Equivalent Course(s): HREL 32202, SARC 25703, SARC 35703

**SCTH 32201. The Mahabharata in English Translation. 100 Units.**
A reading of the Mahabharata in English translation (van Buitenen, Narasimhan, Ganguli, and Doniger [ms.]), with special attention to issues of mythology, feminism, and theodicy. (C)
SCTH 32202. Ethical and Theological Issues in Hinduism. 100 Units.
An exploration of Hindu attitudes to, and mythologies of, women, animals, people of low caste, members of various religious groups, homosexuals, foreigners, criminals, and in general violators of the codes of dharma. The course is designed around the new Norton Anthology of Hinduism, supplemented by a history of the Hindus. The readings will focus closely on a few texts, some Sanskrit and some from vernacular literatures, from several different historical periods. It will situate each major idea in the context of the historical events to which it responded: the Rig Veda in the Indo-European migrations, the Upanishads in the social crisis of the first great cities on the Ganges, and so forth, up to the present day BJP revisionist tactics. And it will emphasize the alternative traditions of women and the lower classes.
Equivalent Course(s): RLST 23904, HREL 33702, SALC 38304, THEO 33702

SCTH 32401. Alois Riegl, Philosophical Art Historian (1858-1905) 100 Units.
None available.

SCTH 32402. Perspective as a Challenge to Art History. 100 Units.
Equivalent Course(s): ENGL 22402, ARTH 22402, ARTH 32402, ENGL 42412

SCTH 32403. Frege’s Foundations of Arithmetic as Philosophy and Literature. 100 Units.
One peculiarity of current English-language philosophy is that its founding text is a nineteenth-century German effort to reform mathematics. Gottlob Frege’s Grundlagen der Arithmetik (1884) was ignored in its day, before the discovery of Russell’s Paradox round 1900 seemed to make its mathematics otiose. But its impact on logic, metaphysics, philosophical method and style have made the book a classic, though a fragmentary one. This course aims to regain the unity of this dense but short work, reading for argument and intention, texture and style, in the original and J.L. Austin’s fine English translation.

SCTH 32802. Risk and Uncertainty in Modern Social Thought. 100 Units.
This course will explore the intertwined histories of risk and uncertainty in modern social thought. Existing scholarship on risk tends to focus on the history of the quantification of risk: the rise of probability theory and statistics is central to these accounts of the emergence of the ideas of risk. In modern economic and social thought, however, the challenge of managing unquantifiable risk - what is often called ‘true’ or ‘radical’ uncertainty - has become ever more central. 20th-century thinkers such as Joseph Schumpeter, Frank Knight, Frank Ramsey, and John Maynard Keynes grappled with the problem of uncertainty and its relation to theories of decision-making prominent in economic theory. We will read key works of these prophets of uncertainty, and consider their relations to the recent conjuring away of the problem of uncertainty in the form of subjective expected utility theory. We will also examine the connections between the concept of uncertainty and the understanding of modern capitalism.
Equivalent Course(s): HIST 39416

SCTH 32803. Moral Economy. 100 Units.
Moral Economy” has become a byword for democratic opposition to capitalism. The term was coined by the historian E.P. Thompson, who used it to describe the social rights to which working people appealed during food riots in eighteenth-century England. Since Thompson, the concept of moral economy has become ubiquitous in the social sciences; it is invoked by anthropologists, political theorists, economists, and historians to cover a bewildering array of phenomena. In this course, we will explore both the history and the normative content of the idea of moral economy. We will ask whether it successfully accounts for the mass political phenomena is often used to explain: riots, revolution, collective risk-management, and practical notions of rights and social justice. Readings will include works by William Godwin, Anton Menger, E.P. Thompson, James C. Scott, Michael Sandel, and Samuel Bowles.

SCTH 33010. Liberalism and Empire. 100 Units.
The evolution of liberal thought coincided and intersected with the rise of European empires, and those empires have been shaped by liberal preoccupations, including ideas of tutelage in self-government, exporting the rule of law, and the normativity of European modernity. Some of the questions this course will address include: how was liberalism, an apparently universalistic and egalitarian theory, used to legitimate conquest and imperial domination? Is liberalism inherently imperialist? Are certain liberal ideas and doctrines (progress, development, liberty) particularly compatible with empire? What does, or what might, a critique of liberal imperialism look like? Readings will include historical works by authors such as Locke, Mill, Tocqueville, and Hobson, as well as contemporary works of political theory and the history of political thought (by authors such as James Tully, Michael Ignatieff, David Kennedy, and Uday Mehta).
Equivalent Course(s): KNOW 21401, PLSC 33010, PLSC 23010, CCCT 33010, HMRT 23010, LLISO 25903

SCTH 33116. Plato as a Socratic. 100 Units.
The class will read Plato’s Seventh Letter in Greek and relevant scholarship in English.
Equivalent Course(s): GREK 33116, GREK 23116

SCTH 33401. Conceptual Foundations of the Modern State. 100 Units.
The course will examine the evolution of western thinking about the modern concept of the state. The focus will be on Renaissance theories (Niccolò Machiavelli; Thomas More); theories of absolute sovereignty (especially
Thomas Hobbes; theories about ‘free states’ (James Harrington, John Locke); and republican theories from the era of the Enlightenment.

Equivalent Course(s): HIST 49403, PHIL 31399, PHIL 21399

SCTH 33819. Narratology of Tears: Goethe, Sterne, and the Sentimental Novel. 100 Units.
This seminar will, with a certain intensity of focus, examine two masterpieces of the "sentimental" mode: Laurence Sterne’s A Sentimental Journey Through France and Italy (1768) and Goethe’s Die Leiden des jungen Werther (1774). Since these novels are both generically self-reflective and, each in its own way, boldly experimental, they are well-suited for an analysis oriented toward the theory of narrative. Comparisons will be drawn to passages in Samuel Richardson’s Clarissa, or, The History of a Young Lady (1747-8) and Rousseau’s Julie, ou La nouvelle Héloïse (1761). We will also take a forward look at Pierre Choderlos de Laclos’ Liaisons dangereuses (1782), which may be considered the destruction of the form. In addition to fundamental contributions to narratology, works by Roland Barthes (Fragments of a Lover’s Discourse), Albrecht Koschorke (Körperströme und Schriftverkehr. Mediologie des 18. Jahrhunderts), and James Chandler (An Archeology of Sympathy. The Sentimental Mode in Literature and Cinema) will be important points of reference. As always, Schiller’s Über naïve und sentimentalische Dichtung will prove indispensable.

Equivalent Course(s): GRMN 33819, CMLT 33819

SCTH 33905. Introduction to Phenomenology. 100 Units.
Phenomenology has exerted an unparalleled influence on the history of twentieth century and twenty-first century continental thought. In this course we will examine its development as well as its impact on related areas of inquiry: existentialism, hermeneutics, critical theory, and deconstruction. We will focus our attention on the problematic status of phenomenology as what Edmund Husserl called "universal knowledge." Readings will be drawn from: Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, Maurice Merleau-Ponty, Emmanuel Levinas, Simone de Beauvoir, Frantz Fanon, Hannah Arendt, and Jacques Derrida, among others.

Equivalent Course(s): RLST 24905, THEO 33905, DVPR 31800

SCTH 34201. Plotinus. 100 Units.
We will read selections from the Enneads of Plotinus with an emphasis on the nature of beauty and its role in spiritual ascent. We will consider the relationship between spiritual vocation and the beauty of the world, the proper orientation to human embodiment as a condition for the successful pursuit of the contemplative life, and the power of language to communicate the ecstatic accomplishment of this life. (IV)

Equivalent Course(s): FNDL 27906, PHIL 35720, CLCV 26811, MDVL 25720, PHIL 25720, CLAS 36811

SCTH 34272. The Ancestral. 100 Units.
Recent work in history and anthropology has stressed the need for deeper models of origins and relations, perhaps even dispensing with “prehistory” as an alternative to more familiar forms of historical self-understanding. This class will look at how the ancestral in literature imagines such deep forms of historical belonging, staging modes of revenance whose cryptic vitalism challenges the phenomenological basis of new materialism. Readings will include Martin Heidegger, Ronald Hutton, Ethan Kleinberg, Quentin Meillassoux, Hans Ruin, and Anna Tsing, poetry by Li He and Osp Mandalstam, weird fiction by H. P. Lovecraft, Arthur Machen and Algernon Blackwood, and futurology by Cicely Hamilton, Jean Hegland, Sarah Moss, and Will Self.

Equivalent Course(s): CMLT 24272, CMLT 34272

SCTH 34401. Freud and Philosophy. 100 Units.
TBD

Equivalent Course(s): PHIL 35402, FNDL 22801, PHIL 25402

SCTH 34601. How to Think about Literature: the Main Notions. 100 Units.
In literary studies new trends and theories rarely supersede older ones. While in physics and biology Aristotle has long been obsolete, literary scholars still find his Poetics to be a source of important insights. And yet literary studies are not resistant to change. Over time, they have experienced a genuine historical growth in thinking. Perhaps one can best describe the discipline of literature as a stable field of recurring issues that generate innovative thinking. This course will introduce graduate students to the main notion of the field. Its aim is to identify an object of study that is integral, yet flexible enough to allow for comparisons between its manifestations in various national traditions.

Equivalent Course(s): CMLT 46000

SCTH 34801. Three Erotic Dialogues: Plato, Xenophon, Plutarch. 100 Units.
An exploration of the moral, political, psychological, theological, and philosophical significance of erotic phenomena through reading three classical dialogues on eros: Plato’s Symposium, Xenophon’s Symposium, and Plutarch’s Erotikos. (A)

Equivalent Course(s): GNSE 26103, PLSC 25101, GNSE 36103, FNDL 21207, PLSC 35101

SCTH 34802. Gibbon’s Decline and Fall (Part 1) 100 Units.
A close reading of the first half of Gibbon’s masterwork, together with his Autobiography.

Equivalent Course(s): FNDL 24302

SCTH 34804. Montesquieu’s My Thoughts. 100 Units.
TBD

Equivalent Course(s): PLSC 34804, FNDL 23304
SCTH 35000. Winckelmann: Enlightenment Art Historian and Philosopher. 100 Units.
We approach the first great modern art historian through reading his classic early and mature writings and through the art and criticism of his time (and at the end, our own). Reading-intensive, with a field trip to the Art Institute. Please help - many questions.
Equivalent Course(s): KNOW 35000, GRMN 35015, ARTH 35115, GRMN 25015, CLAS 35014, ARTH 25115

SCTH 35001. Theatricality in Modern Art from 1700 to the Present. 100 Units.
We examine the dramatic dimension of art in the modern era broadly speaking, paying attention to recurring themes like the Aristotelian theory of actor, the Diderotian theory of acting, and the linguistic theory of speech acts, as well as to momentous historical events like the French Revolution, the rediscovery of antiquity, and the advent of photography and motion pictures. Paradigms that have been influential in one or another discipline like Michael Fried’s theory of theatricality (in art history), Heinrich Kleist’s theory of puppets (in German literature and theatre theory) and Friedrich Nietzsche’s theory of tragedy (in music and philosophy) and will also be scrutinized.
Equivalent Course(s): TAPS 35001, ARTH 35001

SCTH 35002. Rethinking the Social History of Art. 100 Units.
Prior to the Second World War, and again in the wake of the 1968 unrests, a politically committed art history carried out innovative research in the social and political stakes of art with the ambition to offer a comprehensive critique of society. What kind of social history of art does our troubled epoch need (or deserve)? Is the social history of art primarily activism by other means or does it aspire to be a value-free social science? If the latter, what economic, sociological, anthropological, or other foundation should it have? With readings in the Hegelian, Marxist, Feminist, and other art historical traditions.
Equivalent Course(s): ARTH 25002, ARTH 35002

SCTH 35003. Symbolism between Universality and Solipsism. 100 Units.
Symbolism in Western European literature and visual arts is usually seen as a triumph of the psychological, the navel-gazing, in the words of James Ensor, the "Moi universel". But it is as much a dogged search for objective grounds of expression and intelligibility amidst a sea of subjectivity: from Van Gogh’s letters and Mallarme’s poems to the new logical symbolism of Frege and the stream of consciousness of William James, the epoch saw an unprecedented effort to rationalize the private, the incommunicable, experience itself. This is a broad revisionist look at a transitional but key era in intellectual history, featuring some new material from the instructor’s own work in progress.
Equivalent Course(s): ARTH 35003, ARTH 25003

SCTH 35004. Goya and Manet. 100 Units.
Edouard Manet (1832-1883) is often regarded as the first modernist artist, but his practice was deeply rooted in the copying and emulation of Renaissance and Baroque painters, particularly Spaniards. Indeed, many of his subjects, and some of his techniques, from the use of firm outline to muted opaque tones with minimal modeling, are conspicuous in Francisco Goya (1746-1828), a Spanish court painter and moralist whose paintings and prints were received in the late nineteenth century, and in the twentieth, as prefiguring both modernist form and various crises of artistic meaning. This seminar proposes a binocular focus on the two artists, in their individual historical contexts and in dialogue, in order to understand the tension between tradition and innovation in modern art.
Equivalent Course(s): ARTH 24720, ARTH 34720

SCTH 35006. Can We Be Sure of God’s Existence? Anselm’s Proslogion. 100 Units.
The prelate and philosopher Anselm of Canterbury is famous among other things for the brief PROSLOGION, whose even briefer logical argument for the existence of God has been ridiculed for centuries as bad metaphysics. But its twentieth-century reappraisal, together with the text’s eloquent prayer form and Anselm’s appealing statement of his rational method of “faith seeking understanding” (fides quaerens intellectum) suggest it deserves our attention. We will read and reread the original (in Latin, if desired), as well as important philosophical discussions of it.
Equivalent Course(s): FNDL 25006

SCTH 35007. Manet, Mallarmé, and Modernism. 100 Units.
Much of the theory, as well as the look and sound of modern art, as it developed in the late nineteenth century, is the result of the individual efforts as well as the friendly collaboration of the Parisian painter Edouard Manet and the Parisian poet and English teacher Stéphane Mallarmé. This course will introduce them, examine their major collaborations (Le Courbeau, L’Après-Midi d’un Faune), and place them within the developing consensus in experimental art and thought at the fin de siècle, which for reasons having to do with the reception Mallarmé, came to be called symbolism.
Equivalent Course(s): ARTH 24721, ARTH 34721, FNDL 25007

SCTH 35008. Changing Worlds: J.G. Ballard’s Apocalyptic Quartet. 100 Units.
Between 1961 and 1966, the English novelist and short story writer J.G. Ballard produced four novels (THE WIND FROM NOWHERE, THE DROWNED WORLD, THE BURNING WORLD, and THE CRYSTAL WORLD) that depict, poetically and concretely, global changes to the earth and its human inhabitants, particularly their imaginations. The relation of these lyrical apocalypses to science fiction, visual art, ecology and the philosophy of
time, as well as their awkward coordination into a cycle, will concern us. We will conclude the course by reading Anna Kavan’s 1967 ICE, which in a way complements and completes Ballard’s cycle.

Equivalent Course(s): FNDL 25008, ENGL 35008

**SCTH 35009.** Platonic Aesthetics. 100 Units.

The anachronism of the course title constitutes our program: to what extent can Plato's thinking about artworks, images, poetics in the polis, beauty, the visual world, the senses, subjectivity and criticism be viewed coherently as an aesthetic theory? Does his style and dramatic mode of writing interact significantly with these views? How have they been received, and to what extent are they right?

Equivalent Course(s): CLAS 38020, FNDL 29005, ARTH 35009

**SCTH 35010.** Realism: Art or Metaphysics? 100 Units.

Besides its historical role as the first capital-letter avant-garde in painting and literature, Realism is making a return in many current artistic and, for that matter, cultural and journalistic contexts. But whether one examines its entanglement with reputed adversaries like Romanticism and Idealism, its origins in ancient and medieval metaphysics, or its strange side career as a label for amoral pragmatism in political theory and practice, the many-sidedness of realism makes pinning it down quite a challenge. Is there any common thread binding Plato and Courbet, Virginia Woolf and García Marquez, Catherine Opie and Ai Weiwei? Can there be a realism of dreams and desire, such as one might find in Freud? And is realism a revolutionary venture, or a consolidating surveillance of social types? What role do new technologies and forms of spectatorship, from oil painting to photography, the printed book to streaming media, play in its rise and evolution? Readings in art history, fiction, and philosophy will alternate with film screenings and gallery visits.

Equivalent Course(s): KNOW 35010, CMLT 25999, ARTH 25010, ARTH 39609

**SCTH 35011.** Symbol & Allegory. 100 Units.

A familiar account of modernism in the arts sees a turn from Baroque conventions of allegory (abstract ideas clothed in fragmentary arbitrary pictorial or linguistic signs) to a revolutionary romantic combination of image and content in the symbol, which had a late flowering in the Symbolist movement around 1900. Whether the development is celebrated (Coleridge, New Criticism) or deplored (Benjamin, Paul de Man), few question this historical and explanatory schema, investigate its application outside poetry, or ask what role allegory has played in the art of the ostensibly anti-allegorical nineteenth and twentieth centuries. In this course, we will consider neoclassical, romantic, and modern views of allegory, symbolism, and meaning in art.

Equivalent Course(s): ARTH 34731, CMLT 35011, ARTH 24731

**SCTH 35012.** Caricature. 100 Units.

Though usually traced to Renaissance experiments with drawing deformed heads, caricature as a mode of parody, humor and invective has various roots, in ancient comedy, ancient modern physiognomy and psychology, the literature and (pseudo)science of social types, and above all in the rise of a public sphere of newspaper readers and broadsheet buyers avid for the ridiculing of public figures, beloved or otherwise. We approach caricature broadly, considering its inverse relation with a neoclassical aesthetics of the ideal body, its theorization around historically significant moments like 1848 and 1939, its relation to technological developments like the newspaper comic and the animated cartoon, and most recently, the viral meme.

Equivalent Course(s): MAAD 13012, ARTH 35012

**SCTH 35223.** Modernism, Fascism, Avant Garde: Thomas Mann’s Dr. Faustus. 100 Units.

This seminar convenes seventy-five years after publication of Thomas Mann’s Doctor Faustus in its final version (1948). The overriding intention is to foster a conversation bearing on the novel’s relevance to the contemporary historical moment in thought, art, and politics. In a collective reading/discussion of the novel, we shall concentrate on the following issues: a) the significance of modernism in the arts; b) the relation between literature and music; c) myth and modernity; d) the question of national guilt; e) the relevance of humanistic learning; f) the responsibility of the artist; g) the possibility of grace. The core assignment is simple: Read the novel carefully and thoughtfully! There will also be some brief adjacent readings: one or two political essays by Mann and T.W. Adorno’s essay on Beethoven’s late style (a source for some of Mann’s thinking). It is recommended (but not requisite) that participants familiarize themselves with Mann’s other probing meditation on the artist, Death in Venice. We will take occasional side glances at the situation of German exiles in Southern California at the time the novel was written. (Chicago enters into this background story as well.) Our text will be the translation by John E. Woods published by Vintage Books. For those who will also be consulting the German original, the edition of the Fischer Taschenbuch Verlag (In der Fassung der Großen kommentierten Frankfurter Ausgabe, 2012) is indispensable.

Equivalent Course(s): CLAS 38020, FNDL 29005, ARTH 35009

**SCTH 35500.** Rel/Sex/Pol/Release Anc India. 100 Units.

TBD

Equivalent Course(s): SALC 25701, GNSE 32200, HREL 32200, SALC 35701, RLST 27300, FNDL 23601

**SCTH 35702.** The Sacred: Philosophy and Art. 100 Units.

None available.

Equivalent Course(s): PHIL 21212, SCTH 25702, FNDL 25501
SCTH 35703. Unhappiness. 100 Units.
None available.
Equivalent Course(s): CMLT 35703, SCTH 25703, PHIL 21402, CMLT 25703, PHIL 31402

SCTH 35704. Martin Heidegger's Being and Time. 100 Units.
None available.
Equivalent Course(s): PHIL 23412, PHIL 33412

SCTH 35705. Theories of Judgments and Propositions. 100 Units.
None available.
Equivalent Course(s): PHIL 23416, PHIL 33416

SCTH 35706. The Different Senses of Being. 100 Units.
Aristotle states that "being is said in many ways," we shall seek to understand this statement and to study the history of its interpretations. Among the modern authors we shall discuss are Franz Brentano, Martin Heidegger, Ernst Tugendhat, Charles Kahn, Aryeh Kosman, G.E.L. Owen, Stephen Menn, David Charles.
Equivalent Course(s): PHIL 35707

SCTH 35707. On 'Thinking and Being' 100 Units.
The class will be devoted to the themes and lines of philosophical thought set forth in the instructor's recent book "Thinking and Being" (HUP, 2018). We shall work through the Parmenidian puzzles concerning falsehood and negation in trying to find what are the bearers of truth and falsehood, and what is philosophical logic. Readings will include texts by Parmenides, Plato, Aristotle, Frege, Russell, Heidegger, and Wittgenstein.
Equivalent Course(s): PHIL 35705, PHIL 25705

SCTH 35708. Wittgenstein: Early and Late. 100 Units.
The course is devoted to the unity and the disunity in the evolution of Wittgenstein's philosophy. We shall question the prevalent view that the later radically breaks with the earlier. In accord with Wittgenstein's own advice we shall study the PHILOSOPHICAL INVESTIGATIONS in light of the TRACTATUS, and the TRACTATUS from the perspective of the PHILOSOPHICAL INVESTIGATIONS. We shall also look at some of Wittgenstein's writing from the thirties (e.g., The Big Typescript).
Equivalent Course(s): PHIL 35708

SCTH 35709. Anxiety and Nothingness. 100 Units.
Anxiety is discussed in modern philosophy as a mood which by contrast to fear is not directed to an object and thus reveals the "nothing" which dominates our engagement with beings. The class will be devoted to the modern philosophical discourse on "anxiety" and "nothing. Among the texts that we shall study are: Kierkegaard's THE CONCEPT OF ANXIETY, Heidegger's INTRODUCTION TO METAPHYSICS, and Sartre's BEING AND NOTHINGNESS. We shall also compare the philosophical concern with anxiety/nothing with the discussion of anxiety in psychoanalysis, especially in Lacan's Seminar ANXIETY (i.e., Seminar 10)
Equivalent Course(s): PHIL 35709

SCTH 35710. The Essence of Human Freedom. 100 Units.
The essence of freedom, Heidegger claims, is originally not connected with the will or even with the causality of human willing. Human freedom, therefore, cannot be construed as autonomy. We shall read Heidegger's seminar "The Essence of Human Freedom" and his essay "On the Essence of Ground" in which these ideas are developed.
Equivalent Course(s): PHIL 35710

SCTH 35711. Genesis: Philosophical, Midrashic, and Mystical Readings. 100 Units.
In this introductory class, we shall explore the Jewish tradition of interpreting the first chapters of genesis: We will read from the Midrash Bereshit Rabba, the mystical midrash of the Zohar, the great medieval commentators (Rashi, Nachmanides), and the philosophical commentaries of Maimonides.
Equivalent Course(s): SCTH 25711, PHIL 25711, PHIL 35711

SCTH 35712. Showing and Saying in the History of Philosophy. 100 Units.
Wittgenstein describes the theory of what cannot be said by means of propositions but is only shown as 'the cardinal problem of philosophy.' We shall ask how can the notion of showing, which is not familiar from tradition, can be regarded as the cardinal concern of philosophy. We shall discuss traditional accounts of philosophical understanding (e.g., Plato's theory of form of the Good, Aristotle's account of the Nous of simples, Absolute Idealism) in light of 'the theory of what cannot be said but shown.'
Equivalent Course(s): PHIL 25712, PHIL 35712, SCTH 25712

SCTH 35713. Wittgenstein's Lecture on Ethics. 100 Units.
This course will be devoted to Wittgenstein's 'Lecture on Ethics' (1929.) We shall study the lecture in the context of Wittgenstein's work on logic and the history of ethics.
Equivalent Course(s): PHIL 25713, SCTH 25713, PHIL 35713

SCTH 35900. Nietzsche: Birth Of Tragedy. 100 Units.
None available.
Equivalent Course(s): GRMN 43900
SCTH 35902. Virgil, The Aeneid. 100 Units.
A close literary analysis of one of the most celebrated works of European literature. While the text, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to the extraordinary reception of this epic, from Virgil's times to ours.
Equivalent Course(s): CMLT 35902, ENGL 35902, CLAS 44512

SCTH 35911. Heraclitus. 100 Units.
None available
Equivalent Course(s): GREK 35908

SCTH 35912. Euripides, Bacchae. 100 Units.
None available
Equivalent Course(s): CMLT 35912, CLAS 46611

SCTH 35991. Sophocles, The Women of Trachis. 100 Units.
A close literary and philological analysis of one of the most remarkable and perplexing of all Greek tragedies. While this has traditionally been one of the most neglected of Sophocles' tragedies, it is a drama of extraordinary force and beauty and the issues that it explores - husband and wife, parents and child, sexual violence, myth and temporality, divinity and humanity, suffering and transcendence - are ones that are both of permanent interest and of particular relevance to our present concerns. The poetic text, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, but some attention will also be directed to the reception of this play.
Equivalent Course(s): GNSE 35991, GREK 41220

SCTH 35992. Aristophanes, The Frogs. 100 Units.
Aristophanes' comedy The Frogs is perhaps the most profound - and it is certainly by far the funniest - meditation on the meaning and significance of tragedy to have reached us from ancient Greece. Staged shortly after the deaths of Sophocles and Euripides, and during the last years before the catastrophic conclusion of the Peloponnesian War, Aristophanes' brilliantly comic play asks what kinds of tragedy are most and least beneficial to the city and indeed whether the city can survive at all without tragedy. His answer is of continuing interest for our own reflections on the question of the survival of our studies, and of our society, in today's world.
Equivalent Course(s): GREK 24721, GREK 44721

SCTH 35993. The Sublime. 100 Units.
The sublime has traditionally been thought to have had a merely marginal place in ancient Greek and Latin aesthetics and literary theory; but some scholars have recently argued that it was instead more central, and it is difficult not to apply this category to many ancient literary works. However the explicit category of the sublime did not become central to European aesthetics until the 17th century and then continued until the 19th century to play a central role in discussions not only of art and literature, but also of religion, politics, and other fields. By the middle of the 19th century the wave of interest in the sublime seems to have subsided, but in the past forty years this concept has returned to play an important role in aesthetic theories. The seminar will consider the odd history of the sublime, examining central texts from ancient (Longinus), early modern (Boileau), and modern aesthetics (certainly Burke, Kant, Schiller, and Hegel; perhaps also, depending on students' interest and preparation, Tieck, Schlegel, Schelling, Solger, and Jean Paul) as well as some more recent discussions (again depending on student preferences, Nietzsche, Lyotard, Adorno, Zizek). It will also ask whether the concept of the sublime can still play an important role today, or, if not, then what has taken its place. We will deal primarily with theories of the sublime but also to some extent with works of art. Open to undergraduates with consent.
Equivalent Course(s): CCLC 25521, CMLT 35993, CLAS 35521

SCTH 35994. Epistemic Virtues. 100 Units.
Epistemic virtues are to the pursuit of scientific and scholarly truth what moral virtues are to the pursuit of the ethically good: personal qualities more likely (though never certain) to advance these goals and therefore ones instilled and praised by the communities dedicated to such pursuits. In both the contemporary humanities and the sciences, epistemic virtues include rigor, precision, objectivity, and productivity; in past epochs, certainty ranked high. As in the case of moral virtues, various epistemic virtues can not only coexist with or even support but also come into conflict with one another, raising the question: how to adjudicate their competing claims? Using historical and contemporary case studies, this seminar will explore a range of epistemic virtues in both the humanities and sciences. The aim is to reflect on commonalities and differences across the disciplines and on the ways in which ethics and epistemology converge. (Co-teaching with Lorraine Daston.)
Equivalent Course(s): HIPS 25994, CHSS 35994, PHIL 25994, PHIL 35994, CLCV 23722, CLAS 33722, HIST 39505

SCTH 35995. Sophocles, Philoctetes. 100 Units.
A close literary and philological analysis of one of the most remarkable of all Greek tragedies. This is the only play of Sophocles that does not include even one female character; it raises important and perplexing issues of gender, ethics, politics, suffering, the body, education, and trust, to name only a few. While the poetic text, in its many dimensions, including staging, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to comparing what can be known about other versions of the story and to exploring the reception of this play.
Equivalent Course(s): GREK 44722, GREK 24722
SCTH 35996. Natural and Unnatural Disasters. 100 Units.
Earthquakes, volcanoes, droughts, floods, plagues – these are all examples of disasters that have challenged both their victims as well as scientists and philosophers to make sense of what seems like the most violent and senseless destruction and suffering. In an era that now questions whether such disasters are truly natural or manmade, the questions of blame and responsibility have become urgent. This course will examine these questions historically, looking at how disasters have been understood by theologians, philosophers, scientists, lawyers, and insurance companies.
Equivalent Course(s): HIPS 25996, CHSS 35996, SCTH 25996

SCTH 35997. Three Comedies of Sexual Revolution. 100 Units.
This seminar will discuss three comedies of sexual revolution from three different times and places. Aristophanes’s Assemblywomen recounts how under the leadership of the able Praxagora the women of Athens take over the Assembly and legislate a new regime in which private property is replaced by communism and sexual equity is achieved in favor of the old and unattractive at the expense of the young and attractive. Machiavelli’s Mandragola dramatizes the tricks by which young Callimaco manages with the aid of the trickster parasite Ligarro to have sex with Lucrezia, the beautiful young wife of the elderly lawyer Nicomaco, with the consent of both her and her husband, ushering in a new regime in which all are satisfied. In Shakespeare’s Measure for Measure Angelo the interim duke of Vienna institutes a repressive sexual regime in which the brothels are closed and extramarital sex is a capital crime. What might we learn about sexual relations from these diverse plays? Why are they comedies?
Equivalent Course(s): CMLT 25823, CLCV 27623, CMLT 35997, PLSC 35997, SCTH 25823, CLAS 37623, PLSC 25997

SCTH 35998. Herodotus. 100 Units.
Interpretation of Herodotus’ history, with close attention to philological, literary, and philosophical issues.
Equivalent Course(s): CLCV 27723, CLAS 37723, SCTH 25923

SCTH 36001. Baudelaire. 100 Units.
An in-depth study of Baudelaire’s works. We will read (in English translation) “Les Fleurs du mal,” “Les Petits poèmes en prose,” and selections from his art criticism, in order to develop a perspective on this great poet who was both classical and romantic, both a traditional and a revolutionary artist who helped create modernism.
Equivalent Course(s): FREN 37701, FNDL 27701, FREN 27701

SCTH 36002. Elizabeth Bishop and Robert Lowell. 100 Units.
An intensive study of these two poets, whose work differs radically, but whose friendship nourished some of the most enduring and original poetry of the American 20th century. Close attention to the poems, in the light of recent biographical work and new editions.
Equivalent Course(s): ENGL 36222, ENGL 26223

SCTH 36003. 20th Century French Poets in Translation. 100 Units.
An examination of four poets who shaped the possibilities of the art in the 20th century: Apollinaire, Max Jacob, René Char, and Francis Ponge. We will read the poems in translating with reference to the French originals.

SCTH 36012. 19th Century French Poetry in Translation: Tradition and Revolution. 100 Units.
A study of modern French lyric poetry: Tradition and Revolution, Poetry and Politics, the seeded of Modernism. Desbordes-Valmore, Baudelaire, Mallarme, Verlaine, Rimbaud, Apollinaire. Texts will be read in English with reference to the French originals. Close reading, references to poetry in English, and focus on problems in translation. Students with French should read the poems in the original. Class discussion to be conducted in English; critical essays to be written in English. An extra weekly session will be scheduled for discussion in French, for French-speakers.
Equivalent Course(s): ENGL 36012, FREN 26019, FREN 36019, SCTH 26012, CMLT 36012

SCTH 36013. Contemporary Poems in English. 100 Units.
No description available.
Equivalent Course(s): ENGL 36013

SCTH 36014. T.S. Eliot. 100 Units.
With the major new edition of Eliot’s poems by Jim McCue and Christopher Ricks, the new volumes of Eliot’s letters, and two separate new editions of Eliot’s complete prose, we are in a position to rethink the meanings and force of Eliot’s life work. The class will be devoted to careful reading of his poems, essays, plays, and correspondence, with attention to his literary, cultural, and political contexts.
Equivalent Course(s): FNDL 26614, ENGL 26614, ENGL 34850

SCTH 36015. The New Criticism. 100 Units.
An examination of primary works of The New Criticism, British and American. We will consider the theoretical variety and different critical practices of these loosely allied critics, who were often not allies at all. Authors to be studied: I.A. Richards, T.S. Eliot, F.R. Leavis, Kenneth Burke, John Crowe Ransom, Cleanth Brooks, Robert Penn Warren, W.K. Wimsatt, Yvor Winters, R. P. Blackmur, William Empson.
Equivalent Course(s): ENGL 43250, CMLT 36015
SCTH 36016. Robert Frost and Wallace Stevens. 100 Units.
Robert Frost and Wallace Stevens, two giants of American poetry in the 20th century, both spiritual sons of Emerson, opened divergent paths for the art and competed fiercely with each other. By studying them side by side, we will explore the modern struggle to take account of experience, reality, and imagination in language. Stevens: “Your trouble, Robert, is that you write poems about - things.” Frost: “Your trouble, Wallace, is that you write poems about - bric a brac.” (Exchange in 1940).
Equivalent Course(s): FNDL 26017

SCTH 36017. Literary Biography. 100 Units.
Literary Biography: A Workshop. You will study four major literary biographies: Elizabeth Gaskell’s The Life of Charlotte Brontë (1857), Lytton Strachey’s Eminent Victorians (1918), Walter Jackson Bate’s John Keats (1964), and Hermione Lee’s Virginia Woolf (1996). While analyzing the arts of literary biography, students will compose a biographical sketch of their own (20 pages), using primary materials from the Special Collections in the Regenstein Library and elsewhere, as appropriate. The course combines literary criticism and creative writing.
Equivalent Course(s): ENGL 26017, ENGL 36077

SCTH 36018. Poetry and Trauma: Hayden, Lowell, Plath. 100 Units.
We will read the poems of three 20th century American poets, Robert Hayden, Robert Lowell, and Sylvia Plath, with an eye to the historical and psychological wounds suffered by the poets and the transformation of wounds into art. By close attention to both text and context, we will try to feel our way into the mysteries of poetic creation and human resilience.
Equivalent Course(s): ENGL 36018, ENGL 26018

SCTH 36065. Classification as World-Making. 100 Units.
To classify, “write Geoffrey Bowker and Susan Star, “is human.” There can be no doubt that classification sits at the heart of almost any form of knowledge production—arguably even thought itself. But what diversity hides under such atrocity? This course will explore a set of exemplary fields in order to track genealogies and discontinuities in classificatory: We will begin with two philosophers, Aristotle and Kant, who stand as respective avatars of ancient and modern categorical thought. We will then proceed to sites where classification has flourished: the biological sciences which sought to capture the diversity of the living world; the social sciences—notably anthropology—which challenged the universality of Western cultural categories; and statistics or data science, which seek to understand numerical aggregates as categories. We will conclude by reflecting on the present explosion of digital techniques of classification, from social media algorithms to artificial intelligence, which structure more and more of our lives, often without human oversight. In this sense, classification is perhaps nonhuman as well. Moving between history, epistemology, and practice, this course will furnish students with a rich set of classificatory ideas that they can bring to their own research and disciplinary communities. Above all, it will ask students to account for both the construction and effects of categories, which are too often taken to be a neutral substrate of knowledge or convention.
Equivalent Course(s): KNOW 36065, CHSS 36065, SOCI 30331, HIPS 26065

SCTH 36710. Eccentric Moderns. 100 Units.
Equivalent Course(s): ENGL 36710, ENGL 26710

SCTH 37000. Neoclassical Aesthetics: Transnational Approaches. 100 Units.
Though “aesthetic” philosophy first developed as an autonomous field in the mid-eighteenth century, it has important roots in earlier eighteenth- and seventeenth-century debates concerning literature and the arts. In the wake of Cartesian rationalism, could reasoned method be reconciled with non-rational creativity, or decorous order with the unruly “sublime”? Just what kind of “truth” was revealed by poetry or painting? What is the value of the Greco-Roman models versus authoritarian innovation? We will consider the relation between literature and other media (particularly opera and the visual arts) and read French texts in dialogue with other, and often contending, national trends (British, German, Italian). Readings will include Descartes, Pascal, Perrault, Félibien, Dryden, Du Bos, Addison, Vico, Montesquieu, Stael, and A.W. Schlegel.
Equivalent Course(s): CMLT 38600, ARTH 48301, FREN 37000

SCTH 37016. Goethe’s Novels II: Die Wahlverwandtschaften. 100 Units.
After considering Goethe’s Werther and Wilhelm Meisters Lehrjahre in the first phase of this three-part seminar, we turn to Goethe’s “most beautiful book” (as he put it): Die Wahlverwandtschaften of 1809. The remarkable feature of Goethe’s novelistic production is that each of his four novels develops a distinct formal or generic conception. In the case of Elective Affinities, we have what the philosopher-aesthetician Karl Ferdinand Solger referred to as a “tragic novel” and what others have called a “novel of society.” Other terms suggest themselves, for example: “experimental novel” (in view of the fact that it is a scientific experiment from which the novel draws its leading metaphorical model). The seminar will consider the question of genre along with other, related issues: the place of science/knowledge in the novel, the novel in its historical context, the novel’s mode of citation and signification. Major contributions to the criticism of the novel (from Solger to Kittler) will be discussed as we develop a close reading of the novel across the ten weeks of the quarter. The written requirement for the seminar is a suite of bi-weekly “response papers.” The seminar will include a special one-day roundtable on Walter Benjamin’s essay on Die Wahlverwandtschaften with the participation of guest scholars.
Equivalent Course(s): GRMN 37016

SCTH 37101. Love in Late Medieval Spanish Letters: Libra de Buen Amor and Celestina. 100 Units.
TBD
Equivalent Course(s): SPAN 28100, FNDL 27905, SPAN 38100, REMS 38100

SCTH 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?
Equivalent Course(s): HCHR 37106, HIST 42102, HIJD 37106, ISLM 37106

SCTH 37312. Rousseau and the Profession of Faith of the Savoyard Vicar. 100 Units.
TBD
Equivalent Course(s): PHIL 51909, FNDL 27312, PLSC 37312

SCTH 37313. Leo Strauss: Thoughts on Machiavelli. 100 Units.
TBD
Equivalent Course(s): FNDL 27313, PHIL 37313, PLSC 37313

SCTH 37314. The Right of Politics and the Knowledge of the Philosopher: Rousseau's On the Social Contract. 100 Units.
TBD
Equivalent Course(s): FNDL 27907, PLSC 37314, PHIL 37314

SCTH 37315. Friedrich Nietzsche's: The Antichrist or What is a Philosopher? 100 Units.
TBD
Equivalent Course(s): PHIL 34711, GRMN 37313, GRMN 27313, PLSC 37315, FNDL 27315

SCTH 37316. Friedrich Nietzsche's Thus Spoke Zarathustra. 100 Units.
TBD
Equivalent Course(s): PHIL 24716, PHIL 34716, FNDL 27316, PLSC 37316, GRMN 37314

SCTH 37317. Nietzsche's Thus Spoke Zarathustra - Books III and IV. 100 Units.
TBD
Equivalent Course(s): GRMN 37315, PLSC 37317, PHIL 34717, FNDL 27317, PHIL 24717

SCTH 37318. Friedrich Nietzsche's Twilight of Idols. 100 Units.
TBD
Equivalent Course(s): PLSC 37318, GRMN 37316, PHIL 34713, GRMN 27316, FNDL 27318, PHIL 24713

SCTH 37320. Leo Strauss on the Philosophic Life. 100 Units.
No philosopher before Leo Strauss stressed with similar emphasis that philosophy has to be conceived not as a discipline or a set of doctrines but as a way of life, and few have so sharply grasped the philosophic life and separated it from edifying trivializations or pious appropriations as Strauss did in the very same essay in which he introduced the concept for the first time: "The Law of Reason in the Kuzari." The seminar will focus on this text, which seems to deal with a rather remote historical subject. Originally published in 1943, it is one of Strauss's most intransigent essays. I shall also discuss "On Classical Political Philosophy" (1945), "The Spirit of Sparta or the Taste of Xenophon" (1939), and "Farabi's Plato" (1945).
Equivalent Course(s): PHIL 37320, FNDL 27320, PLSC 37320

SCTH 37321. Leo Strauss: Natural Right and History. 100 Units.
I shall present a new reading of NATURAL RIGHT AND HISTORY, focusing on the first 4 chapters, discussing the philosophical intention and the political impact of this seminal book that laid the foundation of the "Straussian School."
Equivalent Course(s): GRMN 37321, PLSC 37321, FNDL 27321, PHIL 37321

SCTH 37322. Jerusalem and Athens - On the Conflict between Revelation and Philosophy. 100 Units.
I shall discuss the subject on the basis of 4 lectures Leo Strauss gave on "Jerusalem and Athens" and "Reason and Revelation" in the period 1946-1967.
Equivalent Course(s): FNDL 27322, PLSC 37322, PHIL 37322

SCTH 37323. Leo Strauss and Lucretius On the Nature of Things. 100 Units.
Leo Strauss's œuvre contains two discussions of the works of classical poets: An outstanding book on Aristophanes' comedies (Socrates and Aristophanes, 1966), and a demanding essay on Lucretius' poem ("Notes on Lucretius", 1968). Socrates and Aristophanes I shall teach in the spring of 2022. In the spring of 2021, I shall present my interpretation of Strauss's "Notes on Lucretius" and of Lucretius' work itself – a most radical, non-
teleological and non-anthropocentric view of nature. In a 1949 letter to E. Voegelin Strauss wrote about Lucretius: "His poem is the purest and most glorious expression of the attitude that elicits consolation from the absolutely hopeless truth for the only reason that it is the truth. . . . The closest approximation in our world is the side of Nietzsche that is turned to science." A special focus of the seminar will be on the poetic means Lucretius uses for teaching philosophy. Literature: Leo Strauss: "Notes on Lucretius," in: Liberalism Ancient and Modern. New York 1968, pp. 76–139. Lucretius: De rerum natura / On the Nature of Things. Ed. Cyril Bailey, Oxford 1947. The seminar will be taught remotely and will take place Monday/Wednesday, 10:20 a.m. - 01:30 p.m.*, during the first five weeks of the term (March 29 - April 28, 2021).

Equivalent Course(s): PHIL 37323, PLSC 37323, FNDL 27323, CLAS 36720

SCTH 37324. Philosophy and Comedy: Leo Strauss's "Socrates and Aristophanes" 100 Units.

Leo Strauss’s Socrates and Aristophanes (1966) discusses not only the most important and most influential of all comedies, The Clouds, but also all the other comedies by Aristophanes that have come down to us. The book is the only writing of Strauss’s that deals with the whole corpus of a philosopher or poet. And it is the most intense and most demanding interpretation of Aristophanes a philosopher has presented up to now. In Socrates and Aristophanes Strauss carries on a dialogue with Aristophanes on the wisdom of the poet, on the just and unjust speech, on philosophy and politics, on the diversity of human natures, and on an œuvre that asks the question: quid est deus? what is a god?

Equivalent Course(s): CLAS 37521, FNDL 27003, PHIL 37324, PLSC 37324

SCTH 37325. Politics and Philosophy: Leo Strauss’ s ‘The City and Man’ 100 Units.

The City and Man is a philosophical discussion of the complex relation between politics and philosophy. In chapter 1 (on Aristotle) politics is considered from the perspective of the citizen or statesman; in chapter 2 (on Plato’s Republic) it is reflected on from the point of view of the philosopher; and in chapter 3 (on Thucydides’ History) it is seen within the horizon of the prephilosophic political community. The center of the book is Strauss’s dialogue with Plato’s Republic. Strauss interprets “the broadest and deepest analysis of political idealism ever made” as a work of education. This education has a moderating effect on political ambition and leads its best readers to the philosophic life. The longest and perhaps most intriguing chapter, Strauss’s discussion of Thucydides, focuses on the political life and leads up to the question “what is a god?”

Equivalent Course(s): PHIL 37325, FNDL 27004, PHIL 27325, CLCV 27422, CLAS 37422

SCTH 37326. Leo Strauss’ Philosophical "Autobiography" 100 Units.

Leo Strauss did not write an autobiography. However, he did mark out his path of thought through autobiographical reflections on the decisive challenges to which his œuvre responded. The philosophically most demanding confrontation that Strauss presented on the question of how he became what he was is the so-called Autobiographical Preface of 1965, which he included in the American translation of his first book, “Spinoza’s Critique of Religion” (originally published in 1930). Two decades earlier, in the lecture The Living Issues of German Postwar Philosophy (1940), he made a first autobiographical attempt to publicly ascertain himself and determine his position. And in 1970 he published the concise retrospective A Giving of Accounts. The seminar will make these writings - which illuminate the significance of Nietzsche and Heidegger for Strauss and address his early engagement with revealed religion and politics, in a constellation ranging from Hermann Cohen and Franz Rosenzweig to Karl Barth and Carl Schmitt - the subject of a close reading. Selected letters to Karl Löwith, Gershon Scholem, and others will be used as supplementary texts.

Equivalent Course(s): CLCV 27423, CLAS 37423, PHIL 27326, FNDL 27007, SCTH 27326, PHIL 37326

SCTH 37501. Psychoanalysis and Philosophy. 100 Units.

An introduction to psychoanalytic thinking and its philosophical significance. A question that will concern us throughout the course is: What do we need to know about the workings of the human psyche-in particular, the Freudian unconscious-to understand what it would be for a human to live well? Readings from Plato, Aristotle, Freud, Bion, Betty Joseph, Paul Gray, Lacan, Lear, Loewald, Edna O’Shaughnessy, and others.

Equivalent Course(s): PHIL 28210, PHIL 37309, FNDL 27003, CLAS 37422

SCTH 37512. Dream of the Red Chamber: Forgetting About the Author. 100 Units.

The great Chinese-Manchu novel _Honglou meng_ (ca. 1750) has been assigned one major author, Cao Xueqin, whose life has been the subject of much investigation. But before 1922 little was known about Cao, and interpreters of the novel were forced to make headway solely on the basis of textual clues. The so-called “Three Commentators” edition (_Sanjia ping Shitou ji_) shows these readers at their creative, polemical, and far-fetched best. We will be reading the first 80 chapters of the novel and discussing its reception in the first 130 years of its published existence (1792-1922), with special attention to hermeneutical strategies and claims of authorial purpose. Familiarity with classical Chinese required.

Equivalent Course(s): EALC 37512, CMLT 27512, EALC 27512, FNDL 27512, CMLT 37512

SCTH 37522. Aristotle’s Ethics. 100 Units.

The seminar will combine a careful reading of Aristotle’s Nicomachean Ethics with philosophical considerations of fundamental problems involved in being human discussed in the text: happiness, virtue, courage, friendship, decision, political and contemplative life. (III)

Equivalent Course(s): PHIL 37522, PHIL 27522, FNDL 27522
SCTH 37523. Reading Kierkegaard. 100 Units.
This will be a discussion-centered seminar that facilitates close readings some Kierkegaard texts: The Present Age, Fear and Trembling, Sickness Unto Death, and The Lily of the Field and the Bird of the Air. We shall consider both the issues and arguments as well as Kierkegaard’s forms of writing and manners of persuasion. Students will be expected to write comments each week and to read the comments of others. Our reading each week will be determined by the pace of the group.
Equivalent Course(s): FNDL 27523, SCTH 27523, PHIL 27523, PHIL 37523

SCTH 37621. Philosophical Aesthetics: Heidegger and Adorno. 100 Units.
Two major positions in German philosophical aesthetics of the 20th century will be considered in detail: 1) the ontological-hermeneutic theory advanced by Martin Heidegger; 2) the dialectical-critical theory developed by Theodor W. Adorno. Primary readings will be Heidegger’s Origin of the Work of Art and selections from Adorno’s Aesthetic Theory. In addition, selected shorter pieces by the two authors will be studied, with a special emphasis on their work on lyric poetry. The seminar will also consider contributions by Georg Simmel, Walter Benjamin, Helmut Plessner, Arnold Gehlen, Georg Lukács. The course seeks to develop an understanding of the conceptual foundation of each of the two philosophical positions. Particular topics to be considered: a) the nature of artistic presentation (Darstellung); b) the nature of artistic truth; c) the historical character of art; d) the political significance of art; e) the relation of art to philosophy.
Equivalent Course(s): CMLT 27621, SCTH 27621, GRMN 27621, GRMN 37621, CMLT 37621

SCTH 38005. Nietzsche’s Critique of Morality. 100 Units.
No description available.
Equivalent Course(s): PHIL 34709, PHIL 24709, GRMN 24709, GRMN 34709

SCTH 38006. Philosophical Fiction: Proust’s In Search of Lost Time. 100 Units.
We will discuss all seven volumes of Proust’s magisterial novel, IN SEARCH OF LOST TIME (1913-1927). The novel is well known for its treatment of a large number of philosophical issues: including self-identity over time, the nature of memory, social competition and snobbery, the nature of love, both romantic and familial, the role of fantasy in human life, the nature and prevalence of jealousy, the nature and value of art, the chief characteristics of bourgeois society, and the nature of lived temporality. Our interest will be not only in these issues but also in what could be meant by the notion of a novelistic “treatment” of the issues, and how such a treatment might bear on philosophy as traditionally understood. We shall use the Modern Library boxed set of seven volumes for the English translation, and for those students with French, we will use the Folio Collection paperbacks of the seven volumes. (I)
Equivalent Course(s): FNDL 28006, PHIL 38006, PHIL 28006

SCTH 38112. Film Aesthetics. 100 Units.
The main questions to be discussed are: the bearing of cinema on philosophy; or in what sense, if any, is cinema a form of philosophical thought? What sort of distinctive aesthetic object is a film, or what is the "ontology" of film? What, in particular, distinguishes a "realist" narrative film? What is a "Hollywood" film? What is a Hollywood genre? Authors to be read include, among others, Bazin, Cavell, Perkins, Wilson, Rothman. Films to be seen and discussed, among others, include films by Bresson, Ford, Ophuls, Cukor, Hitchcock, and the Dardenne brothers. (I)
Equivalent Course(s): CMST 37205, CMST 27205, PHIL 20208, PHIL 30208

SCTH 38113. Hermeneutics of the Image. 100 Units.
What does it mean to "read" an image? To achieve an understanding of its "meaning"? This is not an easy question since images don’t directly offer propositional content, which is the usual habitat of meaning. In this seminar, we will approach this question by considering first some foundational contributions to hermeneutics (Gadamer, Hirsch) and to the theory of pictorial meaning (Wollheim). We will then dig into the tradition of pictorial interpretation as it unfolds starting with Winckelmann and Diderot and extending to the present day (Fried, Clark). Freudian hermeneutics (Freud, Adrian Stokes), iconology (Panofsky), and phenomenology (Merleau-Ponty, Heidegger) will also be considered. In each case, we will endeavor to test the claims and interpretive findings through close examination of the images involved. The emphasis will be on the tradition of European painting and sculpture, but the tools acquired in the seminar should also be applicable in other fields.
Equivalent Course(s): CMST 25213, CMST 35213

SCTH 38114. Film and Philosophy: Issues in Melodrama. 100 Units.
The general question to be addressed: might film (fictional narratives or "movies") be a reflective form of thought, and if so, might that form of reflection be considered a philosophical one? The genre to be interrogated with this question in mind will be melodramas, narratives of great suffering and extreme emotional experiences, the best of which explore how we might make sense of such suffering. A prominent question: the difference between tragedy and melodrama, and the bearing of that difference on the general question. Another: might such films be a form of collective self-knowledge at a time? Another: might such films be a unique way to explore the problems philosophers call "moral psychology," and what difference should it make to philosophers if the psychological subjects in such an inquiry are women? We shall watch nine films in connection with these questions: Stella Dallas (1937); Now Voyager (1942); Letter from an Unknown Woman (1948); Caught (1949); Rebel Without a Cause (1955); All that Heaven Allows (1955); Ali: Fear Eats the Soul (1974); Written on the Wind (1956); and Imitation of Life (1959); Readings will include Stanley Cavell’s Contesting Tears, and essays by Linda Williams,
Laura Mulvey, George Wilson, Christine Gledhill, Victor Perkins, Rainer Fassbinder, Thomas Elsaesser, and others. (A) (I)  
Equivalent Course(s): SCTH 28114, CMST 28114, CMST 38114, GRMN 35550, PHIL 28114, PHIL 38114

SCTH 38115. The Films of Robert Bresson: Contemplative Cinema and Poetic Thinking. 100 Units.  
Bresson's films are known for their minimal and highly original style, the avoidance of any reliance on theatrical conventions, the use of nonprofessional actors ("models," he called them), unusual and "unnatural" editing techniques, distinctive pacing, and for its themes of grace, redemption, fate, moral severity, and several other philosophical and religious issues in the lives of the characters. This course will explore Bresson's innovations as aiming at a new form of contemplative cinema, one in which style is a matter of a kind of poetic thinking (as understood by Martin Heidegger), a reflective interrogation of philosophical issues that for which traditional philosophy is inadequate. We shall watch and discuss his films: Les dames du Bois de Boulogne (1945); The Diary of a Country Priest (1951); A Man Escaped (1956); Pickpocket (1959); Au hazard Balthasar (1966); Mouchette (1967); Four Nights of a Dreamer (1971) and L'argent (1983). Readings will include, among others, Bresson's Notes on the Cinematograph and Bresson on Bresson; Paul Schrader, The Transcendental Style in Film, selected essays about particular films, and selections from Heidegger.  
Equivalent Course(s): PHIL 38115, CMST 38115, PHIL 28115, CMST 28115

SCTH 38202. Hegel's Phenomenology of Spirit. 100 Units.  
A study of Hegel’s Phenomenology of Spirit and its topics, including knowledge, self-consciousness, desire, culture, morality, religion, art, and the character of phenomenological investigation. (B) (IV)  
Equivalent Course(s): SCTH 28202, PHIL 38202, PHIL 28202

SCTH 38230. Les Misérables. 100 Units.  
In this course we read "Les Misérables" and discuss the work’s message, structure, and aesthetic vision. We will be particularly attentive to Victor Hugo’s role as an observer of nineteenth-century French society as well as an actor in the political life of his times.  
Equivalent Course(s): FNDL 26100, FREN 26103, FREN 36103

SCTH 38251. A Hero and a Fool: Don Quixote and Its Impact on Art and Literature. 100 Units.  
The course will study the most popular novel of Early Modern times, its heroic origins, its comedy, and its humanist message. The adventures of Don Quixote on the dusty roads of La Mancha challenge the actual world in the name of a dream and mix the highest ideals with the humblest reality. We will see how Cervantes's novel dialogues with the narratives of its period and later play a major role in English, French, Russian, and Spanish fiction. We will also examine and appreciate the silent omnipresence of Italian Renaissance art in this novel.  
Equivalent Course(s): FNDL 21211, REMS 34220, RLIT 34220, SPAN 34220, SPAN 24220, CMLT 24220, CMLT 34220

SCTH 38502. Henry James and the Question of Evil: The Portrait of a Lady and the Turn of the Screw. 100 Units.  
No description available.  
Equivalent Course(s): ENGL 48502

SCTH 38523. Goethe and Kafka. Criticism and Literary History. 100 Units.  
This seminar will focus on two novels of unquestionable importance separated by just over a century: Goethe’s Die Wahlverwandtschaften (Elective Affinities) of 1809 and Kafka's Der Prozess (The Trial), written in 1914-15, but not published until 1925. These works are notable not only for their mysterious depth and narrative complexity, but also for having attracted some of the most adventurous interpretations in the history of literary criticism. The seminar will consider examples of that criticism from Walter Benjamin's famous essay on Goethe’s novel and his various pieces on Kafka to recent contributions by Friedrich Kittler, Tony Tanner, Roberto Calasso, and Pascale Casanova. Each work will be submitted to an intensive, detailed interpretation, with particular emphasis on the novelistic rendering of space and time, the relationship between knowledge and unknowingness, the treatment of sexuality, the forms of symbolization employed, and the processing of social energies. In this sense, the seminar is a case study in the poetics of the novel and major positions in the discussion of the novel (Lukács, Bakhtin, Pavel, Moretti, Mazzoni) will therefore provide important points of reference. Command of German is not required, although welcomed.  
Equivalent Course(s): GRMN 38523

SCTH 39010. Institutional Foundations of Capitalism. 100 Units.  
What are the institutional pre-requisites for the emergence of capitalism? In this course, we examine a range of answers to this question, and the often-furious debates to which they have given rise. Among the topics we will consider are the relationship between law and capitalist enterprise, the role of state and private property in capitalism, and the theory of the firm. We will read texts by key theorists of capitalism and economic institutions, notably Max Weber, John R. Commons, John Maynard Keynes, and Ronald Coase.  
Equivalent Course(s): LLSO 29010

SCTH 39117. Burke's Politics. 100 Units.  
A broad but intensive examination of Edmund Burke's principles and political practice as exhibited in his writings and parliamentary speeches.  
Equivalent Course(s): FNDL 29117
SCTH 39119. Introduction to Medieval Political Philosophy. 100 Units.
TBD
Equivalent Course(s): PLSC 26302, FNDL 26302

SCTH 39123. Reading Sir Francis Bacon. 100 Units.
TBD
Equivalent Course(s): FNDL 26706

SCTH 39124. Reading Sir Francis Bacon-II. 100 Units.
TBD
Equivalent Course(s): FNDL 26707

SCTH 39127. The Political Thought of James Madison. 100 Units.
A close examination of the philosophic underpinnings of Madison's political thought.
Equivalent Course(s): FNDL 29127

SCTH 39128. Political Essays from the "Encyclopedie" 100 Units.
A window into the project of the radical enlightenment as exemplified by selected political essays in Diderot and d'Alembert's Encyclopedie.
Equivalent Course(s): FNDL 29218

SCTH 39130. Montesquieu's Persian Letters. 100 Units.
A close reading of a challenging critique of social and political thought.
Equivalent Course(s): FNDL 29130

SCTH 39131. Tyranny Ancient and Modern. 100 Units.
This class will test an hypothesis - that the appearance of Machiavelli's Prince marks a watershed in the history of tyranny. It will have as its focus Machiavelli's claim in the eleventh chapter of The Prince that "only" ecclesiastical principalities "are secure and prosperous." It will explore what Machiavelli learned from his study of what came to be called priestcraft, and it will examine what his subsequent admirers did with what he learned. The reading will include work by Alfarabi and those among his successors whose account of the relationship between philosophy and religion influenced Machiavelli as well as selections from the writings of Mario Vargas Llosa, Herodotus, Plato, Xenophon, Tacitus, Suetonius, Savonarola, Sir Francis Bacon, David Hume, and Jean-Jacques Rousseau, among others.
Equivalent Course(s): FNDL 29131

SCTH 39132. Philosophical Fables: Bacon's New Atlantis & Descartes' Discourse On Method OD. 100 Units.
A philosophical and literary study of two works fundamental to understanding the character and development of modern life.
Equivalent Course(s): FNDL 29132

SCTH 39133. Benjamin Franklin and The Arts of Persuasion. 100 Units.
An examination of Franklin's lifelong attempts to persuade people to change their behavior without appearing to do so.
Equivalent Course(s): FNDL 29133

SCTH 39134. Abraham Lincoln: The Politics of an Old Whig. 100 Units.
An examination of the principles and modes of argument that informed Lincoln's practice as a politician.
Equivalent Course(s): FNDL 29134

SCTH 39304. The Global History of Money. 100 Units.
This course explores the last five hundred years of global economic history from the perspective of the evolving institution of money. After considering theories of money, we address the histories of three global currencies: silver, gold, and the US dollar. The course studies the role that silver played in the emergence of global capitalism during the European conquest of the Americas, given Asian demand for silver; the rise of the international gold standard in the nineteenth-century era of the Industrial Revolution, as well as the role gold played in the Great Depression; the role of the US dollar in the post-World War II international monetary system, as well as in the more recent era of globalization, including challenges today to the dollar's hegemony by other state currencies, as well as cryptocurrencies.
Equivalent Course(s): SCTH 29304, CCCT 49304, HIST 49304

SCTH 39601. H.P. Lovecraft and Cosmic Horror. 100 Units.
This class will analyze the recent spike in critical attention to the work of H.P. Lovecraft. We will read a representative selection of Lovecraft's fiction, focusing on the works of cosmic horror, along with Lovecraft's own theoretical writings. In addition, we will read a range of contemporary critical engagements with this work - eco-critical, ontological, and social-theoretical.
Equivalent Course(s): SCTH 29601

SCTH 39821. Goethe's Faust: Myth and Modernity. 100 Units.
In this seminar we shall undertake an intensive study of Johann Wolfgang von Goethe's Faust, with close textual study of the entirety of Part I and Act 5 of Part II. We will begin by casting a brief look at the earliest versions of the Faust myth, the so-called Faust Chapbook of 1587 and Christopher Marlowe's Dr. Faustus composed 1589-92, premiered 1592), and we will have an eye on later versions such as those of Paul Valéry and Thomas Mann. Some
consideration will be devoted to the question of modern "myth" and the Faust myth will be compared to that of Don Juan in particular. Our major task, however, will be to develop a close reading and interpretation of Goethe's text, which ranks as one of the supreme achievements of the European literary tradition. The interpretive issues at the center of our inquiry will include: a) the theory of (modern) tragedy; b) desire and subjectivity; c) Faust in relation to post-Kantian philosophy; d) the theme of time and the "moment." In addition to major works of scholarship, we shall touch on interpretations of the play by Schelling and Kierkegaard. Command of German will be helpful, but students may also refer to an English translation. (Recommended English version: Faust I & II, translated by Stuart Atkins, introduction by David E. Wellbery, Princeton Classics, 2014. Recommended German version: Faust I und II, hrsg. Albrecht Schöne, 2 vols. Text + commentary. Deutscher Klassiker Verlag 2017.)

Equivalent Course(s): CMLT 39821, GRMN 39821

SCTH 40122. Self-Interest After Adam Smith. 100 Units.
This course examines the afterlife of Adam Smith's notorious defense of self-interest. Famously, Smith argued that, under what he called the system of natural liberty, the general welfare could best be served by letting individuals pursue their private interests. The precise meaning of Smith's account of the efficacy of commercial society was fiercely contested in the time he published The Wealth of Nations. During the nineteenth century and into the twentieth, the Smithian concept of self-interest was first conscripted into harsh, Malthusian views of market discipline, and then into neoclassical economics as an axiom of the theory of economic equilibrium. More recently, historians and political theorists have recovered a much richer picture of the place of self-interest in Smith's thought. Can the historical Smith erase the caricature to which we have become accustomed? Is the concept of self-interest now as central to political thought as it once was. These are the kinds of questions we will pose as we work our way through texts by Smith, Paine, Burke, Stigler, Hirschman, and others.
Equivalent Course(s): HIST 49405

SCTH 40123. History and Time. 100 Units.
This course explores the relationship between historical writing and conceptions of time. It focusses on the work of three twentieth-century theorists of history: Paul Ricoeur, Reinhart Koselleck, and J.G.A. Pocock. These figures drew on the philosophical traditions of idealism, historicism, and phenomenology, but they also studied history of historiography and political thought. We will examine their shared intellectual roots, and then turn to a close reading of a major text by each writer: Ricoeur's TIME AND NARRATIVE, Koselleck's CRITIQUE AND CRISIS, and Pocock's THE MACHIAVELLIAN MOMENT.
Equivalent Course(s): HIST 49406

SCTH 40125. Histories of Liberalism. 100 Units.
What was liberalism? This question is today often posed in the past tense. A number of recent books take as their premise the claim that the liberal tradition is now in need of a eulogy, or a decent burial, or a dogged defense, or radical reconstruction. Its high tide seems, in any case, to have passed. In this course, we will read several of these contemporary retrospectives. Among the questions we shall consider are: what do we make of these competing accounts of the nature and development of liberalism? To what extent has being a "liberal" involved constructing for oneself a "liberal tradition"? How new is this sense of the crisis of liberalism? What value has the concept of liberalism for historians and political theorists?
Equivalent Course(s): HIST 49407

SCTH 40126. Economic Theory and the Theory of the State. 100 Units.
Modern economics was built on the assumption that, in a perfectly competitive economy, the price system will allocate resources to their highest-valued uses. Yet, at the same moment that the neoclassical theory of competitive equilibrium took shape, it was recognized that benefits and costs of productive activity and of consumption were often not priced in the market. These 'external economies', as they came to be called, posed a profound challenge to the new economic theory. Economists came to ask how and why they emerged, and what could be done about them. Was the coercive power of the state necessary to force those who benefited from external economies to include them in their production or consumption functions? Or could common-law adjudication take care of the problem? The problem of externality has now drawn economists into the study of law, interest groups, ideology, and the theory of the state. In this course, we will track the conceptual history of externalities from the writings of Henry Sidgwick and J.S. Mill to work of Mancur Olson and Douglass North.

SCTH 40127. Max Weber's Economic Ethics. 100 Units.
In this course we will read Max Weber's key works on the origins of capitalism and the role of ethics in shaping economic behavior. Recent scholarship has transformed our image of Weber: he is no longer the 'founder' of the professional discipline of 'sociology,' nor the prophet of rationalization and the administered society. Rather, he was a practitioner of political economy whose main project, during the last two decades of his life, was to provide
a systematic account of modern capitalism under the auspices of a new field of study he called 'social economics.' The key texts for this course are ECONOMY AND SOCIETY, THE PROTESTANT WORK ETHIC AND THE SPIRIT OF CAPITALISM, and the GENERAL ECONOMIC HISTORY. We will also review aspects of the recent scholarship on Weber.

SCTH 40128. Raison d'Etat and Modern Liberalism. 100 Units.
In this course we will examine the classical view of the contrast between raison d'etat and natural rights, as given canonical expression by Friedrich Meinecke, and then proceed to assess a series of works that have called into question this binary view of the making of modern political thought. Among the authors discussed are Leo Strauss, Reinhart Koselleck, Michel Foucault, and Albert Hirschman.
Equivalent Course(s): HIST 39417

SCTH 40129. The Socialist Calculation Debate. 100 Units.
This course examines the so-called 'socialist calculation debate' and its legacy in economic thought. The debate began as a series of responses to the claim of Otto Neurath that socialist societies could abandon the price mechanism and embrace the economic principle of 'calculation in kind'. Critics such as Max Weber and Ludwig von Mises countered that with calculation in kind was impossible, and that rational allocation of resources required the use of market prices. A second round of the debate took place during the 1930s, this time involving Oskar Lange, Abba Lerner, and Friedrich Hayek. We will study the key contributions to the debate, while paying special attention to Neurath’s now largely neglected theory of socialist planning. The course concludes with an examination of the climate crisis and the revival of the planning theories.
Equivalent Course(s): HIST 66801

SCTH 40130. John Rawls in Context. 100 Units.
This course examines the early thought of the moral and political philosopher John Rawls. We will trace the development of Rawls's thought from his senior honors thesis at Princeton to the publication of his seminal treatise A Theory of Justice in 1971. Course readings will combine primary sources with the now burgeoning historical literature on Rawls's life and thought.
Equivalent Course(s): HIST 66901

SCTH 40131. The Unknown Future: Uncertainty and Prediction in Modern Social Thought. 100 Units.
This course examines the long struggle in modern social thought to cope with uncertainty. The very idea that the future is unknown or uncertain is a relatively modern one. We will consider the origins of the concept of the unknown future and then consider a range of attempts to reduce the vagaries of chance and gain knowledge of that which has yet to be. Topics covered include the emergence of probability and statistics, changing conceptions of time during the Age of Revolutions, theories of historical progress, and radical uncertainty. Theoretical readings will include the writings of Reinhart Koselleck, Michel Foucault, and John Maynard Keynes.
Equivalent Course(s): HIST 66902

SCTH 40132. Colloquium: Political Economy and the Enlightenment's Long Twentieth Century. 100 Units.
Beginning in the 1970s, intellectual historians in the Euro-American world began to rediscover what had been a temporarily lost world of Enlightenment-era political economy. During the interval of comparative oblivion before this rediscovery, nineteenth-century classical political economy appeared to hold the keys to understanding the origins and evolution of advanced industrial societies; but the political and economic turbulence of the 1970s announced the end of that implicit consensus. We shall begin by examining, among others, members of the "Cambridge School" such as John Pocock and Istvan Hont, as well as non-Cantabridgian pioneers like Albert Hirschman, Jean-Claude Perrot, Reinhart Koselleck, and Hugh Trevor-Roper. In the first part of the course, our aim will be to reconstruct the late twentieth-century questions to which the political economy of a resolutely preindustrial eighteenth century seemed to be an answer. At issue will be increasingly contested understandings of sociability; the autonomy and rationality of market processes; the role of the state; globalization; and the anachronism of virtue in individualistic, liberal societies. We will then turn our attention to the debates and analytical refinements among the political economists of the long eighteenth century. These may include Charles Davenant, Bernard Mandeville, Charles de Montesquieu, William Petty, François Quesnay, Adam Smith, and Anne-Robert Jacques Turgot.
Equivalent Course(s): HIST 64612

SCTH 40133. Wittgenstein and Modern Social Thought. 100 Units.
This course explores the reception of Wittgenstein’s later philosophy. In particular, it will focus on the gradual publication parts of Wittgenstein's Nachlass, and the effect of these writings on disciplines such as philosophy, sociology, political theory, psychology, history of science, and anthropology. Topics covered include: the controversial editorial practices of Wittgenstein’s literary executors; the creation of various ‘schools’ of Wittgensteinian philosophy in Britain and the United States; the waves of Wittgenstein interpretation since World War II; and the attempt to apply Wittgenstein’s thought to historical, ethnographic, and ethical inquiry. Alongside texts written by Wittgenstein himself, we will read works by such figures as John Rawls, Thomas Kuhn, Clifford Geertz, Veena Das, and Quentin Skinner.
Equivalent Course(s): SCTH 20685, HIST 42804
SCTH 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600) 100 Units.
This course focuses on phenomena of mass conversion and the emergence of ideologies of lineage and purity of blood in the western Mediterranean, more specifically, the Iberian Peninsula and the Maghreb. The rivalry between Islam and Christianity (with Judaism a frequent go-between) in this region produced many distinctive cultural formations. Among those formations were ideas about the limits of conversion that may be compared to modern concepts of race. The word “race” was itself first applied to humans in Iberia during this period, to designate Christians descended from Muslims or Jews, and similar concepts emerged in Islamic North Africa. We will explore these ideas in the Christian Iberian kingdoms, with frequent excursions into Almoravid, Almohad, Marinid and Nasrid Islamic polities. Our goal will be to produce a Mediterranean archaeology of some of the concepts with which Christian and Muslim colonizers encountered the New World and sub-Saharan Africa in the sixteenth century.
Equivalent Course(s): CRES 40204, HIJD 40204, SPAN 40204, ISLM 40204, HIST 60904, HCHR 40204

SCTH 40305. Oedipus and Hamlet: On the Philosophy of Tragedy. 100 Units.
In this class we will consider closely attempts to understand tragedy philosophically. Sophocles’ Oedipus the King and Shakespeare’s Hamlet, two texts that have particularly attracted philosophical attention will serve as constant reference points, but other paradigmatic tragedies (Euripides Bacchae, Goethe’s Faust, Beckett’s Endgame) will also be considered. Among the philosophical contributions to be considered are works by Aristotle, Schiller, Schelling, Hegel, Schopenhauer, Nietzsche, Scheler, Schmitt, Benjamin, Murdoch, Menke. Major issues to be dealt with: the structure of tragic plot; the tragic affects; catharsis; ancient and modern tragedy; tragedy and the tragic; the aesthetics of tragedy; tragedy and society; tragedy and the sacred.
Equivalent Course(s): GRMN 40305, PHIL 50305, TAPS 40305

SCTH 40308. Political Theologies of Slavery and Freedom in the Atlantic World. 100 Units.
This seminar examines the interdisciplinary form of knowledge known as “political theology” in the context of Atlantic slavery. The course will trace two major developments. First, we will explore how Christian metaphysics facilitated colonialism and slavery, focusing on the emergence of race as a theological (rather than a biological) concept and on the self-fulfilling providentialism that structured fantasies of Euro-Christian world dominance. Second, we will explore how indigenous and African cosmologies and Christianities informed enslaved resistance and abolitionism. Our readings will range from works of political theology (Augustine, Calvin, Hobbes) to early American writings (Las Casas, Ligon, Jefferson) to Black Atlantic anti-slavery texts (Wheatley, Walker, Turner). We’ll consider the explorer George Best’s rewriting of the biblical Curse of Ham, Francis Bacon’s claim that Europe’s superior technology evidenced its Chosen status, and the ideology of “hereditary heathenism” that forestalled early efforts to convert slaves to Christianity. Likewise, we’ll consider the role of obeah in the Haitian Revolution, the competing attitudes toward Christian slave revolt found in fiction by Douglass and Stowe, and the continued contestation of what W. E. B. Du Bois called “the new religion of whiteness.” Secondary authors may include Charles Taylor, Talal Asad, Max Weber, Colin Kidd, Rebecca Goetz, Jared Hickman, Katharine Gerbner, Jorge Cañizares-Esguerra, and J. Kameron Carter
Equivalent Course(s): KNOW 40308, CHSS 40308, CRES 30308

SCTH 40610. Descartes: My Body/Other Bodies. 100 Units.
Equivalent Course(s): PHIL 34512, FNKL 22302, DVPR 34800

SCTH 40701. Many Ramayanas. 100 Units.
This course is a close reading of the great Hindu Epic, the story of Rama’s recovery of his wife, Sita, from the demon Ravana on the island of Lanka, with special attention to the changes in the telling of the story throughout Indian history. Readings are in Paula Richman, Many Ramayanas and Questioning Ramayanas; the Ramayanas of Valmiki (in translation by Goldman, Sattar, Shastr, and R. K. Narayan), Kampan, and Tuls; the Yogovasitha-Maharamayana; and contemporary comic books and films.
Equivalent Course(s): SALC 42501, HREL 42501, FNKL 22911, RLST 26801

SCTH 41219. Interpretation: Theory and Practice. 100 Units.
his seminar will be conducted on two tracks. On the one hand, we will study major contributions to hermeneutic theory (including positions that understand themselves as anti-hermeneutic). Contributions to be considered include works by Friedrich Schleiermacher, Wilhelm Dilthey, Martin Heidegger, Hans-Georg Gadamer, Paul Ricoeur, E.D. Hirsch, Manfred Frank, Roland Barthes, Stanley Cavell, and Jacques Derrida. At the same time, the seminar will include a practical component in which we will collectively develop interpretations of works by Heinrich von Kleist, Johann Peter Hebel, Franz Kafka, Friedrich Nietzsche, Charles Baudelaire, Guillaume Apollinaire, Emily Dickinson, and Herman Melville. English translations of the assigned readings will be provided. (This course is restricted to students in Ph.D. programs.)
Equivalent Course(s): GRMN 41219, CMLT 41219, FREN 41219, ENGL 41219

SCTH 41250. Hegel: Phenomenology of Spirit. 100 Units.
A study of Hegel’s Phenomenology. Reading in German or English, discussion in English. Please use Suhrkamp or Meiner editions, or the Miller translation from Oxford UP.
Equivalent Course(s): GRMN 41250
SCTH 41604. Kierkegaard’s Concluding Unscientific Postscript by Johannes Climacus. 100 Units.
This seminar will engage in a close reading of Concluding Unscientific Postscript. The aim will be to develop an understanding of topics such as: living in clichés without realizing it, subjectivity and objectivity, ethics, eternal happiness, guilt, humor, irony and different manners of being religious. We shall also consider the meaning of Kierkegaard’s pseudonymous authorship. This will be a seminar that requires active participation. Would all students please come to the first session having read up to page 43 of the Alastair Hannay translation (Cambridge Texts in the History of Philosophy).
Equivalent Course(s): PHIL 50119

SCTH 41607. Virtues of the Intellect: Aristotle’s Nicomachean Ethics VI and Heidegger’s Comment. 100 Units.
This seminar will do a careful reading and investigation of Heidegger’s interpretation of Aristotle on the intellectual virtues, in particular phronesis and sophia. We shall consider how the intellectual virtues differ from the ethical virtues. We shall do a careful reading of Heidegger’s discussion of this material in his book Plato’s Sophist and we shall compare it closely with Aristotle’s own discussion in Book 6 of the Nicomachean Ethics.
Equivalent Course(s): PHIL 51714

SCTH 41701. Conceptions of Nature in German Idealism. 100 Units.
Philosophical conceptions of nature as developed by Kant and some of the major subsequent thinkers - Schelling and Hegel in particular - share three characteristics which make them alien to how philosophers nowadays tend to think about nature: (1) According to Kant, Schelling and Hegel there is such a thing as a philosophy of nature properly speaking, i.e. a kind of philosophical engagement with nature that does not as such amount to philosophy of natural science. (2) Philosophical knowledge of nature cannot, however, be gained by directly taking nature as a topic. It can only be achieved subsequent to an investigation into the form of cognition as such. (3) While philosophical investigation can teach us something about nature that can only be known philosophically, philosophy of nature must nevertheless take natural science seriously, i.e. it must both clarify how empirical science of nature is possible and take precaution not to contradict anything that is known, empirically, about nature. Against this background, we will deal with three main questions: We will first ask for how the transition from a broadly (epistemo-)logical investigation into the form of cognition to the philosophy of nature as it occurs in the works of Kant and Hegel is to be understood. We will then inquire into their conception of the proper method of a philosophy of nature by looking at how they introduce the very first categories of nature - space, time, matter, and motion. We will finally address the ethical virtues.
Equivalent Course(s): GRMN 41701, PHIL 51701

SCTH 42420. Approaches to the History of Political Thought. 100 Units.
This course will examine some of the most influential recent statements of method in the history of political thought, alongside work by the same authors that may (or may not) put those methods or approaches into practice. We will read works by Quentin Skinner, Reinhart Koselleck, J.G.A. Pocock, Leo Strauss, Sheldon Wolin, Michel Foucault, and David Scott among others, with some emphasis on writings about Hobbes and questions of sovereignty and the state. (E)
Equivalent Course(s): PLSC 42420, CCCT 42420

SCTH 42805. Law and Empire. 100 Units.
This course will consider the entangled histories of international law and European imperialism from the early modern period to the present. Some of the earliest texts of modern international law were written to grapple with questions about the justifiability of European imperial and commercial practices. Later arguments that that states are equal and independent under international law were used both to justify and to obscure imperial relations as well as to criticize it, as, arguably, were human rights arguments in the twentieth century. We will read authors including Vitoria, Montesquieu, Vattel, Bentham, Mill, Du Bois, and Mohammed Bedjaoui as well as recent writings on the history of empire and international law.
Equivalent Course(s): PLSC 22805, PLSC 42805, CCCT 22805, CCCT 42805

SCTH 42918. Exploratory Translation. 100 Units.
Translation is one of the central mechanisms of literary creativity across the world. This course will offer opportunities to think through both the theory and practice of this art form and means of cultural transmission, focusing on the problems of translation of and by poets in a variety of languages: it will emphasize precisely the genre most easily "lost in translation," as the truism goes. Topics to be discussed will include semantic and grammatical interference, loss and gain, the production of difference, pidgin, translationese, bilingualism, self-translation, code-switching, translation as metaphor, foreignization vs. nativization, and distinct histories of translation. Alongside seminar sessions for discussion of readings, workshop sessions patterned on Creative Writing pedagogy will offer students a chance to try their hands at a range of tactics of translation. We also hope to invite a few poets and translators to engage in dialogues about the art (these visits conditioned on funding that we are currently seeking). The course therefore engages with such fields as linguistics, literary study, creative writing, psychology, and anthropology. Its thematic and methodological implications reach across the humanities and social sciences.
Equivalent Course(s): ENGL 42918, RLLT 42918, CMLT 42918, MAPH 42918, CRWR 42918

SCTH 43201. Freud: Found in Translation. 100 Units.
No description available.
Equivalent Course(s): PHIL 43201
SCTH 43230. Introduction to Neuro-Psychoanalysis. 100 Units.
No description available.

SCTH 43940. Hegel’s Phenomenology of Self-Consciousness. 100 Units.
Not offered 21-22.
Equivalent Course(s): PHIL 51110

SCTH 43950. Hegel’s Lecture on Fine Art. 100 Units.
Not offered 21-22.
Equivalent Course(s): PHIL 50600

SCTH 44500. Bayle In Translation. 100 Units.
This course will focus on the political and religious thought of one of the major figures of the Enlightenment, Pierre Bayle. We will study Various Thoughts on the Occasion of a Comet (1683) and selected articles from his Historical and Critical Dictionary (1697, 1702).
Equivalent Course(s): FNDL 24505

SCTH 44917. Studies in Dramatic Structure: Goethe and Schiller. 100 Units.
Drama, as theoreticians from Aristotle to Hegel forcefully argued, views the world through the lens of action. But how exactly does action make the world intelligible? In this course we shall consider this question through the close analysis of two (very different) historical plays: Goethe’s Egmont and Schiller’s Maria Stuart. Since both these plays rely on historical sources, we shall have the opportunity to view dramatic structure against the background of historical events (both factual and mythic). Schiller’s theoretical work, centrally his review of Egmont, and Goethe’s essays on Shakespeare will provide important analytical reference points, but our discussions will also draw on theoretical work on drama from Hegel to Juliane Vogel. This course provides a unique opportunity for the close study of dramatic structure.
Equivalent Course(s): GRMN 36805

SCTH 45712. Judah Halevi’s Kuzari. 100 Units.
TBD
Equivalent Course(s): HIJD 45712, ISLM 45712, FNDL 25903, RLST 25903

SCTH 46011. The Poetry and Prose of Thomas Hardy. 100 Units.
A Victorian and a Modernist, a rare master of the arts of fiction and poetry, Thomas Hardy outraged Victorian proprieties and helped to make 20th century literature in English possible. Close reading of four novels and selected early middle, and late poems by Hardy, with attention to the contexts of Victorian and Modern literary culture and society.
Equivalent Course(s): ENGL 23708, ENGL 43708, FNDL 26011

SCTH 47015. Scientific and Humanistic Contributions to Knowledge Formation. 100 Units.
In this course, we will explore whether the sciences and the humanities can make complementary contributions to the formation of knowledge, thus leading to the integration and unification of human knowledge. In the first part of the course we will take a historical approach to the issue; we will discuss how art and science were considered complementary for much of the 18th and 19th century (for example, in the views and work of Wolfgang Goethe), how they became separate (‘the two cultures’) in the middle of the 20th century with the compartmentalization of academic disciplines, and how some attempts have recently been made at a reunification under the concept of ‘consilience’. In the second part of the course, we will focus on conceptual issues such as the cognitive value of literature, the role of ideas in knowledge formation in science and literature, the role of creativity in scientific and literary production, and how scientific and philosophical ideas have been incorporated into literary fiction in the genre known as ‘the novel of ideas’. As an example of the latter, we will read the novel ‘One, No One, and 100,000’ (1926) by Luigi Pirandello and discuss how this author elaborated and articulated a view of the human persona (including issues of identity and personality) from French philosophers and psychologists such as Henri Bergson and Alfred Binet.
Equivalent Course(s): KNOW 47015, KNOW 28015, HIPS 27515, CHDV 47015, CHDV 27015, CHSS 47015

SCTH 47219. The Romantic Book. 100 Units.
In his Gesprächen über den Roman, Friedrich Schlegel declared programmatically: “Ein Roman ist ein romantisches Buch.” The convoluted relationship between Roman and romantisch will give us the point of departure for the seminar - but is the third term, Buch, so obvious? We will thus also attempt to offer some definitions of what a book is in the period around 1800. To that end, we will consider works that reflect on Romantic scenarios of manuscript and book production (Scribbszenen) and collecting, as well as evolving forms of literary mixed media around 1800, such as the illustrated book and the Taschenbuch. Our readings will include works by F. Schlegel, A. W. Schlegel, Wackenroder and Tieck, Novalis, E. T.A. Hoffmann, Arnim and Brentano, the Grimms, Runge; and scholarly works by Kittler, Campe, Piper, Speerhase, and others. The seminar will make use of the holdings of the Rare Book Collection and other area resources; and it will introduce students to working with material texts. Good reading knowledge of German required.
Equivalent Course(s): GRMN 47219, ARTH 47219

SCTH 48000. Colloquium: The Age of Keynes. 100 Units.
This class uses the writings of John Maynard Keynes as a window into twentieth-century economic thinking and governance. Topics include Keynes’s monetary economics in the aftermath of WWI; the General Theory
in the context of the Great Depression; the construction of the post-WWII international economic order; the consolidation of Keynesian macroeconomics and the fate of social democracy.
Equivalent Course(s): HIST 48000

SCTH 49702. Reading Descartes's Meditaciones de prima Philosophia. 100 Units.
TBD
Equivalent Course(s): PHIL 56715, DVPR 54712, THEO 54712

SCTH 49800. Reading Course: Non Soc Th. 100 Units.
Independent reading course for non-Social Thought graduate students, which are supervised by Social Thought faculty.

SCTH 49900. Reading Course: Soc Th. 100 Units.
Independent study/reading course for Social Thought students only.

SCTH 50000. Euripides, _Bacchae_: Madness, Contagion, Responsibility, Shame, and Guilt. 100 Units.
Careful study of one, slightly mutilated, Euripidean tragedy and its intellectual descendants, including the medieval mystery-play _Khristos paskhôn_; Nietzsche's _Birth of Tragedy_ and _Ecce Homo_; E. R. Dodds, _The Greeks and the Irrational_; Georges Devereux, "The Psychotherapy Scene in Euripides's _Bacchae_;" Bernard Williams, _Shame and Necessity_; translations by Wole Soyinka, C. K. Williams, and Anne Carson. Familiarity with ancient Greek advisable but not required.
Equivalent Course(s): KNOW 50000, KNOW 25000, GREK 47123, SCTH 25000

SCTH 50058. Sem: Pragmatism and Religion. 100 Units.
The American philosopher William James is not only one of the founders of pragmatism, but also the inaugurator of a methodological revolution in the empirical study of religion, namely of an approach that deals with religion not so much as a set of doctrines or institutions, but as articulations of intense experiences of self-transcendence. Starting with James's classical work "The Varieties of Religious Experience" of 1902, this class will also deal with the contributions of other pragmatist thinkers to the study of religion - ranging from classical authors (Peirce, Royce, Dewey) to contemporary thinkers (Putnam, Rorty, John Smith) and my own writings in this area.
Equivalent Course(s): SOCI 50081, AASR 50081, PHIL 53356

SCTH 50113. The Concept of World and Its Vulnerability. 100 Units.
We will be interested in the special and problematic notion of an attitude toward the world as a whole, and in some questions that arise in contexts where people face what they experience as the end of their world or its vulnerability to destruction. Readings will include texts from Freud, Heidegger, and Wittgenstein, as well as more contemporary readings from Cora Diamond, Jonathan Lear, Brian O'Shaughnessy, and others.
Equivalent Course(s): PHIL 50113

SCTH 50128. Logic-Mathematical vs. Logico-Philosophical Conceptions of Logic. 100 Units.
The history of philosophy, from antiquity to the early twentieth century, is littered with classic works bearing titles such as The Principles of Logic, The Foundations of Logic, A Theory of Logic, and so on. Most of the major philosophers in this tradition - Aristotle, Avicenna, Leibniz, Kant, Hegel, etc. - devote at least one whole treatise to Logic, and in most cases several. These works are, like their other writings, composed of sentences titles of Greek, Arabic, Latin or German prose. The object of such works is to elucidate notions such as thought, judgment, negation, inference, and inquiry. Starting in the late 19th- and early 20th century a new kind of work in the theory of logic appeared - published by authors such as Boole, Peano, Frege, Russell, Hilbert, etc. These works contained comparatively little prose and a great many quasi-mathematical symbols in which formulae, axioms, theorems, proofs, etc. were set forward. The latter sorts of work had an enormous influence on how the nature of the discipline of logic itself came to be understood and how its relation, on the hand, to mathematics, and, on the other, to the rest of philosophy, came to be re-conceived. This, in turn, led - through the work of authors such as Ludwig Wittgenstein, J. L. Austin, Gilbert Ryle, Peter Strawson, etc. - to a series of efforts to challenge the ascendancy of the logico-mathematical conception of logic. (III)
Equivalent Course(s): PHIL 50128

SCTH 50201. New Narratives of Secularization and Sacralization. 100 Units.
No description available.
Equivalent Course(s): AASR 50201, SOCI 50101

SCTH 50211. Between Theology and Sociology: Ernest Troeltsch, H. Richard Niebuhr, Paul Tillich. 100 Units.
In the history of the scientific study of religion we find intense processes of mutual exchange between sociology and theology. They go far beyond a mere use of the other discipline as a source of information about society or religion. This course deals with three of the most important figures in this intellectual history: Ernest Troeltsch, whose epochal achievements have become overshadowed by the writings of his friend and rival Max Weber; H. Richard Niebuhr, the often neglected younger brother of the famous Reinhold, who, after having written a dissertation on Troeltsch, developed his crucial contributions on American religion and the tensions between "Christ and Culture"; and Paul Tillich who connected German and American intellectual traditions and became one of the most influential theologians ever including his role as inspiration for the lifework of the sociologist Robert Bellah.
Equivalent Course(s): SOCI 50107, THEO 50211
SCTH 50212. Expressivism/Historicism/Hermeneutics. 100 Units.
Since the second half of the 18th Century and in opposition to utilitarian or moral forms of rationalism mostly German thinkers developed an understanding a human action as expression (names "expressivism" by Charles Taylor). This became the basis both for a specific understanding of language, texts, and symbols in general ("hermeneutics") and of human history ("historicism"). In this class, crucial texts from this tradition will be read and discussed: from Herder, Kleist, and Schleiermacher via Dilthey and Troeltsch to Gadamer and the present.
Equivalent Course(s): SOCI 50113

SCTH 50213. Historical Sociology of Religion - After Max Weber and Emile Durkheim. 100 Units.
In the writings of the European classics of sociology the universal history of religion was absolutely crucial. Strangely, and although the reputation of Max Weber and Emile Durkheim has constantly grown over time, this area of their interests later became marginal in the discipline. After briefly suggesting a possible explanation of this phenomenon, this class will deal with the exceptions, scholars who have contributed significantly to the sociological study of the history of religion (H. Richard Niebuhr, Will Herberg, Werner Stark, David Martin Marcel Gauchet, Robert Bellah, Jose Casanova). Additional scholars and my own writings in this area can be included if there is an interest in tracing a tradition that should have received new attention after the end of the intellectual hegemony of the secularization thesis.
Equivalent Course(s): AASR 50213, SOCI 50124

SCTH 50300. Heidegger's Concept of Metaphysics. 100 Units.
The two basic texts of the course will be Heidegger's 1929-30 lecture course, "Fundamental Concepts of Metaphysics," and his 1935 course (published in 1953), "Introduction to Metaphysics." Both texts amount to a radical critique of all Western metaphysics, and an equally radical proposal for a new beginning, another sort of "first philosophy." He wants to claim that the finitude of all a priori reflection, when properly appreciated, can inaugurate a proper interrogation of the fundamental question in philosophy: the meaning of being. To familiarize ourselves with Heidegger's overall project, we will begin by reading selections from his 1927 Marburg lectures, "The Basic Problems of Phenomenology. The course is designed for graduate students in philosophy and related disciplines, but some undergraduates with a sufficient background in the history of philosophy will be admitted.
Equivalent Course(s): PHIL 54806

SCTH 50301. Heidegger's Critique of German Idealism. 100 Units.
The texts we will read: Heidegger's 1929 book, KANT AND THE PROBLEM OF METAPHYSICS, his 1935 course, published as the book WHAT IS A THING, the critique of Hegel published in 1957, IDENTITY AND DIFFERENCE, and the 1942/43 lectures published as HEGEL'S CONCEPT OF EXPERIENCE. We will conclude with a discussion of Heidegger's 1936 lectures, SCHELLING'S TREATISE ON THE ESSENCE OF HUMAN FREEDOM. The topic of the course: finitude.
Equivalent Course(s): PHIL 51702

SCTH 50302. Heidegger's Ancients. 100 Units.
A graduate seminar that will involve close readings of Heidegger's texts, mainly from the 1920s and 1930s, about the beginnings of Western philosophy in Parmenides, Plato, and Aristotle.
Equivalent Course(s): PHIL 50302

SCTH 50303. Heidegger's "Being and Time" 100 Units.
In 1927 Heidegger published a partial version of this book in a German journal, and it quickly became a sensation, challenging the deepest assumptions of the entire Western philosophical tradition. Heidegger claimed that philosophy in this tradition had "forgotten" the most important question in philosophy, the "meaning of being," and he proposed to begin to raise this question anew by a preliminary attention to the meaning of human being. This began what came to be known as "existentialism," and it revolutionized philosophical anthropology, literary and art criticism, theology, as well as numerous areas in philosophy, especially the study of the history of philosophy. This will be a lecture/discussion course devoted to a close reading of all of Being and Time. Exposure to philosophy, especially to ancient philosophy and Kant, is recommended.
Equivalent Course(s): SCTH 20303, PHIL 33410, PHIL 23410

SCTH 50305. Nietzsche's Beyond Good and Evil. 100 Units.
A close reading of the book Nietzsche considered the most accessible and thorough account of his views.
Equivalent Course(s): PHIL 37319, PHIL 27319

SCTH 50306. Creations: the Popol Vuh and Paradise Lost. 100 Units.
While apparently worlds apart, John Milton's Paradise Lost (1667) and the K'iche' Maya story of creation the Popol Vuh (1702) are historically adjacent works of world creation that remind us that world creations happen in historical circumstances, that creation itself is nothing if not historically, socially, and critically tensioned. This class thinks with and between these works to ask conceptual questions about creation and its relationship to myth and history. What are creations for? What kinds of thinking and feeling do they enable? And how should we understand the framework of comparability itself? At the same time, we will rethink the global historical currents within which the texts were written: the early modern anglophone, hispanophone, and indigenous worlds whose interconnections bind together the creation stories told by Milton and the anonymous K'iche' Maya authors. Listening closely for shared engagements with colonialism, race, religion, political power, historical
experience, pedagogy, intellection, imagination, critique, and social crisis, we will look for through-lines between these works but also for distinct points of departure and incommensurability.

Equivalent Course(s): CDIN 50622, ENGL 50622

SCTH 50307. Kant on Moral Meaning. 100 Units.

Kant is known mostly as a moral theorist. In that capacity, he argued that morality was a matter of pure practical rationality and that we are unconditionally obligated to a moral law, the categorical imperative. But Kant also noted that we do not experience our moral lives in those theoretical terms, and in several texts, he explored the various ways in which our moral vocation is ordinarily experienced, what it means to us, and how it comes to matter to us. In that context, he discusses such topics as conscience, virtue and the formation of character, moral education, whether human beings are radically evil, how the claims of morality fit into a human life as a whole, and the possibility of a moral community. These themes will comprise the topics of this seminar. The texts will include sections from his Groundwork of the Metaphysics of Morals, his Doctrine of Virtue, his Lectures on Ethics, Religion Within the Limits of Reason Alone, and essays on the problems of casuistry.

Equivalent Course(s): PHIL 50307, SCTH 20307, PHIL 20307

SCTH 50400. Logic, Truth, and Pictures. 100 Units.

The course aims at the logic of pictures, but because it is controversial whether such a topic exists, or should exist at all (some arguing that pictures are alogical, others that they require a logic sui generis), the course will be less a primer in “visual logic” or “logic of artifacts” than a preliminary investigation of what sets pictures apart from and how they are like other modes of thinking. Resemblance, reference, and fiction will be recurring topics; we begin with questions about the nature and peculiarity of pictures and move on to the prospects of arguing about and through pictures, concluding with the questions of their relation to truth. We will actually look at pictures besides talking about them. We will also ask what kind of objects beside conventional two-dimensional images and sculptures might usefully be called pictures. Reading will include classics (Plato, Gombrich), as well as some of the instructor’s own work in progress, based on the ideas of Gottlob Frege.

Equivalent Course(s): ARTH 50400

SCTH 50601. Hegel’s Science of Logic. 100 Units.

Hegel’s chief theoretical work is called The Science of Logic. An abridged version is the first part of the various versions of his Encyclopedia of the Philosophical Sciences. We shall read and discuss representative passages from both versions, and attempt to understand Hegel’s theory of concepts, judgment, and inference, and the place or role of such an account in his overall philosophical position. Several contemporary interpretations of these issues will also be considered. (V)

Equivalent Course(s): PHIL 50601

SCTH 50605. On Aesthetic Form. 100 Units.

This seminar is part of a joint research project (The Idealist Project: Self-Determining Form and the Foundation of the Humanities) sponsored by the Neubauer Collegium. The focus of the year’s activities is the topic of aesthetic form. There will be two conferences on this topic with the participation of leading international scholars in Fall 2016 and Spring 2017, with the conference participants returning for seminar sessions devoted to readings of their work. Particular (but not exclusive) attention will be paid to the theory of tragedy. Important points of reference are works by Goethe, Schelling, Hegel, Kierkegaard, Nietzsche, Benjamin, and Cavell.

Equivalent Course(s): GRMN 51917, PHIL 51903

SCTH 50606. Hegel on Logic as Metaphysics. 100 Units.

This course will be an introduction (that is, with no prior knowledge of Hegel presupposed) to what Hegel means by a “science of logic,” and why he claims that such a logic should “now” (that is, after Kant), be considered a metaphysics. We will read the “Introduction” and the “Preliminary Conception” in the Encyclopedia version of the Logic (§1-83), the opening passages of the The Science of Logic, and shall conclude with Hegel’s discussion of “Life” and “Absolute Idealism” at the end of that Logic.

Equivalent Course(s): PHIL 50605

SCTH 50750. Dis/Enchantments. 100 Units.

In a time of planetary crisis, anthropologists and other scholars are trying to think beyond the human, beyond the Enlightenment subject, beyond the anthropocentrism of received social theory. The premise of this seminar is that the human has gone beyond the human all along, albeit in ways that are not often recognized in today’s posthumanist debates. We will explore other, older genealogies of thinking and being that have at once desired and tried to harness the explosive potential of self-loss as a modality of self-knowledge. Examples will include ‘participant observation’ as fieldwork method, theologies of participation and consubstantiality, transference and telepathy in psychoanalysis, and more. The aim is to productively derail us from prevailing cliches, so that we may better draw on archives that are at once stranger and more intimate than they at first appear.

Equivalent Course(s): CCCT 50750, ANTH 50750, AASR 50750

SCTH 50800. Deleuze and the Image. 100 Units.

The Image is a concept that returns and varies across Gilles Deleuze’s philosophical works. In this seminar, we will work through Deleuze’s characterization of the Image in its varying forms-image of thought, thought without image, movement-image, time-image, the visible and the expressible, Idea and percept, and sensation and figure, among others. Of special concern will be Deleuze’s arguments concerning the relation of philosophy
to art. Readings will include selections from Proust and Signs, Difference and Repetition, Foucault, Cinema 1 and Cinema 2, Logic of Sensation, What is Philosophy?, and perhaps other texts.

Equivalent Course(s): CMST 67205

**SCTH 50913. Transitions Into, Within, and From Hegel's Science of Logic. 100 Units.**

None available.

Equivalent Course(s): PHIL 50604

**SCTH 51002. Neo-Aristotelian Practical Philosophy. 100 Units.**

Neo-Aristotelianism marks philosophical views indebted to Aristotle. In practical philosophy-ethics, political philosophy, accounts of practical reason, and so on-these views are distantly indebted to Aristotle’s views in metaphysics. The 4 crucial aspects of Aristotle’s metaphysics, for our purposes are: I. His understanding of substances II. His understanding of causality III. His understanding of form and matter, and, relatedly, IV. His understanding of powers/potentialities, and actuality Substances are unified, individual objects of a specific kind that can have accidental features like color and location in addition to natures or essences. The paradigmatic instances of substances for Aristotle are individual living things-plants, animals, and human beings being three examples. These things-organisms-come in specific kinds-the geranium, for example, or the honey badger. The kinds are the substantial forms of the living things that are instances of those kinds. Organisms are composite things-their matter is informed. And the matter in question only counts as matter relative to the form it can take. Organisms have characteristic powers-sight, for instance, or nutrition, or discursive reason-and these powers are actualized when exercised. Aristotle identifies the substantial forms of living things as different kinds of souls-living things are animate things. The ‘anima’ in ‘animate’ holds the word for soul-or source of life-for Aristotle. (I)

Equivalent Course(s): PHIL 51002

**SCTH 51113. Thinking and Being: Part II. 100 Units.**

None available.

Equivalent Course(s): PHIL 51113

**SCTH 51114. Acting and Thinking. 100 Units.**

An action, according to Aristotle, can be a logical conclusion of thinking. We shall try to understand this claim by reading book 7 of Nicomachean Ethics (we shall discuss Aristotle on practical syllogism, the weakness of the will, the difference between practical and theoretical). We shall proceed to consider the place of these ideas in Kant’s First and Second Critique. We shall look at commentaries on the relevant texts by E. Anscombe, J. Dancy, S. Engstrom, J. McDowell, A.W. Price, S. Rodl, and others.

Equivalent Course(s): PHIL 51303

**SCTH 51302. The Formation of the Modern Concept of History. 100 Units.**

No description available.

Equivalent Course(s): CLAS 48916, PHIL 53102, HIST 52805, CMLT 42916

**SCTH 51401. Spinoza’s Psychological Politics. 100 Units.**

Spinoza’s philosophy is classical in conception, in that it aims to show us how to live wisely. But his ethical interpretation of wisdom is shaped by a psychological account of human affect and a firm sense of the empowering role of politics. To live wisely we have to understand our affects and use them to create cooperative ways of life. At the same time, we have to take account of the ways in which our affects are shaped by political circumstances and ideals. This seminar will examine Spinoza’s account of the shifting relations between these variables. Drawing on several of his writings (Ethics, Theologico-Political Treatise, Political Treatise, Correspondence) we shall examine his central conceptions of affect, imagination, understanding, power and politics. Our discussions will also address a sequence of questions. What constructive and destructive roles does imagination play in political life? How is social co-operation related to understanding? How far can Spinoza’s conception of imagination help us to develop a compelling theory of ideology? Is politics, as Spinoza conceives it, fundamentally agonistic? What part does politics play in the blessed life envisioned at the end of the Ethics? What makes this way of life more empowering than any other? S. James

Equivalent Course(s): PHIL 57201

**SCTH 51411. Freedom and Love in Psychoanalysis (and Life) 100 Units.**

This seminar will take up the idea -- developed after Freud, but influenced by him -- that freedom and love are fundamental values in psychoanalysis. And they are fundamental values of psychoanalysis because they are constitutive of flourishing human life. We shall read carefully articles by Hans Loewald, Paul Gray and Heinz Kohut (as well as articles by Lear and Levenson) that try to show how freedom and love show up in the details of human life, often hidden as such, and how psychoanalytic treatment facilitates their development. We shall concentrate on theory and technique: giving clinical vignettes that give concrete realization to these ideals. Students should have previous acquaintance with the writings of Freud as well as Plato’s Symposium. The seminar is open to graduate students in Philosophy and Social Thought as well as to undergraduate majors in Philosophy and Fundamentals. All others require permission of the instructors.

Equivalent Course(s): PHIL 51411

**SCTH 51412. I-Thou and the Subject of Psychoanalysis. 100 Units.**

None available.

Equivalent Course(s): PHIL 51412
SCTH 51413. Philo of Alexandria on Prayer, Interpretation, and Soul Formation. 100 Units.
None available.
Equivalent Course(s): BIBL 50505, SCTH 21413, PHIL 53358, FNDL 22308, RLST 24714, PHIL 25116

SCTH 51414. Monotheism and its Discontents. 100 Units.
This course will study in the same framework some of the most radical heretics among Jews, Christians, and Muslims across the centuries, from antiquity to the twentieth century: dualists, deniers of prophecy, philosophical deists and atheists. The main purpose of this exercise is to detect similar patterns of rejection of the Abrahamic God, and to search for similarities and differences between such patterns and atheistic trends in other cultures, such as ancient Greece. The study of the different ways in which monotheism was rejected in history might help us identify more precisely core elements of the Abrahamic religions.
Equivalent Course(s): HIJD 51414, ISLM 51414

SCTH 51415. Envy, Gratitude, Depression and Evasions: The "Contemporary Kleinians" 100 Units.
In this seminar we shall consider contemporary psychoanalytic thinking on fundamental aspects of human being: envy and gratitude, the capacity to learn from experience, mourning and depression, Oedipal struggles, the structure of the I, the superego and other forms of defense. We shall also consider relevant clinical concepts such as projective identification, splitting, internal objects, the paranoid-schizoid position, the depressive position, and attacks on linking. The seminar will focus on a group of psychoanalytic thinkers who have come to be known as the Contemporary Kleinians. Their work develops the traditions of thinking that flow from the works of Sigmund Freud and Melanie Klein - and we shall consider their writings as well when appropriate. Readings from Betty Joseph, Edna O'Shaughnessy, Wilfrid Bion, Hanna Segal, Elizabeth Spillius, John Steiner, Ronald Britton, Michael Feldman, Irma Brenman Pick and others.
Equivalent Course(s): PHIL 51416

SCTH 51720. Plato and Aristotle on Craft and Wisdom. 100 Units.
Plato and Aristotle both made extensive appeal to craft knowledge as a model for theorizing practical and political wisdom. In this seminar we will examine their conceptions of craft and its relation to wisdom. Readings will likely come from Plato's Ion, Gorgias, Republic, and Statesman and Aristotle's Nicomachean Ethics and Metaphysics. (IV)
Equivalent Course(s): PHIL 51715

SCTH 51721. Topics in Aristotle: Nicomachean Ethics. 100 Units.
A close reading of the Nicomachean Ethics, with particular emphasis on his theory of moral virtue, moral education. (I) (IV)
Equivalent Course(s): PHIL 51721

SCTH 51800. The Paradox of Rights. 100 Units.
None available.
Equivalent Course(s): GRMN 51812, PHIL 51831

SCTH 52001. Yeats and Auden. 100 Units.
None available.
Equivalent Course(s): ENGL 36720, CMLT 52001

SCTH 53103. The Uses of Fiction: Poetry and Philosophy in Early Modernity. 100 Units.
This course attempts to unpack the ancient quarrel between poetry and philosophy by examining how each discourse draws on the power of poiesis in different ways. We will approach this topic by examining four discourses: first, formal treatments of poetry and poetics from antiquity (Plato, Aristotle) through the late Renaissance (Sidney, Tasso, Milton); second, explicitly fictional thought experiments employed by philosophers (Avicenna, Ibn Tufayl, Descartes, Locke, Condillac); third, poetry explicitly invested in the making of fictional worlds (Spenser, Milton, Cavendish); and fourth, recent scholarship on poetry's relationship to philosophy (Stanley Rosen, Victoria Kahn, Ayesha Ramachandran, Russ Leo, Guido Mazzoni, and others).
Equivalent Course(s): ENGL 35103

SCTH 53501. Special Topics in Philosophy of Mind: Imagination. 100 Units.
What is imagination, and what functions does our power of imagination have in our lives? The seminar will approach these general questions via more specific ones such as the following. What are the relations between imagining, perceiving, remembering, and dreaming? Does our capacity for imagination play a role in enabling us to perceive? Does imagining something involve forming a mental image or picture of that thing? If not, how should we conceive of the objects of imagination? What is the nature of our engagement with what we imagine, and how does this engagement explain our ability to feel emotions such as fear, pity, and sympathy for imaginary beings? What is the role of imagination or fantasy in structuring our understanding of ourselves and our relations to other persons? Is there such a thing as the virtuous state of the power of imagination? Readings will be drawn from various classic discussions of imagination - e.g., Aristotle, Hume, Kant, Freud, Wittgenstein, Sartre - and from some contemporary sources. (III)
Equivalent Course(s): PHIL 53501

SCTH 55390. Plato on Technè. 100 Units.
None available
Equivalent Course(s): PHIL 55390, CLAS 48511
The John U. Nef Committee on Social Thought

SCTH 55391. Plato on Beauty and Truth. 100 Units.  
Plato thinks that beautiful speech is truthful and that truthful speech is, in some way, beautiful. Why does he think this and why does he think it important? Readings will include portions of the Republic, Sophist, and Phaedrus so as to understand the beauty of philosophical dialectic by contrast with the false beauties of (some) poetry and rhetoric. (IV)  
Equivalent Course(s): PHIL 45391, PHIL 55391

SCTH 55392. Aristotle's Politics. 100 Units.  
A close reading of this important work of ethical and political theory. Among the topics we will discuss: the relation between the individual and the political community; the relation between private associations and the public, political community; civic virtue; the role of the political community in moral development; slaves and other marginal members of the political community; and the possibility of virtue and happiness in degenerate regimes. (IV)  
Equivalent Course(s): PHIL 55911

SCTH 55500. Plato's Republic-I. 100 Units.  
None available.  
Equivalent Course(s): PHIL 55500

SCTH 55501. Plato's Republic - II. 100 Units.  
None available.  
Equivalent Course(s): PHIL 55501

SCTH 55504. Psychoanalysis and Ethics. 100 Units.  
None available.  
Equivalent Course(s): PHIL 58200

SCTH 55506. The Writings of Johannes Climacus. 100 Units.  
None available.  
Equivalent Course(s): PHIL 50122

SCTH 55507. Kierkegaard's The Sickness unto Death. 100 Units.  
This seminar will be a close reading of Kierkegaard's classic text, written under the pseudonym of "Anti-Climacus". Among the topics to be discussed are the nature and forms of despair, hopelessness and hopefulness, faith, sickness, guilt and sin. (V)  
Equivalent Course(s): PHIL 50123

SCTH 55509. Kierkegaard, Ethical Themes. 100 Units.  
A careful reading of Concluding Scientific Postscript in the context of which we shall consider such topics as truthfulness, living in the midst of illusion, subjectivity, ethical commitment, irony and humor. In relation to these topics we shall also read contemporary authors such as Cora Diamond, Alasdair MacIntyre, Bernard Williams and myself. (I) (V)  
Equivalent Course(s): PHIL 54102

SCTH 55510. Mourning and Melancholia. 100 Units.  
What is it to live well -- or poorly -- with death? Why is mourning thought of as psychic health? This seminar will read closely Freud's classic papers, "Mourning and Melancholia" and "On Transience". We shall also read other Freudian texts on death, murder and loss -- such as Totem and Taboo, Group Psychology and the Analysis of the Ego -- and consider how all these phenomena contribute to the development of the human mind. We shall read other psychoanalysts such as Hans Loewald on separation and mourning. And we shall read other thinkers such as Heidegger on being-towards-death, Rilke on transience, Cora Diamond on loss and other authors.  
Equivalent Course(s): PHIL 55511

SCTH 55512. Essential Concepts of Psychoanalysis. 100 Units.  
This seminar will introduce some of the central concepts of psychoanalysis: Mourning and Melancholia, Repetition and Remembering, Transference, Neurosis, the Unconscious, Identification, Psychodynamic, Eros, Envy, Gratitude, Splitting, Death. The central theme will be how these concepts shed light on human flourishing and the characteristic ways we fail to flourish. Readings from Plato, Aristotle, Freud, Loewald, Lacan, Melanie Klein, Betty Joseph, Hanna Segal and others.  
Equivalent Course(s): PHIL 51413

SCTH 55601. Thinking and Being: Part I. 100 Units.  
None available.  
Equivalent Course(s): PHIL 51112

SCTH 55603. Being and Creation. 100 Units.  
The distinction between essence and existence was introduced as part of metaphysical doctrine of creation in Islamic theology. This doctrine cannot be found among the ancient philosophers but became central to the Scholastics. In the seminar we shall read works by Avicenna, Averroes, and Thomas Aquinas. We shall compare Descartes' and Spinoza's receptions of the creation doctrine. I will propose that central concepts of contemporary philosophy such states of affairs or facts and notions of the mind and of the world that go with them can be traced to the doctrine of creation.
SCTH 55604. Metaphysics: Substance, Subject, Freedom. 100 Units.
A graduate seminar devoted to the dual notions of 'substance' and 'subject' which are associated respectively with the ideas of nature and of freedom. We shall look at some of the transformations that the concept of 'ousia' undergoes through the history of philosophy from Aristotle to Kant and German idealism.
Equivalent Course(s): PHIL 55604

SCTH 55605. The Life and Acts of a Being that Says 'I' 100 Units.
The being we will study in this course is a subject of thinking/judging and therefore in a sense, all things (Aristotle, De Anima), at the same time she is a determinable substance whose determinations include moods, sensations, feelings, intentions, actions. We shall explore the apparent tension between these two descriptions of our being - as a subject-being and as a substance-being - and search for an understanding that resolves it.
Readings include sections from: Aristotle, Kant, Hegel, Sartre, Heidegger, Wittgenstein.
Equivalent Course(s): PHIL 55605

SCTH 55606. The Concept of Anxiety. 100 Units.
Anxiety is discussed in modern philosophy as a mood or feeling which reveals 'nothing'. The class will be devoted to the modern philosophical discourse on "anxiety" and 'nothing'. Among the texts that we shall study are: Kierkegaard's 'The concept of Anxiety', Heidegger's 'Introduction to Metaphysics', and Sartre's 'Being and Nothingness'. We shall also compare the philosophical concern with anxiety/nothing with the discussion of anxiety in psychoanalysis, especially in Lacan's Seminar 'Anxiety' i.e., seminar 10.
Equivalent Course(s): PHIL 55606

SCTH 55650. What is Poetical Philosophy? 100 Units.
None available.
Equivalent Course(s): PHIL 55650

SCTH 55701. The Ethics and Poetics of Mimesis. 100 Units.
In this seminar we will examine the concept of mimesis as a way of thinking about poetry and the arts and also as a way of thinking about human life more generally. Our focus will be Plato's Republic and Aristotle's Poetics, though we will consider relevant passages from other dialogues and treatises. What should we make of the fact that Socrates figures both the unjust person and the philosopher-ruler as a mimetic artist? In what way is his critique of mimesis ontological, psychological, and political? Are there differing explanations of the influence of mimetic speech, sound, and sights? Why do Plato and Aristotle believe that poetic mimesis is a necessary element of moral education? How does Aristotle's different, more dynamic account of poetic mimesis reflect a different understanding of the nature poetry and its place in human life? If time permits, we will briefly consider Epicurus's idea that we should think of ourselves as actors playing a role in the cosmic drama. (IV)
Equivalent Course(s): PHIL 55701

SCTH 55801. Colloquium: Readings in Modern Economic History. 100 Units.
This course introduces doctoral students to classic and recent readings in the field of modern economic history. Topics will include industrial revolution, the corporation, the Great Depression, national economic regimes, globalization, postindustrial change, and financialization.
Equivalent Course(s): CCCT 55800, HIST 55800

SCTH 55909. Aristotle on Justice and Political Friendship. 100 Units.
None available.
Equivalent Course(s): PHIL 55909

SCTH 56701. Plato's Phaedrus. 100 Units.
A close reading of this literary and philosophical masterpiece. This dialogue addresses the nature of the soul, love, lust, political persuasion, philosophical dialectic, poetic myth, the forms, and the difference between written and spoken discourse. What emerges in its dramatic action and explicit argumentation is a picture of human beings as speaking animals and of what a good life for animals like us might be. (III)
Equivalent Course(s): PHIL 56701

SCTH 56702. Aristotle's Politics. 100 Units.
Aristotle's Politics argues for and then elaborates the claim that human beings are by nature political animals. This claim, if it is true, has profound implications not only for our understanding of politics (e.g., of political authority), but also for our self-understanding as the individual human beings we are. We will read the text closely, giving particular attention to Aristotle's views about what a specifically political community is, how it relates to other kinds of community, and how the political nature of human beings inflects the virtues and happiness of individuals and societies. We will try to decide whether and to what extent the Politics is illuminating, including whether it can be disentangled from his commitment to natural slavery and the subordination of women. (III)
Equivalent Course(s): PHIL 51711

SCTH 57504. Kant's Critique of Judgment. 100 Units.
This will be a study of Kant's third and final Critique, his Critique of Judgment. We will attempt to survey they book as a whole, including Kant's influential account of the nature of judgments of beauty and sublimity, as well as his theory of "teleological" judgment and its place in our understanding of the natural world. We will also seek
to comprehend and assess Kant's claim that these studies constitute essential contributions to a critique of our cognitive power of judgment, a critique which is crucial to the completion of his larger "critical" project surveying the scope and limits of human cognition as a whole. (V)
Equivalent Course(s): PHIL 57504

SCTH 58500. The Middle Ages in Midcentury Thought. 100 Units.
This seminar will explore the role of the Middle Ages (its literature, art, philosophy, theology) in the intellectual culture of the years during and just after WWII. Readings will pair midcentury thinkers with their medieval interlocutors. For example, Simone Weil will be read alongside texts in the tradition of medieval mysticism; Hannah Arendt, alongside Augustine. Other intellectual figures may include: Erich Auerbach, Ernst Robert Curtius, Norbert Elias, Franz Fanon, Ernst Kantorowicz, Paul Zumthor, Erwin Panofsky, Leo Spitzer, Hans-Georg Gadamer, and Johan Huizinga. (Med/Ren, 20th/21st)
Equivalent Course(s): ENGL 58500, GRMN 48519

SCTH 59900. Dissertation Research: Soc Th. 100 Units.
Dissertation research.

SCTH 64400. Colloquium: The Humanities, the Human, and the Nonhuman. 100 Units.
In this course, we will read some basic classical and early modern humanist texts in European history and try to relate them to later intellectual developments, such as nineteenth-century humanism, as well as to more recent ideas about the posthuman and the nonhuman.
Equivalent Course(s): HIST 64400, SALC 64400, KNOW 64400, CCCT 64400

SCTH 67002. Colloquium: The Emergence of Capitalism. 100 Units.
This colloquium investigates the emergence of capitalism in the world as a whole between the early sixteenth and the late eighteenth centuries. We discuss the political and cultural, as well as the economic, sources of capitalism and explore Marxist, neoclassical, and cultural approaches.
Equivalent Course(s): HIST 67002, CCCT 67002, PLSC 67002

SCTH 70000. Advanced Study: Social Thought. 300.00 Units.
Advanced Study: Social Thought

SCTH 75005. Thesis Proposal Workshop. 100 Units.
Required course for 3rd year Social Thought students to learn about thesis/proposal writing which is a roadmap for dissertation writing.