The John U. Nef Committee on Social Thought

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- Robert Pippin

Professors
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- Vincent Descombes
- Wendy Doniger
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- Paul Friedrich
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- Joel Kraemer
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- David Tracy

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 inter-disciplinary 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.

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, a public lecture on an aspect of their research of general interest to the scholarly community is to be given.

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:

- 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
• Hegel on Mind, Action, and Social Life: The Theory of Geist as a Theory of Explanation. Liberalism in the Shadow of Totalitarianism: The Problem of Authority and Values Since World War Two
• 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
• The Contest of Regimes and the Problem of Justice: Political Lessons from Aristotle’s *Politics*
• Socrates and the Second Person: The Craft of Platonic Dialogue
• In the Grip of the Future: The Tragic Experience of Time
• Thucydides on the Political Soul: Pericles, Love of Glory, and Freedom
• Connecting Agency and Morality in Kant’s Moral Theory
• 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
• 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

**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.

**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? (If you can, include your intentions for the Fundamentals requirement, further language study, and dissertation research.) How has your education to date prepared you? In addition, you should include a sample of your best written work, preferably relevant to the kind of work you propose to do at the Committee, though you may also include a short sample of fiction or poetry in addition. Should we
consider the evidence submitted to be insufficient, we may ask you to add to it. Applicants are also required to take the Graduate Record Examination.

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 admissions and aid should be directed to admissions@ssd.uchicago.edu or (773) 702-8415. Most material for the application can be uploaded into the application system. Additional correspondence and materials sent in support of applications should be mailed to:

The University of Chicago
Division of the Social Sciences
Admissions Office, Foster 107
1130 East 59th Street
Chicago, IL 60637

Foreign students must provide evidence of English proficiency by submitting scores from either the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS).

For additional information about the Social Thought program, please call 773-702-8410.

COURSES

The department website offers descriptions of graduate courses scheduled for the current academic year: http://socialthought.uchicago.edu/page/socialthought-courses-descriptions. Or you may email the Committee directly com-soc-tht@uchicago.edu and request a copy of the current course schedule.

SOCIAL THOUGHT COURSES

SCTH 30002. Performance as Subversion under Totalitarian Censorship. 100 Units.
This course explores theater, music, and film as forms of subversion during periods of militaristic and totalitarian dictatorships where strict censorship was applied to public performance. Students choose topics and submit a final paper after a class presentation.
Instructor(s): D. Buch Terms Offered: Winter
Equivalent Course(s): TAPS 29104
SCTH 30102. The Being of Human Beings: Heidegger’s "Letter of Humanism" 100 Units.
We shall read “Letter on Humanism” and will discuss Heidegger’s understanding of
the being of human beings by contrast to Sartre’s “Existentialism as Humanism” and
some recent works by Michael Thompson and Matt Boyle on the nature of human
beings.
Instructor(s): I. Kimhi Terms Offered: Spring
Equivalent Course(s): PHIL 23415,PHIL 33415

SCTH 30104. Heidegger’s The Basic Problem of Phenomenology. 100 Units.
No description available.
Instructor(s): Irad Kimhi Terms Offered: Autumn

SCTH 30300. Plato’s Laws. 100 Units.
An introductory reading of Plato’s *Laws* with attention to such themes as the
following: war and peace; courage and moderation; rule of law; music, poetry,
drinking, and education; sex, marriage, and gender; property and class structure;
crime and punishment; religion and theology; and philosophy. (A)
Instructor(s): N. Tarcov Terms Offered: Winter
Note(s): Enrollment limited. Open to undergraduates with consent of instructor.
Equivalent Course(s): PLSC 48300,FNDL 23400,LLSO 28500

SCTH 30924. Science, Modernity, and Anti-Modernity. 100 Units.
Since the eighteenth century, science (and later science-based technology) has been
protagonist of narratives about modernity- and anti-modernity. For the champions
of modernity, science since the seventeenth century has been the driving force
behind Enlightenment, economic development, and intellectual and political
progress. For the critics of modernity, science has destroyed religion, blighted
poetry, and traded virtuous simplicity for military and industrial competition. This
course examines the strongest versions of both narratives and tests them against the
actual history of science.
Instructor(s): L. Datson Terms Offered: Spring
Equivalent Course(s): HIST 44905,CHSS 30924

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.
Instructor(s): Nathan Tarcov Terms Offered: Winter 2013
Prerequisite(s): Undergrad course by consent
Equivalent Course(s): PLSC 43820,FNDL 29503
SCTH 35001. theatricality in Modern Art from 1700 to 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 action, 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.
Instructor(s): Andrei Pop Terms Offered: Autumn

SCTH 35901. Sophocles, Oedipus at Colonus. 100 Units.
A close literary and philological analysis of one of the most extraordinary of all Greek tragedies. While this play, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, some attention will also be directed to its reception.
Instructor(s): G. Most Terms Offered: Winter 2013
Prerequisite(s): Greek or consent of instructor
Equivalent Course(s): GREK 40112, CMLT 35903

SCTH 36013. Contemporary Poems in English. 100 Units.
We will consider ten contemporary poets, reading one book of poems each week supplemented by essays. The poets represent widely varying aesthetics and different backgrounds: United States, Canada, England, Northern Ireland. Poets to be studied: Mark Strand, Louise Gluck, Geoffrey Hill, Susan Howe, Yusef Komunyakaa, D. A. Powell, Alice Oswald, Henri Cole, Lisa Robertson, and Michael Longley.
Instructor(s): R. Warren Terms Offered: Spring
Note(s): Open to advanced undergrads.
Equivalent Course(s): ENGL 36013

SCTH 37318. Friedrich Nietzsche's Twilight of the Idols. 100 Units.
In this seminar I shall present a new interpretation of the last book Nietzsche published himself. In "Ecce homo" he says about "Twilight of the Idols": "there is nothing that is of more substance, that is more independent, more subversive, more evil." The book is avowedly in the service of the "revaluation of all values." On the other hand Nietzsche calls the book his "relaxation" from the "enormous task of the revaluation." "Twilight of the Idols", or "How to Philosophize with a Hammer" presents all the great themes of Nietzsche's late philosophy and prepares the culminating dyad of this oeuvre, "Ecce homo" and "The Anti-Christ".
Instructor(s): H. Meier Terms Offered: Spring
Equivalent Course(s): FNDL 27318, GRMN 27316, GRMN 37316, PHIL 24713, PHIL 34713, PLSC 37318
**SCTH 38112. Film Aesthetics. 100 Units.**

This course will examine two main questions: what bearing or importance does narrative film have on philosophy? Could film be said to be a form of philosophical thought? a form moral reflection? of social critique? Second, what sort of aesthetic object is a film? This question opens on to several others: what is the goal of an interpretation of a film? Is there a distinct form of cinematic intelligibility? What difference does it make to such questions that Hollywood films are commercial products, made for mass consumer societies? What role does the “star” system play in our experience of a film? We will raise these questions by attempting close readings of the films of Alfred Hitchcock. Films to be discussed: Shadow of a Doubt; Notorious; Strangers on a Train; Rear Window; Vertigo; North by Northwest; Psycho; Marnie. Selected critical readings will also be discussed. (I)

Instructor(s): J. Conant, R. Pippin
Terms Offered: Spring
Equivalent Course(s): CMST 27205, CMST 37205, PHIL 30208, PHIL 20208

**SCTH 38250. Don Quixote. 100 Units.**

The course will provide a close reading of Cervantes’ Don Quixote and discuss its links with Renaissance art and Early Modern narrative genres. On the one hand, Don Quixote can be viewed in terms of prose fiction, from the ancient Greek romances to the medieval books of knights errant and the Renaissance pastoral novels. On the other hand, Don Quixote exhibits a desire for Italy through the utilization of Renaissance art. Beneath the dusty roads of La Mancha and within Don Quixote’s chivalric fantasies, the careful reader will come to appreciate glimpses of images with Italian designs. Taught in English. Spanish majors will read the text in the original and use Spanish for the course assignments. The course format would be alternating lectures by the two faculty members on Mondays and Wednesdays. Fridays are devoted to discussion of the materials presented on Mondays and Wednesdays.

Instructor(s): F. de Armas, T. Pavel
Terms Offered: Spring
Prerequisite(s): SPAN 21703 for students seeking Spanish credit

**SCTH 38816. Literature as Trial. 100 Units.**

The affinities between literary and judicial practice seem as old as literature itself. Countless literary works take the form of a trial, revolve around a case or trial scene, or negotiate competing ways of seeing and talking. What is the relationship between judgment and poetic form? Can "trial" be understood as a distinct form of discourse? What role can the literary play in the legal process? Is there a privileged relationship between the trial and the dramatic genre? Can literature be a training for judgment? Are there specifically poetic forms of justice? Readings include Sophocles, Dante, Shakespeare, Kleist, Kafka, Arendt, Weiss, Derrida, Coetzee.

Instructor(s): F. Klinger
Terms Offered: Autumn
Equivalent Course(s): GRMN 38815, CMLT 28815, CMLT 38815, GRMN 28815
SCTH 39126. Empire and Enlightenment. 100 Units.
The European Enlightenment was a formative period in the development of modern historiography. It was also an age in which the expansionist impulse of European monarchies came under intense philosophical scrutiny on moral, religious, cultural, and economic grounds. We chart a course through these debates by focusing in the first instance on histories of Rome by William Robertson and Edward Gibbon, as well as writing on law and historical method by Giambattista Vico.
Instructor(s): Ralph Lerner and Clifford Ando
Terms Offered: Winter 2013
Equivalent Course(s): CLCV 25107, CLAS 35107, HIST 30502, HIST 20502

SCTH 39127. The Political Thought of James Madison. 100 Units.
A close examination of the philosophic underpinnings of Madison's political thought.
Instructor(s): Ralph Lerner
Terms Offered: Autumn

SCTH 40200. Case Studies on the Formation of Knowledge-I. 100 Units.
MODULE 1: APPROACHES TO KNOWLEDGE (SBZ, JG) The goal of this module is to identify central issues/debates in the theory of knowledge over the past century. Students will be introduced to issues in the sociology of knowledge, to arguments for against constructivist perspectives and to 21st century scientific standards for knowledge production. MODULE 2: DEMOCRATIC KNOWLEDGE (SBZ, WH) This module offers a variation on studies of the epistemic powers of democracy. Instead of asking questions such as how effective democracies are at gathering the knowledge they need to function, the module looks at what forms of knowledge democracies need to assume—for example, the validity of decisions taken by the many—in order to justify their own existence as a (“superior”) form of government. MODULE 3: PROGRESS BACKWARDNESS (CA, JP) Developmental thinking has been central to the European study of society. In the wake of the encounter with the New World increasing global commercial and imperial connections, the concepts of civilization and progress have been twinned with accounts of savagery, barbarism, backwardness. Much of modern social science originated in efforts in the late 19th century to understand what had made western Europe’s path of economic development unique. This module explores theories of progress modernization from Scottish Enlightenment stadial theories through liberal and Marxist developmental accounts in the 19th century to modernization theories in the 20th.
Instructor(s): S. Bartsch-Zimmer, J. Gilbert, W. Howell, C. Ando, J. Pitts
Terms Offered: Winter
Prerequisite(s): Undergraduates may enroll with instructor consent.
Equivalent Course(s): HIST 40200, CHSS 40200, CLAS 41616, PLSC 40202, SOCI 40209, CMLT 41802, MAPH 40200, MAPS 40201, KNOW 40200
**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, Shastri, and R. K. Narayan), Kampan, and Tulsi; the Yogavasistha-Maharamayana; and contemporary comic books and films.
Instructor(s): W. Doniger Terms Offered: Winter
Prerequisite(s): Consent of instructor
Equivalent Course(s): HREL 42501, FNDL 22901, RLST 26801, SALC 42501

**SCTH 43201. Freud: Found in Translation. 100 Units.**
Bettelheim and Laplanche, among others, claim that Strachey “falsely scientized” Freud in English translation. The same argument is made about neuro-psychoanalysis, which translates to Freud’s psychological concepts into neurological ones. Over ten weeks, this course will demonstrate that Freud’s project is completed rather than betrayed by Strachey and neuro-psychoanalysis. The ground to be conveyed by the seminar topics: --Falsely scientizing Freud? –The meaning of metapsychology: from Kant to Freud to cognitive science. –Freud and the mind/body problem. –The conscious id and the unconscious ego. –Drives and instincts in neuroscience today. –If the id is conscious, then what and where is the Unconscious? –Reconsolidation and the mechanism of the talking cure. –The reflexive ego and the superego. –On narcissism: a conclusion. –The dreaming brain.
Instructor(s): M. Solms Terms Offered: Spring
Note(s): Scholars, scientists and clinicians seeking clarity about the current status of basic psychoanalytic concepts in the light of post-Freudian developments in psychology, philosophy, and neuroscience will benefit from this course.
Equivalent Course(s): PHIL 43201

**SCTH 45403. Sem: Christians, Muslims, and Jews in Medieval Spain 1. 100 Units.**
Christianity, Judaism, and Islam in medieval Spain developed in interaction with and thinking about each other. This course will explore how the three religions were "coproduced"—shaping and reshaping themselves through processes of simultaneous identification and dis-identification with their rival "siblings" and neighbors. We will pay special attention to the ways in which Christian communities constituted themselves through their relation to Islam and Judaism, from roughly 1250 to the expulsion of the Jews and the conquest of Muslim Granada in 1492. The emphasis will be on primary sources, and we will draw on pictorial, architectural, archival, and literary materials. Reading knowledge of Spanish is helpful but not required. Students with a relevant language, such as Latin, Catalan, Castilian, Hebrew, or Arabic, will be encouraged to work with documents in that language.
Instructor(s): D. Nirenberg Terms Offered: Autumn
Prerequisite(s): Spanish helpful but not required. Students with reading knowledge of Latin, Catalan, Castilian, Hebrew, or Arabic will be encouraged to use them.
Equivalent Course(s): HIST 81303
SCTH 45504. Sem: Christians, Muslims, and Jews in Medieval Spain. 100 Units.
Students write the seminar paper in the winter quarter. 
Terms Offered: Winter
Prerequisite(s): HIST 81303
Equivalent Course(s): HIST 81304

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. 
Instructor(s): Andrei Pop Terms Offered: Autumn

SCTH 55001. Coll: Christian Politics in Medieval and Early Modern Europe. 100 Units.
Is there such a thing as a Christian politics, or does all politics in this world take place—as Augustine put it—under the sign of Cain? If there is a this-worldly Christian politics, what should it look like? What are its ends? Where are its borders? Who is sovereign within those borders, and what are the limits of that sovereignty? These and similar questions were asked by the earliest Christian communities and continue to be asked today. This course will focus on how they were answered in the five hundred years stretching from the Investiture Controversy and the emergence of "Christendom" in the late eleventh and twelfth centuries, continuing with the reintroduction of Aristotelian political theory in Latin Europe, and concluding with Luther and Calvin's reformation of the Christian polity in the sixteenth century. 
Instructor(s): C. Fasolt Terms Offered: Autumn
Equivalent Course(s): HCHR 46500, HIST 55001

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. 
Instructor(s): Jonathan Lear Terms Offered: Autumn