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<tr>
<td>20692</td>
<td>Thucydides, Machiavelli, Carl Schmitt: Three Masters of Political Realism</td>
<td>GIORGINI, Giovanni</td>
<td>10:30-11:50a</td>
<td>F 505</td>
<td>xPLSC 20692 &amp; 30692/30692.</td>
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<td>22704</td>
<td>Plato's Republic</td>
<td>THAKKAR, Jonny</td>
<td>1:30-2:50p</td>
<td>xFNDL 22704/CLCV 23512</td>
<td>Undergrad only course</td>
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<td>25702</td>
<td>The Sacred: Philosophy and Art</td>
<td>KIMHI, Irad</td>
<td>1:30-2:50p</td>
<td>F 305</td>
<td>xPHIL 21212/23712</td>
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<td>32711</td>
<td>Gita Within Walden</td>
<td>FRIEDRICH, Paul</td>
<td>9-11:50a</td>
<td>F 305</td>
<td>xANTH 34827</td>
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The course is devoted to the origin and development of political realism as it is exemplified in the works of the ancient Greek historian Thucydides, the Renaissance Italian politician and political philosopher Niccolò Machiavelli and the twentieth century German legal philosopher and constitutional theorist Carl Schmitt.

In the course we will first examine Thucydides' notion of history and his view of the relation between political communities, based on fear and a fragile balance of power. We will then study Machiavelli's political communities, based on fear and a fragile balance of power. We will then study Machiavelli's idea that politics is the most serious matter, and therefore statesmen as well as political philosophers should base their actions and observations on what is, and not on what ought to be. Finally, we will investigate Schmitt's notion of 'the political' as the relation between friend and foe.

Required readings:

A close reading of what is arguably the greatest work of philosophy in the Western tradition. We will probably pay particular attention to the relationship between philosophy and ruling, as well as to Platonic psychology, but this will be a discussion class and so the overall direction will be shaped by the questions that students bring to the text. For that reason participants are strongly encouraged to read the text beforehand; we will be using the C.D.C. Reeve edition.

The seminar will be devoted to conceptions of the sacred. We shall read Rodulf Otto (“The Idea of the Holy”), Marcia Eliade (“The Sacred and the Profane”), and Sigmund Freud (“Totem and Taboo”). We shall review the Kant’s discussion of sublime as the origin of Otto’s very influential phenomenological conceptions of the Sacred. We shall then proceed to discuss various positions concerning the essential links of art, philosophy and the sacred.

Henry David Thoreau’s Walden is the most distinguished and influential work of American Letters (consider its impact on Mahatma Gandhi and M. L. King Jr.). The *Gita* is “The New Testament of Hinduism” and, often linked with Buddhism, it has percolated through much of the world. Thoreau took the *Gita* to Walden Pond, studied it avidly, and drew on its organization, figures, and values. The rich and complex *Walden/Gita* connection has been studied by a number of scholars, and this course will push the frontiers further through a “heroic reading” of both books. *Walden*, like the *Gita*, begins with its hero in despair and defiance and ends with his coming to some understanding of fundamental problems of good/evil, self/cosmos, duty/passion, reality/illusion, political engagement/philosophical meditation, and sensuous wildness/ascetic devotion.
Committee on Social Thought  AUTUMN 2012  Course Schedule --- 2

34381. Living Poetry  ZAGAJEWSKI, Adam  1:30-4:20p  F 305  xENGL 34381/CMLT34381

This class will consist in reading poetry written by contemporary, living authors (of course, in many ways Homer’s verses also stand for living poetry!). We’ll look at different currents and idiosyncratic choices present in these poetries and discuss dilemmas and problems that poets nowadays are confronted with. We’ll be reading Tadeusz Rosewicz, Derek Mahon, Tomas Transtromer, C.K. Williams, Louise Glück, Tomasz Salamun.
Requirements: active participation in class discussions and a final paper.  This is a grad seminar, open to ug only by consent.

34401. Freud and Philosophy  LEAR, Jonathan  1:30-4:20p  F 505  xPHIL 25402 & 35402/FNDL 22801

PQ: This class is intended for undergraduate majors in Philosophy & Fundamentals, & graduate students in Philosophy & Social Thought. All others require consent of instructor. This course will introduce students to the basic ideas of psychoanalysis -- the unconscious, transference, fantasy, acting out, repetition - - in the context of the traditional philosophical questions of what it is to be a human being and what the good life is for humans. Extensive reading from Freud as well as selections from Plato, Aristotle, Sartre and others.

35802. Jean-Jacques Rousseau,  DESCORBES, Vincent  3-4:20p  M/W  Taught in French – ug crse, open to grads

Emile ou de l’éducation
In his treatise on education, Rousseau has to find a way out of a deep paradox inherent to the Enlightenment psychology: how could he account for the socialization of a human being with the conceptual resources of a solipsistic psychology? The course (given in French) will consist in close readings of selected sections from Rousseau’s Emile ou de l’éducation (GF Flammarion, 2009).

39125. E Pluribus Unum: Federalism in Theory and Practice  LERNER, Ralph  9:30-10:20a  F 305  xPLSC 39125

This course will take as its point of departure the following question: What are the concerns, anticipations, and fears to which federalism (as contrasted to a unitary or consolidated frame of government) is supposed to be a proper response? There is a large body of writings – historical documents, philosophical analyses, and secondary scholarly literature – from which we can draw to make a judicious assessment of the costs and benefits of the federal idea in theory and in practice.

40109. Thucydides: Power and Human Nature  GIORGINI, Giovanni  1:30-4:20p  W  xPLSC 50108/CLAS 45512

Grad seminar, open to ug only by consent

The course will examine the notion of human nature in the Greek historian Thucydides and its relation with the political behavior of citizens, statesmen and political communities. We will explore especially Thucydides’ belief in the existence of a ‘necessary nature’ (anagkaia physis) that forces human beings and cities to aggrandize and increase their power leading thereby to inevitable conflict.
In the course we will study the whole of book 1, trying to elicit the refined Thucydidean narrative from the organization of the book: the ‘archaeology’ (I, 1-18) and its connection with the “Pentekontaetia”, the narration of the 50 years between the Persian wars and the Peloponnesian war; the discourses preceding the war and its alleged inevitability.
We will then examine Pericles’ Funeral Speech and the narration of the plague in book II as well as the lesson of the civil war in Corcira in book III; a diplomatic incident in Boeotia in book IV, which becomes the occasion for a reflection of power and necessity, and the Melian Dialogue and its philosophical and political implications in book V.
Required readings:
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<tr>
<td>40401</td>
<td>Narratology: Classical Models and New Directions</td>
<td>WELLBERY, David</td>
<td>3-5:50p</td>
<td>GRMN 40112/CMLT 50103</td>
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This seminar is an introduction to the formal study of narrative. Its purpose is to provide graduate students with a set of conceptual instruments that will be useful to them in a broad range of research contexts. Topics to be considered: 1) the structure of the narrative text; 2) the logic of story construction; 3) questions of perspective and voice; 4) character and identification; 5) narrative genres. After a brief consideration of Aristotle’s Poetics, we will move on to fundamental contributions by (among others) Propp, Lévi-Strauss, Barthes, Greimas, Genette, Eco, Lotman, Marin, Ricoeur, and then finish with recent work in analytic philosophy and cognitive science. Readings in theoretical/analytical texts will be combined with practical exercises.

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<td>43312</td>
<td>Philosophy and the Poetics of Presence in Postwar France</td>
<td>PAYNE, Mark &amp; JAMES, Allison</td>
<td>12:2-50p</td>
<td>JRL 207/CDIN 43312/CLAS 43312/CMLT 43312/R</td>
<td>R 66503/FREN 43312</td>
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This course will examine the extent to which Martin Heidegger’s redescription of Greek poetry and philosophy as an ontological project provided a normative horizon for avant-garde poetic practice in postwar France. We will begin with Heidegger’s encounter with René Char in Provence, and their rereading of the pre-Socratic philosophers in a series of seminars between 1966 and 1973. We will look at Heidegger’s response to Char’s poetic prose in connection with Heidegger’s call for thinking instead of philosophy, and at the philosophical commitments of poets who took Char as model, or who develop alternative accounts of the link between poetry and Being. Authors will include Ponge, Celan, Gui levic, Du Bouchet, Royet-Journoud, Albiach, Sobin, Susan Howe, and Daive. Texts may be read in the original or in English translation.

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<td>49800</td>
<td>Reading Course: Non-Social Thought</td>
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<td>Open only to non-Social Thought Graduate Students: enter section from faculty list on web.</td>
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<td>49900</td>
<td>Reading Course: Social Thought</td>
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<td>Open only to Social Thought students: enter section from faculty list on web.</td>
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<td>51301</td>
<td>The Concept of Institution: From Modern Political Philosophical to Social Philosophy</td>
<td>DESCOMBES, Vincent</td>
<td>3-5:50p</td>
<td>F 505</td>
<td>PHI 52201/RLL 41301 Grad only seminar</td>
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Modern political philosophy is an inquiry into the legitimacy of political authority (why should I be submitted to a Sovereign?). Social philosophy is an inquiry into the meaning of social action: what does it take for an agent to be acting socially? According to the French School of sociology (Durkheim, Mauss, Lévi-Strauss, Dumont), human beings are social beings insofar as their lives are governed by collective representations and institutions. This view can be presented as a way of dealing with the paradoxes of a purely political view of social life as found in social contract theories of political sovereignty.

First, we will assess Durkheim’s reading of Jean-Jacques Rousseau Social Contract as having anticipated the sociological understanding of social life by overcoming a purely atomistic view of political association (with the concept of a “general will” and its foundation in the “moral” constitution of the people, i.e., its collective habits and social institutions).

Then we will consider contemporary proposals to locate the concept of institution within the framework of a philosophy of action (Anscombe, “On Brute Facts”; Castoriadis, The Imaginary Institution of Society).

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<tr>
<td>52000</td>
<td>WKSHP: Political Theory</td>
<td>COOPER, Julie</td>
<td>12-1:20p</td>
<td>P 506</td>
<td>xPLSC 520000</td>
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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.
55603. Being and Creation  
KIMHI, Irad  
4:30-7:20p  
F 305  
xPHIL 51114  
W  
Grad seminar  

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’s and Spinosa’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.

59900. Dissertation Research  
Staff  
ARR  
ARR  
Admission to Candidacy or Consent of Instructor.  
Enter section from faculty list on web.