

Committee on Social Thought **SPRING 2013** Course Schedule --- 1

- 20663. Fictional Minds: The Representation of Consciousness in the European Novel** **MCCORMICK, James** 12:-1:20p T/R F 505 xCMLT 20663/ENGL 20663 Undergrad course  
 Through readings of texts by Goethe, Flaubert, Dostoevsky, Woolf, Musil, and Zadie Smith, this course will examine the range of formal techniques for representing minds during different eras in the history of the European novel. We will ask how different modes of narrating fictional minds reveal underlying (and shifting) models of human subjectivity and how these models, in turn, structure our own reading practices and our subjectivity and our interpretation of characters. The literary readings will be supplemented with secondary texts that will introduce students to the tolls and concerns of classical narratology as well as to contemporary development in cognitive literary studies. Theoretical authors will include: Gerard Genette, Dorrit Cohn, Erich Auerbach, Monika Fudernik, Mikhail Bakhtin, Alan Palmer, Lisa Zunshine, and David Lodge.
- 25703. Unhappiness** **KIMHI, Irad** 4:30-5:50p T/R F 505 xPHIL 21402 & 31402; CMLT 25703 & 35703 **Undergrad course.**  
 “Nothing is funnier than unhappiness” says Nelly in Beckett’s *Endgame*. We shall seek to distinguish between unhappiness, as the subject of poetic works, from unhappiness as it is understood by philosophy, which, I would argue, is precisely as funny as nothing. We shall discuss some famous unhappy families. A greek tragedy (Sophocles: *Oedipus Tyrannus*), a Renaissance tragedy (Shakespeare, *Hamlet*), a modern theater of the absurd (Beckett, *Endgame*).
- 30612. Plato on Poets** **TAMEN, Miguel** 3-5:50p W xRLLT 25013 & 35013/CMLT 25013 & 35013  
 Plato is famous among literary people, though not necessarily among philosophers, for having peppered some of his works with attacks on poets and poetry. The course will argue for a nuanced description of such attacks and for a connection between some of his arguments on poets and poetry and some of his general philosophical arguments (e.g., on knowledge). Among the topics to be discussed will be the relationship between what poets know, what poets can do, and what poets say (namely what they say they know). Of particular interest will also be the connection between Plato’s descriptions of poets and Socrates’ notions of obeying a voice, a dream or an oracle. Works to be discussed include the *Apology* and the *Ion* (in their entirety), as well as substantial sections of the *Republic*, *Phaedo*, *Phaedrus* and, not least, *Gorgias*. **No knowledge of Greek is required.**
- 31210. The Iliad** **SLATKIN, Laura** 1:30-4:20p M/W F 305 xCLAS 44300 **open to undergrads by consent.**  
 In this course we will read the *Iliad* in translation, supplemented by selections from the *Odyssey* and other texts from the archaic period, including the Epic Cycle fragments and the Hesiodic *Catalogue of Women*. We will also make some turns toward recent *Iliadic* ventures in English: not least Christopher Logue’s *War Music* and Alice Oswald’s *Memorial*. “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 for each class meeting; final paper. ***This course will be taught the first five weeks of the quarter.***

Committee on Social Thought **SPRING 2013** Course Schedule --- 2

**34009. Modern Rewritings of the Gospel Narratives** **SOLOVIEVA, Olga** 1:30-2:50p M/W xCMLT 24409 & 34409/GRMN 24413 & 34413/RLST 28809/RLIT 3400

This interdisciplinary course focuses on the literary dimension of the gospels and on their artistic reception in modern culture. Starting from a presentation of narrative theory, it asks whether religious and secular narratives differ in structure, and illuminates narrative conventions of different media and genres. Both thematic aspects (what aspects of the gospels are selected for development in modern adaptations?) and features of presentation (how do different media and styles transform similar content?) will be considered. Principal works include Johann Sebastian Bach, the Passion According to St. Matthew (1720); Ernest Renan, *The Life of Jesus* (1865); Nikos Kazantzákis, *The Last Temptation of Christ* (1955); Pasolini, *The Gospel According to Matthew* (1964); José Saramago, *The Gospel According to Jesus Christ* (1991); Normal Mailer, *The Gospel According to the Son* (1997); and Monty Python, *Life of Brian* (1979). Secondary readings include Mieke Bal, *Narratology*, and Bultmann, *History of the Synoptic Tradition*.

**34518. Object to the Self-Manifestation of the Event.** **Kant, Husserl, Heidegger** **MARION, Jean-Luc** 3-5:50p M S106 xDVPR 36900/THEO 36900/PHIL 36900

Phenomenology: Husserl, Heidegger, et al. Contemporary debates on phenomenality and givenness. Logos in a broader meaning. The problem of non-existing objects. Inescapability of givenness. Universality of givenness, Husserl. Heidegger on <<es gibt>>. Saturation and phenomenality. The gift: its impossibilities. The reduction of the gift to givenness. Saturation: the "other" and the third (Levinas reading Heidegger and Ricoeur). The object and the saturation of the event. Beyond sufficient reason. The given and the visible. The phenomenality of the world (Husserl, Heidegger, Patocka).

Bibliography: J.-L. Marion, *Figures de la phenomenology. Husserl, Heidegger, Levinas, Henry et Derrida*, Paris, J. Vrin, 2012.

- *The visible and the revealed*, Fordham U.P., New York, 2008 (*Le Visible et le Révélé*, Paris, Cerf, 2005), ch. 2, 3, 7.
- *Being Given. Toward a phenomenology of Givenness*, Chicago, U.P., 2002 (*Etant donné. Essai d'une phenomenology de la donation*, Paris, PUF, 1997, 1998), in particular §§7-12, 17, 23.
- *Certitudes Négatives*, Paris, Grasset, 2010, in particular §§14-18 and §§25-30. Some German and French would help.

**37103. Love, Law and Exile: The Philosopher & Society in Medieval Islam** **NIRENBERG, David & CAPEZZONE, Leonardo** 9:30a-12:20p F 305 W xHIST 45601/PLSC 37103/NEHC 37103  
Grad crse open to ug

Are philosophy and love dangerous for society? Both these areas of Medieval Islamic culture sometimes represented themselves as states of exile or solitude relative to the societies that produced them. The purpose of the course will be to juxtapose these conditions and to explore some of their common concerns: as challenges to normative social conventions, as quests for a recognition founded on an ethics, and as expressions of the desire to provide a self-authorizing account of themselves capable of legitimating their existence in society.

**37315. Friedrich Nietzsche's *The Antichrist* or What Is A Philosopher?** **MEIER, Heinrich** 10-12:50p M/W F 505 xGRMN 27313 & 37313/PLSC 37315/PHIL 34711/FNDL 27315  
Grad crse open to ug

In this seminar I shall present a new interpretation of the book Nietzsche intended to be his conclusive work. *The Antichrist* is a book of obvious tensions. It is presented as a *deed* breaking world history into two parts, but its first sentence makes clear that it is addressed "to the fewest." It is Nietzsche's most polemical attack on Christianity, but it is also his most engaging treatment of the all-important questions *What is truth?* And *What is a god?* In a close reading I shall discuss Nietzsche's twofold intention, and I shall show that *The Antichrist* is the book of Nietzsche's on the question *What is a philosopher?* I shall use the English translation by Judith Norman, Friedrich Nietzsche: *The Anti-Christ, Ecce Homo, Twilight of the Idols, and Other Writings*. Cambridge University Press. 6<sup>th</sup> Printing 2010. ISBN 978-0-521-01688-9 (paperback). Those who can read the text in German should know that I use the Colli/Montinari edition (*Kritische Studienausgabe*, Band 6, DTV 30156).

**This seminar will take place in Foster 505 on Mondays and Wednesdays, 10-12:50p during the first five weeks of the term (April 1-May 1, 2013)**

Committee on Social Thought **SPRING 2013** Course Schedule --- 3

**38211. Fiction, Ideals and Norms** **PAVEL, Thomas F.** 1:30-4:20p Wb 207 xFREN 28600 & 38600/CMLT  
F 28601 & 38601

Open to 3<sup>rd</sup> & 4<sup>th</sup> year ug and grad. Students

The course will discuss the ways in which fiction imagines a multitude of individual cases meant to incite reflection on moral practices. The topics will include: the distance between the "I" and its life, the birth of moral responsibility, and the role of affection and gratitude. We will read philosophical texts by Elisabeth Anscombe, Charles Taylor, Robert Pippin, Hans Joas, Charles Larmore, and Candace Vogler, and literary texts by Shakespeare, Balzac, Theodor Fontane, Henry James, Carson McCullers, and Sandor Marai.

**40413. Death and the Afterlife: Cultural Models ca. 1800** **WELLBERY, David** 3-5:50p Wb 206 xGRMN 40413/CMLT 40413  
W

This seminar examines the literary and philosophical treatment of death (and related matters) in literary, philosophical, and theological texts from the late Enlightenment to Classicism and Romanticism. The task is to discriminate the competing models of meaning-articulation that bear on this question in the wake of the Enlightenment critique of religious dogmatism. Among the writers to be considered are: Lessing, Herder, Goethe, Novalis, Schleiermacher, Hegel, and Hebel. Readings in cultural history as well as paradigmatic analyses in literature and philosophy will help us to frame our discussions. Primary readings in German.

**43310. Against the Gods: Comparative Perspectives on Human Resistance to Higher Powers** **DONIGER, Wendy & DASTON, Lorraine** 1:30-4:20p S 200 xHREL 44310  
R By consent only.

Outright atheism is only one form of human resistance to what gods there be – and probably the one that bears the closest resemblance to the religion that it denies. As tales of disobedience (Adam and Eve [in Genesis and in Milton], the rebel angels), defiance (Prometheus, Abraham, Lucifer, the Bengali merchant Chando versus the goddess Manasa), disdain (early Buddhists, some South Indian worshippers, Kabir), and hubris (Phaeton, Faust) suggest, even those who believe firmly in the existence of deities sometimes argue with, mutiny against, or usurp them. Resistance can be philosophical, as in Epicurean attempts to minimize the role of the gods in human affairs, or scientific, as in experiments that rival divine powers to create life or unleash Armageddon. It can also be moral, a complaint lodged against divine injustice. This seminar surveys the recurring motif of human insubordination to divine edict in the context of both Western and Eastern mythologies, literature, science, philosophy, and art.

**49800. Reading Course: Non-Social Thought**

**ARR**

**ARR**

Open only to non-Social Thought Graduate Students: enter section from faculty list on web.

**49900. Reading Course: Social Thought**

**ARR**

**ARR**

Open only to Social Thought students: enter section from faculty list on web.

**50200. SEM: George Herbert Mead** **JOAS, Hans** 9-10:20a F 505 xSOCL 50022  
T/R

While George Herbert Mead's work has been a continual inspiration for sociology and social psychology in the last decades, it has not been appreciated in its full extension. The sociological reception has ignored large parts of Mead's philosophical writings; in philosophy Mead is counted among the most important pragmatists, but the revival of interest in pragmatist philosophy has hardly led to new interpretations of his work. This is particularly regrettable since there is considerable potential in his writings for contemporary questions in moral philosophy, the study of temporality, etc. The seminar will start with a close reading of Mead's best-known book *Mind, Self, and Society*. Since this book is based on notes taken in his classes, we will then continue with some of Mead's essays and selections from his other books. We should reserve some time for discussion about the relationship between Mead and contemporary social thought.

