

Fundamentals: Issues and Texts

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Program of Study

The Fundamentals program enables students to concentrate on fundamental questions by reading classic texts that articulate and speak to these questions. It seeks to foster precise and thoughtful pursuit of basic questions by means of (1) rigorous training in the interpretation of important texts, supported by (2) extensive training in at least one foreign language, and by (3) the acquisition of the knowledge, approaches, and skills of conventional disciplines: historical, religious, literary, scientific, political, and philosophical.

Rationale. A richly informed question or concern formulated by students guides the reading of texts. Classic texts are also informed by such questions, for example, Socrates asks: What is virtue? What is the good? What is justice? Aristotle and Cicero explore the relation of civic friendship to society. Freud asks: what is happiness? Can humans be happy? Milton investigates how poetic vocation may be related to political responsibility. Questions of this nature and others like them are often raised in the general education courses, not only in humanities and social sciences but also in the physical and biological sciences. Students who are engaged by these questions, who find them both basic and urgent, may wish to continue to explore them more thoroughly and deeply within the structure of the program which provides the wherewithal to address them on a high level.

That wherewithal is to be found in the fundamental or classic *texts* (literary, philosophic, religious, historical, and scientific) in which the great writers articulate and examine questions in different and competing ways. These books illuminate the persisting questions and speak to contemporary concerns because they are both the originators and the most exacting critics of our current opinions. Accordingly, these texts serve best not as authorities but as colleagues who challenge us to think that “something else might actually be the case” than what we already think. The most important questions may, at bottom, be the most contested, and those most susceptible to, and most requiring, sustained, probing engagement.

This program emphasizes the firsthand experience and knowledge of major texts, read and reread and reread again. Because they are difficult and complex, only a small number of such works can be studied. Yet the program assumes that intensively studying a profound work and incorporating it into one’s thought

and imagination prepares one for reading any important book or reflecting on any important issue. Read rapidly, such books are merely assimilated into preexisting experience and opinions; read intensively, they can transform and deepen experience and thought.

But studying fundamental texts is, by itself, not enough. Even to understand the texts themselves, *supporting studies and training* are necessary: a solid foundation in at least one foreign language and in disciplines and subject matters pertinent to the main questions of students are essential parts of the major. Knowledge of the historical contexts out of which certain problems emerged or in which authors wrote; knowledge of specific subject matters and methods; knowledge of the language in which a text was originally written, as well as an understanding of the shape a given language imparts to a given author; fundamental skills of analysis, gathering evidence, reasoning, and criticism; different approaches and perspectives of conventional disciplines. All these are integral parts of the educational task.

Individual Program Design. Genuine questions cannot be given to a student; they must arise from within. For this reason, a set curriculum is not imposed upon students. It must answer to their interests and concerns, and begin from what is primary for them. One student may be exercised about questions of science and religion, another about freedom and determinism, another about friendship and conversation, another by prudence, romance, and marriage, a fifth about distributive justice. Through close work with a suitably chosen faculty adviser, the choice of texts, text or author courses, and supporting courses for each student is worked out in relation to such beginning and developing concerns. Beginning with a student’s questions and interests does not, however, imply an absence of standards or rigor; this program is most demanding.

Application to the Program. Students should apply in Spring Quarter of their first year to enter the program in their second year; the goals and requirements of the program are best met if students spend three years in the major. Students are interviewed and counseled in order to discover whether or not their interests and intellectual commitments would be best served by this program. Students are admitted on the basis of the application statement, interviews, and previous performance.

Program Requirements

A. Course Requirements

1. *Required Introductory Sequence (2).* A two-quarter sequence, open to second- and third-year students, serves as the introduction to the major. It sets a standard and a tone for the program as a whole by showing how texts can be read to illuminate fundamental questions. Each course in the sequence is taught by a different faculty member; each course is devoted to the close reading of one or two texts, chosen because they raise challenging questions

and present important and competing answers. Students should learn a variety of ways in which a text can respond to their concerns and can compel consideration of its own questions.

2. *Elected Text and Author Courses (6)*. The central activity of the program is the study and learning of *six* classic texts. Late in the second year, each student, with the help of a faculty adviser, begins to develop a list of six texts. The list grows gradually during the following year; a final list of six should be established early in their fourth year. This list should contain works in the area of the student's primary interest that look at that interest from diverse perspectives. The texts selected are usually studied in seminar courses offered by the faculty of the program or in courses cross-listed or approved for these purposes. Some books may, however, be prepared in reading courses or tutorials (independent study), if appropriate. Students write term papers in each of their text or author courses. These are carefully and thoroughly criticized by the responsible faculty members. The books taught come from a variety of times and places, East and West, and the selections reflect both the judgments and preferences of the faculty and the different interests and concerns of the students. Typically, six text or author courses are required for the degree (in addition to the introductory sequence). At the end of their fourth year, students take a Fundamentals examination on the books they have selected (consult following section on Fundamentals Examination).
 3. *Foreign Language (1)*. Students in the program are expected to achieve a level of competence in a foreign language sufficient to enable them to study in the original language (other than English) one of the texts on their examination list. Achieving the necessary competence ordinarily requires two years of formal language instruction (with an average grade of *B-* or better) or its equivalent. The third quarter of the second year of the language is counted toward the major. In addition, students must demonstrate their language abilities by taking a course or independent study in which one of their texts is read in the original language, or by writing a paper that analyzes the text in its original language and shows the student's comprehension of that language.
 4. *Elected Supporting Courses (4)*. Appropriate courses in relevant disciplines and subject matters are selected with the help of the advisers.
 5. *Independent Studies (2)*. Independent Studies courses allow time for writing the junior paper and studying for the Fundamentals examination.
- B. The Junior Paper.** The junior paper provides the opportunity for students to *originate and formulate* a serious inquiry into an important issue arising out of their work and to pursue the inquiry extensively and in depth in a paper of about twenty to twenty-five pages. At every stage in the preparation of the paper, students are expected to work closely with their Fundamentals

faculty adviser. Students register for one course of independent study (NCDV 29901) in the quarter in which they write and rewrite the paper. Acceptance of a successful junior paper is a prerequisite for admission to the senior year of the program.

- C. Fundamentals Examination.** Sometime in Spring Quarter of their senior year, students are examined on the six fundamental texts they have chosen. Preparation for this examination allows students to review and integrate their full course of study. During a three-day period, students write two substantial essays on questions designed for them by the associated faculty. The examination has a pedagogical intention, more than a qualifying one. Its purpose is to allow students to demonstrate how they have related and integrated their questions, texts, and disciplinary studies. Students register for one independent study (NCDV 29902) in Winter or Spring Quarter.

Summary of Requirements

1	third quarter of second-year foreign language*
2	introductory courses
6	elected text or author courses
4	elected supporting courses
1	junior paper (NCDV 29901)
<u>1</u>	Fundamentals examination (NCDV 29902)
15	

* *Credit may be granted by examination.*

Grading, Transcripts, and Recommendations. The independent study leading to the junior paper (NCDV 29901) and senior examination (NCDV 29902) are best evaluated in faculty statements on the nature and the quality of the work. In support of the independent study grade of *Pass*, the Fundamentals faculty supervisor, the second reader of the paper, and the readers of the examination are asked to submit such statements to student files maintained in the Office of the New Collegiate Division. Other independent study courses (NCDV 29700) may be taken for a quality grade; students must write a term paper for any independent study courses taken for a quality grade. Students should request statements of reference from faculty with whom they have worked in all their independent study courses.

At the student's request, the registrar can include the following statement with each transcript:

The New Collegiate Division works with a small, selected group of students. There is less emphasis on letter grades than in other Collegiate Divisions and greater emphasis on independent work (NCDV 29900), including substantial papers submitted at the end of the junior and senior years. Students do some substantial portion of their work in close association with a tutor or tutors, and this work is graded *Pass/Fail* only. Grades are supplemented with qualitative statements available from the Master, New

Collegiate Division, The University of Chicago, 5811 South Ellis Avenue, Chicago, Illinois 60637.

Honors. Honors are awarded by the Fundamentals faculty to students who have performed with distinction in the program. Special attention is paid to both the junior paper and the senior examination.

Advising. Students have faculty advisers who are chosen from members of the program with whom the student works most closely. The adviser closely monitors the student's choice of texts, courses, and language studies, allowing for the gradual development of a fitting and coherent program. The faculty adviser is responsible for approving the final list of texts for the Fundamentals examination. The program coordinator is available for advice and consultation on all aspects of every student's program.

Sample Programs. The following sample programs show, first, a plan of a four-year curriculum, locating the Fundamentals program in the context of Collegiate requirements, and, second, illustrative courses of study *within* the major itself, indicating possible ways of connecting fundamental questions and interests to both basic texts and standard courses. *These programs are merely for the purpose of illustration; many, many other variations would be possible.*

Four-Year Sample Curriculum. Courses that meet College general education requirements are labeled (GE). Courses that are underlined fulfill requirements of the Fundamentals major. The Fundamentals program is comprised of fifteen courses. The two-quarter introductory sequence is strictly required and prescribed for students who are in the first year of the program; a second year of foreign language study (in a language chosen by the students) is also prescribed; and text and supporting courses, which are truly elective, are freely chosen by students with advice from their faculty advisers. Students interested in Fundamentals are well advised to take Humanities and a language in the first year.

First Year	Humanities (GE)	3
	Social Sciences (GE)	3
	Physical Sciences or Biological Sciences or Mathematics (GE)	3
	Foreign Language I	<u>3</u>
	Subtotal	12
Second Year	<u>Introductory Fundamentals Sequence</u>	2
	Physical Sciences or Biological Sciences or Mathematics (GE)	3
	<u>Foreign Language II</u>	3
	Civilization Sequence (GE)	3
	<u>Text or Author Course</u>	<u>1</u>
Subtotal	12	

Third Year	<u>Text or Author Courses</u>	3
	<u>Supporting Courses</u>	2
	Musical, Visual, or Dramatic Arts (GE)	1
	Junior Paper (NCDV 29901)	1
	Electives	<u>2</u>
Subtotal	9	
Total	<u>42</u>	
Fourth Year	<u>Text or Author Courses</u>	2
	<u>Supporting Courses</u>	2
	Senior Examination (NCDV 29902)	1
	Electives	<u>4</u>
	Subtotal	9
Total	<u>42</u>	

Questions, Texts, and Supporting Courses. All Fundamentals students, working with their advisers, develop their own program of study. Because students come to Fundamentals with diverse questions, they naturally have diverse programs. Examples of programs completed by Fundamentals students are listed below.

One student asked the question, "How does telling a story shape a life?" She studied Homer's *Odyssey*, Augustine's *Confessions*, Shakespeare's *The Winter's Tale*, Goethe's *Autobiography*, Saint Teresa's *Life*, and the *Bhagavad-Gita*, and studied in supporting courses, Reading and Writing Poetry (Fundamentals), Myth and Literature (German), Autobiography and Confession (Divinity School), and Comparative Approaches to Psychotherapy (Psychology).

A second student asked a question about the ethics of violence, "Is there a just war?" He read Thucydides' *Peloponnesian War*, Aristotle's *Ethics*, the Sermon on the Mount from the Gospel of Matthew, the *Bhagavad-Gita*, Machiavelli's *The Prince*, and Weber's "Politics as a Vocation," and studied in supporting courses World War II (History), The Military and Militarism (Sociology), Introduction to Indian Philosophical Thought (South Asian Languages and Civilizations), and Introduction to the New Testament (Early Christian Literature).

A third Fundamentals student investigated the question, "Is the family a natural or a cultural institution?" The texts studied were Genesis, Homer's *Odyssey*, Aristotle's *Politics*, Aristophanes' *Clouds*, Sophocles' *Antigone*, and Rousseau's *Emile*. The supporting courses included The Family (Sociology), Men and Women: A Literary Perspective (Fundamentals), Political Philosophy of Locke (Political Science), and Sophocles (Greek).

A fourth student, interested in natural right and natural law, read Genesis, Plato's *Republic*, Aristotle's *Ethics*, Rousseau's *Second Discourse*, Montesquieu's *Spirit of the Laws*, and the *Federalist Papers*. In supporting courses, this student studied

Machiavelli to Locke, Rousseau to Weber, and the Political Philosophy of Plato (all Political Science).

A fifth asked the question, “What is marriage?” and concentrated on these texts: Genesis, Homer’s *Odyssey*, Sophocles’ *Antigone*, Shakespeare’s *Antony and Cleopatra*, Austen’s *Pride and Prejudice*, and Goethe’s *Elective Affinities*, and took, as supporting courses, Contemporary Ethical Theory (Philosophy), History of American Women (History), The Family (Sociology), and Sex Roles and Society (Psychology).

These programs indicate the diversity of issues and books Fundamentals represents. They are intended to suggest the cohesion of the individual program’s texts and supporting courses within the context of a broad question. Obviously, many, many other programs could be devised.

Activities of Graduates. The Fundamentals program serves the purposes of liberal education, regarded as an end in itself, and offers no specific pre-professional training. Yet Fundamentals graduates have successfully prepared for careers in the professions and in scholarship. Some are now pursuing work in law, medicine, journalism, ministry, government service, business, veterinary medicine, and secondary school teaching. Others have gone on to graduate schools in numerous fields, including classics, English, comparative literature, Slavic, history, philosophy, social thought, theology, religious studies, clinical psychology, political science, development economics, mathematics, film studies, and education.

Faculty

The faculty of the Fundamentals program comprises humanists and social scientists, representing interests and competencies in both the East and the West and scholarship in matters ancient and modern. This diversity and pluralism exists within a common agreement about the primacy of fundamental questions and the centrality of important books and reading them well. The intention is for the students to see a variety of serious men and women presenting their approach to and understanding of books which they love, which they know well, and which are central to their ongoing concerns. The members of the Fundamentals faculty are:

E. Asmis, M. L. Behnke, R. Bird, B. Cohler, C. Fasolt, A. Kass, L. Kass, J. Lear, M. Lilla, P. Markell, S. Meredith, W. Olmsted, J. Redfield, W. Schweiker, N. Tarcov, C. von Nolcken, D. Wray

Courses: Fundamentals: Issues and Texts (FNLI)

Courses preceded by an asterisk () will be part of the required introductory sequence in 2007–08.*

20811. Thomas Mann’s *The Magic Mountain*. (=GRMN 24900) We read this monumental novel by one of the twentieth century’s greatest writers in conjunction with a number of philosophical texts that informed Mann’s work (e.g., Schopenhauer, Nietzsche, Oswald Spengler, Max Weber). Topics include the issue of time and temporality; new media; disease and illness; death and eros; and literary realism. All work in English. *R. Buch. Spring.*

21101. Talcott Parsons on Society, Modernity, and the Human Condition. Talcott Parsons, possibly the twentieth century’s greatest social theorist, has rarely been read in a depth that does justice to his radically probing works. This course closely investigate texts—primarily *The Social System*, *The System of Modern Societies* and *Action Theory and the Human Condition*—with a focus on three issues central to Parsons’s thought: the nature and structure of society; the distinctiveness and legitimacy of modern societies; and the connections between human action, nature, and ultimate meanings. *D. Silver. Winter.*

21211. Cervantes’s *Don Quijote*. (=CMLT 28101/38101, SPAN 24202) This course is a close reading of Cervantes’s *Don Quijote* that discuss its links with Renaissance art and Early Modern narrative genres. On the one hand, *Don Quijote* can be viewed in terms of prose fiction, from the ancient Hellenistic romances to the spectacular vigor of the books of knight errants and the French pastoral and heroic romances. On the other hand, *Don Quijote* exhibits a desire for Italy through the utilization of Renaissance art. Beneath the dusty roads of La Mancha and within Don Quijote’s chivalric fantasies, students come to appreciate glimpses of images with Italian designs. Classes conducted in English; Spanish majors do all work in Spanish. *F. de Armas, T. Pavel. Winter.*

21300. James Joyce’s *Ulysses*. Among the themes considered are the problems of exile, homelessness, and nationality; the mysteries of paternity and maternity; the meaning of the Return; Joyce’s epistemology and his use of dream, fantasy, and hallucination; and Joyce’s experimentation and use of language. *S. Meredith. Spring.*

21403. Shakespeare I: Histories and Comedies. (=ENGL 16500, TAPS 28405) This course is an exploration of Shakespeare’s major plays in the genres of history plays and romantic comedy, from the first half (roughly speaking) of his professional career: *Richard III*, *Henry IV* (Parts 1 and 2), *Henry V*, *A Midsummer Night’s Dream*, *Much Ado about Nothing*, *Twelfth Night*, and *Troilus and Cressida*. *R. Strier. Winter.*

21404. Shakespeare II: Tragedies and Romances. (=ENGL 16600, TAPS 28406) *ENGL 16500 recommended but not required.* This course studies the second half of Shakespeare’s career, from 1600 to 1611, when the major genres

that he worked in were tragedy and “romance” or tragicomedy. Plays read include *Hamlet*, *Measure for Measure*, *Othello*, *King Lear* (quarto and folio versions), *Macbeth*, *Coriolanus*, *Antony and Cleopatra*, *Pericles*, *The Winter’s Tale*, and *The Tempest*. *R. Strier. Spring.*

21501. *The Demons*. (=ISHU 23302, RLIT 37502, RLST 28701, RUSS 27502/37502) Fedor Dostoevsky wrote *The Demons* in response to the rise of political terrorism and, more broadly, as an investigation into the human agency of evil. We focus on a close reading of the novel, paying attention to the historical context, philosophical parallels, and issues of language. *R. Bird. Spring.*

21511. Nietzsche on Psychology and Morality. (=PHIL 24715/34715, SCTH 43930) *R. Pippin. Winter.*

21900. Milton’s *Paradise Lost*. (=GNDR 21600, HUMA 20800, IMET 31900, RLST 26400) *Class limited to twenty-five students.* This course focuses on a close reading of *Paradise Lost*, attending to its redefinition of the heroics not only of war but also of marriage and friendship. We study the text’s engagement of issues of family, politics, history, psychology, and theology. *W. Olmsted. Winter.*

***21901. Homer’s *Odyssey*.** (=CLCV 27300, HUMA 27505) *Required of new Fundamentals majors; open to others with consent of instructor.* This course covers the hero’s journey home, the household as the primary social institution, hospitality, and guest-friendship. We study processes of initiation to explore ways the text draws boundaries between youths and adults, gods and men, and nature and culture. The role of the singer and the artistry of the oral poem are also important topics. Text in English. *W. Olmsted. Autumn.*

22211. Plato’s *Phaedrus*. (=GREK 26607/36607, PHIL 26700/36700, SCTH 34410) *PQ: Five quarters of Greek or consent of instructor.* We read the dialogue closely in Greek, studying Plato’s views of beauty, love, and dialectic. We also read a range of other materials in English, including critical discussions of the dialogue, background material on Greek sexuality, and several literary works that recast the *Phaedrus* in a modern context (e.g., Mann’s *Death in Venice*, Murdoch’s *The Black Prince*, Coetzee’s *Slow Man*). *Classes conducted in Greek; texts in English and Greek. G. Lear, M. Nussbaum. Winter.*

22303. Eisenstadt: *The Great Revolutions and the Civilizations of Modernity*. (=SOCI 20174/30174) Shmuel Eisenstadt’s corpus of work over the past generation has set new standards for the comparative study of civilizations. In this magisterial volume, he conjoins that work with his earlier pioneering work on the sociology of modernization. Close reading of this work both introduces students to the richness of Eisenstadt’s extraordinary oeuvre and throws light on some of the deepest issues of the modern world. *D. Levine. Spring.*

***22403. Wharton’s *The House of Mirth* and Conrad’s *Lord Jim*.** *Required of new Fundamentals majors; open to others with consent of instructor.* This course focuses on a close reading of the texts as tragedies. *J. Redfield. Spring.*

22503. Plato’s *Symposium*. (=CLCV 29507, PHIL 25706) *Enrollment preference given to students who are majoring in Philosophy or Fundamentals. Class limited to twenty students.* This seminar is a close reading of Plato’s text, concentrating on the questions: What is eros? What does it mean to say that humans are by nature erotic creatures? What does eros have to do with a grasp of what is beautiful and what is true? We also read some relevant secondary literature on these subjects. Texts in English. *J. Lear. Winter.*

23000. Hegel’s *Philosophy of Right*. (=HUMA 24700, IMET 36900, LLSO 27500) This course will first focus on “translating”—becoming more familiar with—what is to many the peculiar language of Hegel, a language which has set and still sets the most important boundaries and questions for many thinkers, not merely about politics but also about economics, sociology, and especially the general strategies of Hegel’s broad argument that will also be explored as far as time and student interest permit. Furthermore, once some comfort with the language is attained, various strategies will be used to guard against the possible bewitchment by what will probably be for many a somewhat new language of thought. *D. Smigelskis. Spring.*

23511. Goethe: Literature and Science. *R. Richards. Autumn.*

23711. Sophocles’ Dramas. (=HUMA 23711, IMET 33711) We will read in English all the seven surviving plays of Sophocles. Some main concerns of the course will be the structural similarities and dissimilarities among the seven as well as the ways the dramas may be the occasion of significant present-day experiences. *D. Smigelskis. Winter.*

23911. Cicero and Machiavelli. (=CLAS 34307, CLCV 25307) This course pairs Cicero (a Roman politician with philosophical ideals) and Machiavelli (a revolutionary political thinker with an eye to reality). Machiavelli directly opposed Cicero’s humanism by calling for qualities of deception (acting like a fox) and brute force (acting like a lion). We explore the range of Cicero’s political thinking by reading parts of his speeches, letters, and writings on political theory. Cicero is sometimes seen as a wimp; we try to see the whole man and thinker. We also cover a range of Machiavelli’s writings, including his *Discourses on Livy*. The main aim is to get some illumination on political issues (e.g., violence, consent, human dignity) that continue to concern us today. *E. Asmis. Winter.*

24011. Virginia Woolf. (=ENGL 24011) Readings include *The Voyage Out*, *Jacob’s Room*, *Mrs. Dalloway*, *To the Lighthouse*, *The Waves*, *Between the Acts*, and selected essays. *L. Ruddick. Autumn.*

24104. Shakespeare’s Sonnets. (=ISHU 24103) *R. Lerner, H. Sinaiko. Autumn.*

24400. The Mahabharata in English Translation. (=HREL 35000, RLST 26800, SALC 20400/48200) This course is a reading of the *Maharabharata* in English translation (van Buitenen, Narasimhan, P. C. Roy, and Doniger), with

special attention to issues of mythology, feminism, and theodicy. Text in English. *W. Doniger. Spring.*

24711. Lincoln: Slavery, War, and the Constitution. (=HIST 27102, LLSO 24711) *PQ: Consent of instructor. Class limited to twenty-five students.* This course is a study of Abraham Lincoln's view of the Constitution, based on close readings of his writings, plus comparisons to judicial responses to Lincoln's policies. *D. Hutchinson. Winter.*

24901. Tolkien: Medieval and Modern. (=HIST 29900, RLST 22400) *PQ: Prior reading of the Lord of the Rings trilogy.* J. R. R. Tolkien's *Lord of the Rings* is one of the most popular works of imaginative literature of the twentieth century. This course seeks to understand its appeal by situating Tolkien's creation within the context of its medieval sources and modern parallels. Possible themes include the nature of history and its relationship to story, the activity of creation and its relationship to language, and the interaction between the world of "faerie" and religious belief. *R. Fulton. Spring.*

25311. Pale Fire. (=RUSS 29600/39600) This course is an intensive reading of *Pale Fire* by Nabokov. *M. Sternstein. Spring.*

25700. Chaucer's *The Canterbury Tales*. (=ENGL 15500) We examine Chaucer's art as revealed in selections from *The Canterbury Tales*. Our primary emphasis is in on a close reading of individual tales, but we also pay attention to Chaucer's sources and to other medieval works that provide relevant background. *C. von Nolcken. Autumn.*

26111. *L'Age des lumières: Diderot et l'Encyclopédie*. (=FREN 25400/35700, HIST 23405/33405) This course looks at the *Encyclopédie* in its context. Topics include what the technique of reading it implies, its notions of what constitutes truth, and some of the implications of the collective, dialogical nature of the enterprise. Readings include miscellaneous works by Diderot, a selection of texts by him and others drawn from the *Encyclopédie*, and texts of other philosophers. Students who are majoring in French do all work in French. *R. Morrissey. Winter.*

26301. Prescott's *Conquest of Mexico*. (=SCTH 39116) *R. Lerner. Winter.*

26611. *Aeneid* in Translation. (=CLCV 27200/37200, CMLT 28001/38001) We confront Virgil's *Aeneid* in translation as a poem, as an artifact and representation of Greco-Roman culture, as a response to a millennial oral (Homeric) poetic tradition and a particular historical (Augustan) moment, as a reflection of ancient thought rich with significance for contemporary questions about human life, and as a central piece of world literature. Readings include comparative study of English poetic translations ranging from early modernity (Caxton, Douglas, Phayer, Surrey, and Dryden) to the twentieth century (Taylor, Lewis, Jackson Knight, Mandelbaum, and Fitzgerald) and beyond (Lombardo and Eagles). Students who are majoring in Comparative Literature compare versions of a book of the *Aeneid* in at least two languages. *D. Wray. Winter.*

26903. Gombrowicz: The Writer as Philosopher. (=PLSC 25301/35301, POLI 25301/35301) The spell exercised by Witold Gombrowicz over his readers has to do, at least partly, with the brilliant linguistic enactment of philosophical discourse in his fiction. This course analyzes how the writer in his novel *Ferdydurke* moves away from traditional philosophical approaches to (inter)subjectivity, order, and chaos to articulate his own creative dissolutions. Gombrowicz's *A Guide to Philosophy in Six Hours and Fifteen Minutes* serves as the ironic and provoking introduction to this course and to those uninitiated to philosophy. *B. Shallcross. Spring.*

27600. Augustine's *Confessions*. (=GNDR 27601, HUMA 22700, RLST 25501) *Knowledge of Latin not required.* This course discusses Augustine's representations of the self, of inquiry, and of the relation of language to truth. We discuss the literary and rhetorical form of the *Confessions*, while also examining Augustine's psychology and theology. Text in English. *W. Olmsted. Winter.*

28202. Introduction to the New Testament. (=BIBL 32500, NTEC 21000/32500, RLST 12000) This course is an immersion in the texts of the New Testament with the following goals: through careful reading to come to know well some representative pieces of this literature; to gain useful knowledge of the historical, geographical, social, religious, cultural, and political contexts of these texts and the events they relate; to learn the major literary genres represented in the canon (i.e., "gospels," "acts," "letters," "apocalypse") and strategies for reading them; to comprehend the various theological visions to which these texts give expression; and to situate oneself and one's prevailing questions about this material in the history of interpretation. *M. Mitchell. Winter.*

28800. Plato's *Republic*. (=PHIL 25704/35704) This course guides students through a careful reading of Plato's *Republic*. Among questions we consider: What is justice and why think of it as a human excellence? What is the relation between politics, human psychology, and metaphysics? Why does Plato write in dialogue form? Why does he use myths, allegories, and images in the course of his argument? What are the problems with democracy as Plato understood it? *J. Lear. Autumn.*

28902. Boccaccio's *Decameron*. *Reading knowledge of Italian helpful but not required.* This course is a reading of Boccaccio's *Decameron*, with attention to themes that include: death, love, lust, and marriage; men and women; parents and children; Christianity; survival, power, wealth, and ecclesiastical authority; cleverness and stupidity; nature and fortune; and storytelling, wit, and wisdom. *This course meets the first five weeks of Winter Quarter and the last five weeks of Spring Quarter.* *G. Most. Winter and Spring.*

29311. Machiavelli and Clausewitz on War. (=LLSO 28511, PLSC 24400/54400) This course is a reading and comparison of the two greatest modern thinkers about war. *N. Tarcov. Spring.*