

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 each student 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. Students who are engaged by these questions and others like them, and 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 proposes 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.

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. Students benefit from 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 assigned to a student; they must arise from within. For this reason, a set curriculum is not imposed upon students. Each student's course of study must answer to his or her interests and concerns, and must begin from a distinctive concern. 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, a student determines texts, text and author courses, and supporting courses as appropriate to address the student's Fundamentals question. 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 academic 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 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 the student's 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 and 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 and 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 (or the equivalent as determined by petition) 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. Students must receive quality grades in these courses.
 5. *Independent Studies (2)*. Independent Studies courses allow time for attending the Junior Paper Colloquium, 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 (FN DL

29901) in the quarter in which they write and rewrite the paper. They also participate in the Junior Paper Colloquium. 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 (FNDL 29902) in Winter or Spring Quarter.

Summary of Requirements

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

* *Or credit for the equivalent as determined by petition.*

Grading, Transcripts, and Recommendations. The independent study leading to the junior paper (FNDL 29901) and senior examination (FNDL 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.

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 advises the writing of the junior paper and 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.

<i>First Year</i>	Humanities (GE)	3
	Social Sciences (GE)	3
	Physical Sciences or Biological Sciences or Mathematics (GE)	3
	Foreign Language I	<u>3</u>
	Subtotal	12
<i>Second Year</i>	<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
<i>Third Year</i>	<u>Text and Author Courses</u>	3
	<u>Supporting Courses</u>	2
	Musical, Visual, or Dramatic Arts (GE)	1
	Junior Paper (FNDL 29901)	1
	Electives	<u>2</u>
	Subtotal	9
<i>Fourth Year</i>	<u>Text and Author Courses</u>	2
	<u>Supporting Courses</u>	2
	Senior Examination (FNDL 29902)	1
	Electives	<u>4</u>
	Subtotal	9
	Total	42

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 that they love, that they know well, and that are central to their ongoing concerns. The members of the Fundamentals faculty are:

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

Courses: Fundamentals: Issues and Texts (FN DL)

Courses preceded by an asterisk () will be part of the required introductory sequence in 2009–10.*

21102. Nietzsche and Literary Modernism. (=GRMN 24610) The first half of this course is devoted to studying some of Nietzsche's major works as cultural critic and diagnostician of the modern condition, focusing on *The Birth of Tragedy*, *The Genealogy of Morals*, and other texts. In the second half of the quarter, we examine the impact of Nietzsche, both in terms of his ideas and of his style, on some key works of literary Modernism (e.g., Franz Kafka, Robert Musil, Ernst Jünger). *R. Buch. Spring.*

21211. Don Quijote. (=CMLT 28101/38101, PORT 24202/34202, SPAN 24202/34202) This course is a close reading of Cervantes's *Don Quijote* that discusses 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 Greek romances to the medieval books of knights errant and the Renaissance pastoral novels. 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, the careful reader comes to appreciate glimpses of images with Italian designs. All work in English; students who are majoring in Spanish do all work in Spanish. *F. de Armas. Winter.*

21300. James Joyce's *Ulysses*. This course considers themes that include 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*. *D. Bevington. Winter.*

21404. Shakespeare II. Tragedies and Romances. (=ENGL 16600, TAPS 28405) 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.*

21407. The Political Thought of Jürgen Habermas. (=PLSC 24501/34501) This seminar is devoted to the political thought of Jürgen Habermas, centered on a reading of his book *Between Facts and Norms*. We also read selections from some of Habermas's other works, as well as from the political, social, and legal theorists with whom he is in conversation. *P. Markell. Autumn.*

21704. Melville's *Moby Dick*. This course is devoted to a close reading and discussion of Melville's explicitly philosophical novel. In addition to paying careful attention to the unfolding of its plot and major characters, including the white whale, we address its major themes, which include the relation between nature and civilization, human nature and human good, the nature and perpetration of evil, the meaning of suffering and the possibility of redemption, and the limits of democracy in general and of American democracy in particular. *A. Kass. Spring.*

21900. Milton's *Paradise Lost*. (=GNDR 21600, HUMA 20800, RLST 26400) This course focuses on a close reading of *Paradise Lost*, attending to its redefinition of the heroics of war and of marriage and friendship. Discussion topics include family, politics, history, psychology, and theology. *W. Olmsted. Autumn.*

***21901. Homer's *Odyssey*.** *Required of students entering the Fundamentals program; open to other students with consent of instructor.* This course is a close reading of *The Odyssey*. Discussion topics include identity, maturation, hospitality and friendship, gender, travel, and fantasies about other cultures. Text in English. *W. Olmsted. Winter.*

22001. Foucault and *The History of Sexuality*. (=ARTV 24800, CMLT 25001, GNDR 23100, HIPS 24300) *PQ: Prior philosophy course or consent of instructor.* This course centers on a close reading of the first volume of Michel Foucault's *The History of Sexuality*, with some attention to his writings on the history of ancient

conceptualizations of sex. How should a history of sexuality take into account scientific theories, social relations of power, and different experiences of the self? We discuss the contrasting descriptions and conceptions of sexual behavior before and after the emergence of a science of sexuality. Other writers influenced by and critical of Foucault are also discussed. *A. Davidson. Autumn.*

22202. Major Works of Goethe. (=GRMN 28600) This course is an intensive study of selected works (i.e., poetry, drama, fiction, essays) by Johann Wolfgang von Goethe. All work in German. *D. Wellbery. Autumn.*

22616. Soren Kierkegaard/Johannes Climacus: *Concluding Unscientific Postscript.* (=PHIL 27209) *PQ: Open to students who are majoring in Fundamentals or Philosophy, or with consent of instructor.* This seminar is a careful reading of *Concluding Unscientific Postscript*. This difficult text was written by Johannes Climacus, who was one of Kierkegaard's pseudonymous authors. Discussion questions include: What is subjectivity? What is irony? What is commitment? *J. Lear. Winter.*

22911. Many Ramayanas. (=HREL 42501, SALC 42501, SCTH 40701) 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, Kampan, Tulsi, and Aubrey Menen; and the *Ramajataka*, translations including Dutt, Buck, and R. K. Narayan; the *Yogavasistha-Maharamayana*; and contemporary comic books and films. *W. Doniger. Spring.*

23112. The Autobiography of Teresa of Avila. (=GNDR 20701, HIST 19801, RLST 20701) This course is a close reading of the autobiography of Teresa of Avila in which we pay attention to her attitudes towards prayer and religious practice, mystical experience, community organization, sin and redemption, and gender. Our reading is supplemented by other texts written by Teresa, as well as secondary works that help us interpret her in her historical context. *L. Pick. Winter.*

23400. Plato's *Laws.* (=LLSO 28500, PLSC 48300, SCTH 39120) *Prior knowledge of Plato's Republic helpful. Enrollment limited.* This course is a reading of Plato's *Laws*, with attention to the following themes: war and peace; courage and moderation; reason and law; music, poetry, drinking, and education; sex, marriage, and gender; property and class structure; crime and punishment; religion and theology; and the relation between philosophy and politics. *N. Tarcov. Autumn.*

23512. Doctor *Zhivago.* Boris Pasternak's novel was the swansong of Russian modernism and the harbinger of the period of "The Thaw" in the USSR. Fifty years after its illicit publication in the West and twenty years after its first publication in the USSR, controversy continues to swirl around the novel. Critics dispute whether it should be read as a twentieth-century *War and Peace*, as a

Russian counterpart to Joyce's *Ulysses*, or as a typical "poet's novel" like Rilke's *Notebooks of Malte Laurids Brigge*. In addition to the novel, we read other poetry and prose by Pasternak. *R. Bird. Winter.*

24100. *Ulysses*. (=ENGL 24000) This course takes students through Joyce's novel, exposing them to various recent critical approaches. We also take some excursions also into materials contemporary to *Ulysses* that can be placed in dialogue with the novel. *L. Ruddick. Spring.*

24310. Augustine's *Confessions*. (=GNDR 27601, HUMA 22700, LATN 25000/35000, RLST 25100) *PQ: LATN 20600 or equivalent.* Substantial selections from books 1 through 9 of the *Confessions* are read in Latin (and all thirteen books in English), with particular attention to Augustine's style and thought. Further readings in English provide background about the historical and religious situation of the late fourth century AD. *P. White. Spring.*

24314. *The Dream of the Red Chamber* and Late-Imperial Chinese Culture. (=EALC 25305/35305) The main focus of this course is a careful reading of Cao Xueqin's *Honglou meng (The Dream of the Red Chamber)*. In the process, we examine some of the range of texts, images, and issues across various literary and cultural genres in late-imperial China that this immensely complex novel draws on. Our goal is to gain a deeper appreciation both of the novel itself and of the culture of late-imperial China. Texts in English. *Optional section introducing selections from the original text in Chinese offered. Y. He. Autumn.*

24400. *The Mahabharata* in English Translation. (=HREL 35000, RLST 26800, SALC 255-20400/48200) This course is a reading of the *Mahabharata* (van Buitenen, Narasimhan, Ganguli, and Doniger [ms.]), with special attention to issues of mythology, feminism, and theodicy. *Text in English. W. Doniger. Winter.*

24402. Henri Lefebvre, *Critique of Everyday Life*. This book is a close reading of Henri Lefebvre's *Critique of Everyday Life*. Topics include social mobility, religion, consumer society, time, media, democracy, semiotics, and consciousness. *C. King. Autumn.*

24711. Lincoln: Slavery, War, and the Constitution. (=HIST 27102, LLSO 24711) *PQ: Consent of instructor.* 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.*

25310. Law and Legislator: Exodus. (=SCTH 33410) How does a people become a people? What gives it its identity? What enables it to endure? By means of close reading and discussion of the book of Exodus, approached in a philosophical manner, this seminar examines the formation of the Israelite nation, through the experiences of slavery, liberation, and the giving of the law. Special attention is given to the character of the constituting law and the character and activity of the legislator. *L. Kass. Spring.*

25311. *Pale Fire*. This course is an intensive reading of *Pale Fire* by Nabokov. *M. Sternstein. Winter.*

25700. Chaucer: *The Canterbury Tales*. (=ENGL 15500) This course is an examination of Chaucer's art as revealed in selections from *The Canterbury Tales*. Our primary emphasis is 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. Winter.*

***26201. *The Brothers Karamazov*.** *Required of students entering the Fundamentals program; open to other students with consent of instructor.* This course is a reading of *The Brothers Karamazov. Text in English. S. Meredith. Autumn.*

26302. Introduction to Medieval Political Philosophy. (=SCTH 39119) This course concentrates on Farabi, Ibn Tufayl, Averroes, and Maimonides. *R. Lerner. Winter.*

26902. Moments of Happiness. (=ISHU 29001) The sudden moment of illumination is a rare and sudden cognitive experience. In its high modernist version it is irrelevant to its cause, while later on it is mediated by diverse phenomena that range from works of art to libido. This course traces the presence of these awakenings in Virginia Woolf's *Mrs. Dalloway*. We also refer to several very brief poems and essays by Hugo von Hoffmannstahl, James Joyce, Czesław Miłosz, Zbigniew Herbert, and Adam Zagajewski. *B. Shallcross. Autumn.*

26903. Gombrowicz: The Writer as Philosopher. (=POLI 25301/35301) The spell exercised by Witold Gombrowicz over his readers has to do, at least in part, with the brilliant linguistic enactment of philosophical discourse in his fiction. Through a reading of his novel *Ferdydurke*, we analyze how he 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 the course and, for those uninitiated, to philosophy. *B. Shallcross. Spring.*

27103. *War and Peace*. (=RUSS 22302/32302) *L. Steiner. Autumn.*

27200. Dante's *Inferno*. (=ITAL 22700/32700) This course examines Dante's *Inferno* in its cultural (i.e., historical, artistic, philosophical, socio-political) context. In particular we study Dante's poem alongside other crucial Latin and vernacular texts of his age, including selections from the Bible, Virgil's *Aeneid*, Augustine's *Confessions*, Ovid's *Metamorphoses*, and the stilnovist and Sicilian-Tuscan poets. Political turmoil, economic transformation, changing philosophical and theological paradigms, and social and religious conflict all converge in the making of Dante's masterpiece and, thus, form a crucial part of our discussions. Although reading is not extensive, it is difficult. All work in English. *R. West. Autumn.*

27103. *War and Peace*. (=ISHU 22304, RUSS 22302/32302) *PQ: Consent of instructor.* Written in the wake of the Crimean War (1856) and the emancipation

of the serfs (1861), Tolstoy's *War and Peace* represents Russia's most important national narrative. This course focuses on both the artistic and the intellectual facets of *War and Peace*. Reading *War and Peace* we not only learn a lot about Russian history and culture, but we also have a rare chance to visit the writer's workshop and witness the creation of a completely original, organic work of art. All work in English. *L. Steiner. Spring.*

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.*

28902. Boccaccio's Decameron. (=SCTH 35980) *Reading knowledge of Italian helpful.* This course is a reading of Boccaccio's *Decameron*, with attention to such themes as 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. *N. Tarcov, G. Most. Spring.*

29100. Montesquieu and the Enlightenment. (=HIST 43401) *P. Cheney, R. Morrissey. Winter.*

29202. Calvin on Idolatry and True Religion. (=RLST 23702) This course is a close reading of John Calvin's *Institutes of the Christian Religion* (1559), focusing on Calvin's diagnosis of idolatry as the root problem of human life and on his contrasting elaboration of true religion or "piety." We consider Calvin's treatment of the right knowledge of God and self and his depictions of rightly ordered individual, corporate, and civic life. Text in English. *K. Culp. Winter.*

29901. Independent Study: Junior Paper. *PQ: Open only to Fundamentals students with consent of faculty supervisor and program chairman. Students are required to submit the College Reading and Research Course Form. Must be taken for P/F grading. Participation in Junior Paper Colloquium required. Autumn, Winter, Spring.*

29902. Independent Study: Senior Exam. *PQ: Open only to Fundamentals students with consent of faculty supervisor and program chairman. Students are required to submit the College Reading and Research Course Form. Must be taken for P/F grading. Autumn, Winter, Spring.*