

Dr. Carl E. Findley III

CURRICULUM VITAE

Ph.D., The University of Chicago

CarlFindley@pointloma.edu

EDUCATION

The University of Chicago

Ph.D., The John U. Nef Committee on Social Thought, June 2011.

Dissertation: *Perfecting Adam: The Perils of Innocence in the Modern Novel*.

Committee Members: J.M. Coetzee, Paul Friedrich, Mark Lilla

The University of Chicago

M.A., The John U. Nef Committee on Social Thought, June 2004.

Bowdoin College

B.A. Double *Magna cum laude*, June 1999.

Oxford University

St. Edmund Hall, 1997-1998.

RESEARCH & PROFESSIONAL INTERESTS

I work at the intersection of comparative literature, philosophy, and religion. My scholarship explores the labile borders that ideas traverse, probing diverse literary traditions and the translation of theoretical forms into avant-garde literary practices. I examine the religious and philosophical underpinnings of literature, the relationship between ancient and modern texts, and the aesthetic and ethical consequences that result from the collapse of intellectual practices, religious paradigms, and gendered realities in German, Austrian, Russian, and American novels.

Areas of Specialty

Comparative Literature; Philosophy; Theology; Political Theory; 19th Century German, Russian, American Literature; 20th & 21st Century Austrian Literature; the History and Theory of the Great Books.

HONORS & FELLOWSHIPS

College of Liberal Arts Honorarium, Mercer University (2012; 2014; 2016).

Doolittle-Harrison Fellowship, The University of Chicago (2011).

John & Evelyn Nef Lecture Grant, The University of Chicago (2011).

Karen Dinal Memorial Award for Excellence in Undergraduate Teaching
The University of Chicago (2010).

Austrian Cultural Forum New York & Modern Austrian Literature Grant
(2010).

John & Evelyn Nef Lecture Grant, The University of Chicago (2010).

The University of Chicago Nef Research Fellowship, Berlin, Germany (2006-2007).

Scholarship, The Committee on Social Thought, The University of Chicago (2000).

High Departmental Honors for Senior Honor's Thesis on Ludwig Wittgenstein's
Tractatus Logico-Philosophicus (1999).

James Bowdoin Scholar & James Bowdoin Book Award (1996-1999).

Phi Beta Kappa (1998).

PUBLICATIONS

Edited Books:

Innocence Uncovered: Literary and Theological Perspectives. Eds. Carl E. Findley III and Beth Dodd. London: Routledge, 2017.

Articles:

"Ancient Innocence: A Lost Tradition." Introduction to *Innocence Uncovered: Literary and Theological Perspectives*. Eds. Carl E. Findley III and Beth Dodd. London: Routledge, 2017.

"Imaginative Innocence & Conscious Utopia in Robert Musil's *The Man Without Qualities*" in *Innocence Uncovered: Literary and Theological Perspectives*. Eds. Carl E. Findley III and Beth Dodd. London: Routledge, 2017.

"In the Land of Nod: Alienation and Artistry in Dostoevsky's *The Idiot*." *Brown Slavic Contributions, Vol. XIV: Estrangement*. Providence: Brown University, 2013. pp. 31-40.

“Hermaphroditism, Liminal Eroticism and the Classical Influence in Musil’s *Der Mann ohne Eigenschaften*.” *Modern Austrian Literature* Vol. 44. No. 3-4 (2011), pp. 33-53.

Book Reviews:

Elfriede Czurda, *Diotima or The Happiness Gap* and *Nausicaa’s Lucid Dream*. Translated by Kathleen Thorpe. Ariadne Press, 2018. 108 pp. Forthcoming in *The Journal of Austrian Studies* (2020). Co-authored with Jennifer R. Findley Esq.

Anna O’ Driscoll, *Constructions of Melancholy in Contemporary German and Austrian Literature*. Bern: Peter Lang, 2013. 253 pp. *Journal of Austrian Studies* Vol. 49 No. 1-2 (2016).

Changing Addresses: A Collection of Contemporary Austrian Writing. Eds. Johann Holzner & Alois Hotschnig. UNO Press, 2012. 167 pp. *Journal of Austrian Studies* Vol. 46 No. 3 (2013).

Robert Menasse, *Anyone Can Say “I.” Tales from the End of the Post-war Era*. Translated by Thomas S. Hansen and Abby J. Hansen. Ariadne, 2011. 170 pp. *Journal of Austrian Studies* Vol. 46 No. 1 (2013).

INVITED LECTURES

“Robert Musil and the Aesthetics of Distance”
University of Helsinki
Helsinki, Finland (August 2019)

“Secular Redemption & the Elevation of Transgression in Robert Musil, Theodor Adorno, and Karl Kraus.”
University of Tallinn & University of Helsinki
European Network for Avant-garde & Modernism Studies
Tallinn, Estonia & Helsinki, Finland (August 2017)

“Innocence & Erotic Utopia in Robert Musil’s *The Man Without Qualities*.”
University of Helsinki
European Network for Avant-garde & Modernism Studies
Helsinki, Finland (August 28, 2014)

“Imaginative Innocence & the Reinvention of Reality in Cervantes and Dostoevsky.”
University of Paris-Sorbonne
International Comparative Literature Association (ICLA)/Association internationale de littérature comparée (AILC)
Paris, France (July 18, 2013)

“Ancient Love and the Modern Novel: Plato, Ovid and the Myth of Wholeness in Robert Musil.”

Mercer University
Department of Philosophy
Macon, Georgia (February 8, 2013)

“Patriarchs and Prophets of Modernity: The Failure of Fatherhood in Nabokov and Musil.”

Brown University
American Comparative Literature Association (ACLA)
Supported by the Réseau Européen d’Études Littéraires Comparées
Providence, Rhode Island (March 29, 2012)

“The Crime of Knowledge in Melville’s *Billy Budd*.”

American Literature Association
Savannah, Georgia (September 24, 2011)

“Perfecting Adam: The Perils of Innocence in the Modern Novel.”

University of Chicago
Doctoral Lecture
Chicago, Illinois (May 27, 2011)

“In the Land of Nod: Alienation and Artistry in Dostoevsky’s *The Idiot*.”

Brown University
Department of Slavic Languages Colloquium
Providence, Rhode Island (April 16, 2011)

“Milton’s Complex Innocence.”

University of Chicago
John U. Nef Committee on Social Thought Colloquium
Chicago, Illinois (November 4, 2010)

“Hermaphroditism, Liminal Eroticism and the Greek Influence in Musil’s *Der Mann ohne Eigenschaften*.”

University of Vienna
Austrian Studies Association (ASA)
Vienna, Austria (May 25, 2010)

ACADEMIC POSITIONS & TEACHING EXPERIENCE

Mercer University, Senior Lecturer

INT 101: Understanding Self and Others (2014-2020)

As an interdisciplinary course, we interrogate the concept of the modern self and its formation through the idea of “seeing.” We examine “sight” (directed toward the self and the other) as a form of philosophical activity, as critical-scientific inquiry, as literary expression, and as aesthetic visualization. Drawing on a range

of classic and modern texts, we use the concept of sight as a lens through which to interrogate such themes as: intellectual integrity, transcendent longing, the value of scientific and artistic *mimesis*, aesthetic dreamscape, and the intellectual/artist as a social pariah. We pay special attention to investigating the gaps between ideas and mental images and their literal production, and the challenges of maintaining intellectual, ethical, and artistic integrity in a technological age. Texts include works by Plato, Rousseau, Goethe, Emerson, Hesse, Walter Benjamin, Foucault, and Sommerset Maugham.

INT 201: Building Community (2013-2020)

An interdisciplinary seminar, we interrogate of the idea of “community” by examining its philosophical variations in a range of different genres and disciplines. We explore community as a religious, cultural, political, and artistic achievement, while addressing its failures and its anti-modern discontents. We examine community as a religious ideal centered around spiritual and physical labor; the revolutionary attempt to construct a unitary vision of human community upon economic and environmental equality; and the anti-modern dissatisfactions with fractured contemporary communities driven by racial despair, colonialism, and migration. Texts include *The Rule of St. Benedict*, *The Communist Manifesto*, *The Life and Times of Michael K*, and selections from Allan Bloom’s *The Closing of the American Mind*, Marilynne Robinson’s *The Death of Adam*, Wim Wender’s *Wings of Desire*, and paintings by the German artist Gerhard Richter.

GBK 101: Understanding Self & Others: Among Gods & Heroes (2015-2020)

A foundational course in the Great Books Program, this course introduces students to the art of close reading and the nuanced interpretation of the important texts at the heart of Western Civilization and its intellectual practices. We read texts by Homer, Sappho, Aeschylus, Sophocles, and Thucydides and Plato, exploring questions of lasting and fundamental value through texts written by the preeminent thinkers and writers of ancient Greece, who are both originators and critics of our own modern opinions. Through sustained engagement and dialogue with these texts, which both demands our attention and invites our criticism, we learn the subtle art of interpretation by turning our critical gaze upon classic texts whose authors invite us into a life-long conversation.

GBK 202: Classical Cultures (2020)

The second sequence in Mercer’s Great Books Program, we deepen our readings of ancient Greek philosophy, exploring works by Plato and Aristotle, and expanding into the Roman inheritance of the Greek literary and philosophical tradition with works by Euclid and Virgil, among others.

GBK 203: The Hebrew and Christian Traditions (2017)

A foundational course in the Great Books Program, this course introduces students to the art of close reading and the nuanced interpretation of the important texts at the heart of Western Civilization, its intellectual practices, and its beliefs. We explore questions of lasting and fundamental value through the religious texts at the heart of the Judeo-Christian tradition. These texts are both the originators and critics of our own modern opinions. Through sustained engagement and dialogue with these texts, which both demands our attention and invites our criticism, we continue to enrich our abilities in the subtle art of textual interpretation by turning our critical gaze upon classic religious texts whose authors both inspire us and invite us into a life-long conversation.

GBK 305: The Modern Worldview (2019)

An advanced seminar, and the fifth course in the Mercer Great Books sequence, this course examines the classic texts, mainly from the 17th Century, that represent the transition between the Late Medieval and Modern Periods. We explore early modern innovations in science, political thought, drama, philosophy, and poetry through groundbreaking texts that set the new standard for intellectual innovation and imaginative creativity for the coming epoch. Readings include: Shakespeare's *Hamlet* and *King Lear*, Bacon's *The New Organon*, Descartes's *Discourse on Method*, Pascal's *Pensees*, Hobbes's *Leviathan*, Newton's *Principia*, Locke's *Second Treatise of Government*, Hume's *An Enquiry Concerning Human Understanding*, and Milton's *Paradise Lost*.

GBK 306: Reason and Revolution (2017-2018)

An advanced seminar, and the sixth course in the Mercer Great Books sequence, this course examines many of the classic texts, from the late 18th through the long 19th Century, that represent the transition away from the early modern period into the social, political, and literary innovations of the modern period—and serve as the foundation for post-modern, experimental thought in the late 19th and throughout the 20th Century. We explore the growing elevation and independence of human reason through innovations in German idealism, Franco-English political theory, the birth of American political and social thought, the theory of human evolution, the English novel as social critique, early feminist philosophy, the American celebration of the intellectual independence of the solitary wanderer, Romantic movements within European poetry, and the German obsession with the felicities—and dangers—of acquiring human knowledge. Texts include: Smith's *The Wealth of Nations*, Rousseau's *On the Social Contract*, selections from *The Essential Federalist and Anti-Federalist*, Goethe's *Faust*, Kant's *Grounding for the Metaphysics of Morals*, Tocqueville's *Democracy in America*, Marx's *The Communist Manifesto*, Austen's *Pride and Prejudice*, Thoreau's *Walden*, *The Declaration of Independence*, Hegel's *Introduction to the Philosophy of History*, Wollstonecraft's *A Vindication of the Rights of Woman*, Darwin's *On the Origin of Species*, and selections of 19th Century Romantic Poets.

GBK 407: The Age of Ambivalence (2015-2020)

An advanced Great Books seminar, we explore the following themes and ideas, which are organized around anti-modern forms of intellectual discontent and frame late-19th and early-20th Century discourse: the birth of the modern “novel of ideas” and its origin in the Russian 19th Century Romantic, Euro-Slavic literary tradition; German anti-rationalist, anti-Enlightenment literary and philosophical movements; psycho-cultural critiques of modern European, haute-bourgeois moral codes; the return to myth in the modern world; the philosophical re-valuation of Judeo-Christian ethics in avant-garde literary forms; the role of Kapital, Kultur, and Bildung; and the hybrid, spiritual-secular imaginings of southern Gothic literary forms. Texts include: Dostoevsky’s *The Brothers Karamazov*, Du Bois’s *The Souls of Black Folk*, Freud’s *Civilization and Its Discontents*, Mendel’s *Experiments in Plant Hybridisation*, Nietzsche’s *On the Genealogy of Morality*, O’Connor’s *A Good Man is Hard to Find* & *Good Country People*, Peirce’s “How to Make our Ideas Clear”, Weber’s *The Protestant Ethic and the Spirit of Capitalism*, and Yeats’s *The Tower*.

Quest for Wholeness, Senior Honors Seminar (2013)

We explore the concept of wholeness from its origins in classical thought to its contemporary manifestations in a range of genres, examining wholeness as a form of philosophical longing, a social construct, and an artistic achievement shaped by the experiences of education and suffering. Texts include: *The Gospel of John*; Plato’s *Symposium*; Freud’s *Civilization and its Discontents*; Voltaire’s *Candide*; Nietzsche’s *Schopenhauer as Educator*; Virginia Woolf’s *Mrs. Dalloway*; and T.S. Eliot’s *The Waste Land*.

Introduction to Philosophy, Department of Philosophy (2012-2013)

In this course, we examine the status of knowledge in Western thought and consider when the pursuit of what Augustine called our *libido noscendi* (our desire to know) is valuable—and when it is not. Beginning with Greek philosophy, we examine the ancient philosophical equation of knowledge with virtue and happiness. With this classical grounding, we investigate a little-known intellectual counter-tradition that questions knowledge and highlights the potential dangers of its pursuit. We explore how knowledge can be both dangerous and glorious. We debate the virtues of a life devoted to reason versus a life devoted to art. And we ask whether it is better to love the flesh or the spirit. As a writing-intensive seminar, we closely analyze classic texts by Plato, Aristotle, St. Augustine, Kant, Nietzsche, and Emerson, and selections from Proverbs and Ecclesiastes, while learning to synthesize our ideas through the practice of diverse genres of writing.

Introduction to Ethics, Department of Philosophy (2012)

This course examines the seminal texts of ethics, a branch of philosophy devoted to understanding the principles we rely upon to determine and evaluate moral behavior. Through a close, careful study of ancient and modern texts, this course

introduces many of the key concepts of philosophical ethics: the classical equation of knowledge with happiness, the Aristotelean mean, the categorical imperative, the principle of utility, and the Nietzschean critique of the foundations of modern ethical thought. Some of the central questions we will consider are: What is happiness? What does a virtuous life look like? Are we born with virtue or must it be learned? What are the philosophical principles used to decide whether actions are right or wrong? What is the relationship between religion and ethics? And what can literature teach us about living ethically? We will read texts by authors including Plato, Aristotle, Kant, Mill, Nietzsche, and writers such as J.M. Coetzee, and Marilynne Robinson.

First Year Seminar (2012)

What are the ethical values we take with us as we travel and experience the world outside the permeable boundaries of the self? This course examines this question by turning our attention to a range of classic texts, both ancient and modern, each of which explore movement and change—philosophical and emotional—from one place to another. As we study these texts, we encounter protagonists who are both heroic and anti-heroic, who attempt to save, extol or recover philosophical values in an often brutal world. We read a range of texts that explore the relationship between philosophical and physical migration, including Plato's *Symposium*, Sophocles' *Antigone*, Dostoevsky's *Notes from Underground*, Hesse's *Narcissus and Goldmund*, and J.M. Coetzee *Life and Times of Michael K*.

The University of Chicago

Instructor, Classics of Social and Political Thought

Classics of Social and Political Thought is a year-long, interdisciplinary course in the University of Chicago's Great Books curriculum. Held in a small seminar setting, typically of no more than 15 students, responsibilities include all lecturing and grading. Texts for this course include works by Tocqueville, Marx, Mill, Weber, Nietzsche, and W.E.B. DuBois. In the design of this course, literary excerpts, including works by Goethe and Emerson, among others, are supplemented to highlight the broader literary and cultural context of each of the central texts under consideration.

Writing Instructor in the Humanities, Readings in World Literature

Readings in World Literature is a foundational course in the University of Chicago's Great Books curriculum. We emphasize close textual analysis, comparative reasoning, and intensive writing. Texts include: *Gilgamesh*, *Odyssey*, *Mahabharata*, and *Tales of the Heike*, as well as classics of autobiography including Augustine's *Confessions*, Jacob's *Incidents in the Life of a Slave Girl*, Nabokov's *Invitation to a Beheading*, Soyinka's *Ake*, and Aleramo's *A Woman*. Duties include lecturing, weekly seminars focusing on close textual analysis, extensive instruction in academic writing, grading all student essays and providing detailed commentary, including post-writing essay analysis with students in small tutorials.

Teaching Assistant, Classics of Social and Political Thought

Year-long course in the classic texts of social and political thought. Taught, led seminar discussions, and graded essays on texts including Plato's *Republic*, Aristotle's *Nicomachean*

Ethics, Augustine's *Confessions*, Aquinas's *Summa Theologica*, Machiavelli's *The Prince*, Locke's *Two Treatises on Government*, and Rousseau's *Discourse on Inequality*, among others.

Academic Writing Instructor, Writing Program, Indiana University, Bloomington

Worked extensively with undergraduates, as well as advanced M.A. & Ph.D. graduate students, in improving the quality and clarity of their academic writing.

RELATED PROFESSIONAL EXPERIENCE & TRAINING

Little Red School House Certification

The University of Chicago's *Academic and Professional Writing Course*. Trains academics and professionals how to structure complex data, develop extended arguments, and position their work as a contribution to ongoing debates in their fields. This intensive training course prepares academics for scholarly publishing as well as to teach in the College Writing Program.

Pedagogies of Writing

Administered by the University of Chicago's College Writing Program, *Pedagogies of Writing* is an advanced training course designed to instruct academics on the most effective strategies of teaching undergraduates the principles of clear academic writing.

LANGUAGES

German, Russian, Latin

PROFESSIONAL ASSOCIATIONS

Modern Language Association
International Comparative Literature Association
American Comparative Literature Association
Austrian Studies Association
European Network for Avant-Garde and Modernism Studies
