

INTRODUCTION TO THE HUMANITIES PROGRAM

Director: to be announced

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Courses given in Introduction to the Humanities Program have the subject code IHUM. For a complete list of subject codes, see Appendix.

Introduction to the Humanities offers courses which satisfy a three quarter General Education Requirement (GER) for first-year students. The purpose of the Introduction to the Humanities (IHUM) requirement is to build an intellectual foundation in the study of human thought, values, beliefs, creativity, and culture. Introduction to the Humanities courses enhance skills in analysis, reasoning, argumentation, and oral and written expression, thus helping to prepare students for more advanced work in the humanities, and for work in other areas such as the sciences, social sciences, and engineering.

The IHUM requirement may be satisfied in two different ways:

Introduction to the Humanities courses (a one quarter, interdisciplinary course followed by a two quarter, course sequence), or

The Program in Structured Liberal Education (an intensive, three quarter, residence-based program satisfying the IHUM requirement, the University Writing and Rhetoric Requirement, and one additional General Education Disciplinary Breadth Requirement in the Humanities).

COURSES

INTRODUCTION TO THE HUMANITIES

Students enrolled in Introduction to the Humanities courses satisfy the first-year requirement by pairing a one quarter interdisciplinary course in Autumn Quarter with a two quarter sequence in Winter and Spring quarters. The Autumn Quarter courses hone skills in humanistic disciplines through close reading and critical investigation of a limited number of works as preparation for further work in the humanities and, specifically, for any one of the Winter-Spring sequences.

AUTUMN

IHUM 46. Visions of Mortality—Anyone reading this is alive, and so will someday die. Issues arising from these facts of life and death beginning with the most fundamental questions arising from first-person confrontation with thoughts of one's own mortality. Is death bad for a person, and if so, why? What can the badness or the indifference of death tell us about what makes life good? If death is the permanent end of existence, does this make human choices arbitrary, and life meaningless? GER:IHUM-1

5 units, Aut (Barrett, Bobonich)

IHUM 51. Transformations: The Intersection of High Art and Contemporary Culture—Othello, Zarathustra, and enlightenment humanism from initial occurrences through moments of reemergence in the 20th-century Western imagination. Transformations across media and contributions to modern constructions of the self and the human condition. GER:IHUM-1

5 units, Aut (Hinton, Stephens)

IHUM 53. Representing Nature: The Boundaries of the Human—The place of human beings in the natural world as influenced by values, beliefs, and cultures, all of which change over time. How modern writers represent and conceptualize the natural world, and how human beings include themselves as part of the natural world or define themselves against it. GER:IHUM-1

5 units, Aut (Nightingale, White)

IHUM 55. The Literature of Crisis—Most human lives contain major turning points or crises that transform an individual's development. Classical, medieval, and Renaissance texts illustrating crises in the lives of authors and characters, and cultural crises that have altered the course of human history. Emphasis is on the conceptual framework to understand and cope with crisis. GER:IHUM-1

5 units, Aut (Evans, McCall)

IHUM 56. Old World Encounters: Civilizations in Dialogue Before the Modern Age—Five moments of intellectual encounter among the far-flung civilizations of the eastern hemisphere in the premodern and early modern eras. Readings are landmark works of cultural translation and ethnographic analysis, penned by scholar travelers from across the old world, and associated with large-scale cultural movements that refashioned the human landscapes of the eastern hemisphere. GER:IHUM-1

5 units, Aut (Lewis, Wigen)

IHUM 57. The Human and The Machine—Shifting boundaries between the mechanical and the human: how humans connect and interact with machines, and how they may be conceived, designed, and manipulated as machines. This history of thinking about people, society, and machines from Plato and his antecedents to contemporary dilemmas over biotechnology. Paradigms include ethical issues concerning biological and social engineering and creationist arguments for intelligent design that reveal the work of God. GER:IHUM-1

5 units, Aut (Lowood, Schnapp, Shanks)

IHUM 61. Race, Gender, and the Arts of Survival—How do men and women survive physically, intellectually, creatively, and spiritually? Survival as represented in works that model strategies to overcome physical deprivation including enslavement, castration, religious persecution, and gender discrimination. How to survive the constraints of gender, race, nation, and history: for what purpose and at what cost does one survive? What are the possibilities for effecting social and personal change? Genres include drama, fiction, epistolaries, and a slave narrative. GER:IHUM-1

5 units, Aut (H. Elam, M. Elam)

IHUM 62. Conflict, Cooperation, and Human Nature—Forms of social interaction and their relationship with what makes people human. Focus is on the construction of family systems, warfare, and slavery as uniquely human activities. How people manipulate classifications such as the nonhuman in an effort to define a potential spouse, an opponent in war, or a slave. Sources include anthropology, history, and comparative perspectives. GER:IHUM-1

5 units, Aut (Hilde, Jones)

IHUM 63. Freedom, Equality, Difference—Which freedoms should a just society promote and which should be curtailed for the sake of justice? What equalities properly concern government and how can the achievement of equality be reconciled with respect for freedom? What roles should social and political institutions take in guaranteeing freedom and equality? Focus is on interdisciplinary inquiry including political philosophy, education, literature, history, and law. Abstract ideas and case histories, using one to shed light on the other. GER:IHUM-1

5 units, Aut (Callan, Palumbo-Liu, Satz)

IHUM 64. Journeys—Works spanning 2,300 years, diverse cultural and historical situations, and different forms and genres, and which present essential aspects of the journey from birth to death. These texts trace moral, spiritual, and emotional passages within that one great journey, passages that challenge and transform people as they advance toward what poet Thomas Gray called the inevitable hour. GER:IHUM-1

5 units, Aut (Wolff, Yearley)

WINTER-SPRING SEQUENCES

IHUM 2,3. Epic Journeys, Modern Quests—Two quarter sequence. Great religious, philosophical, and literary texts that have addressed timeless questions about human identity and the meaning of human life. Focus is on the epic tradition in the ancient and classical worlds and its transformations or abandonment in modernity. Compares conceptions of

the afterlife. How traditions about the afterlife are created and appropriated. The diminished importance of the dead and increased emphasis on the power of the living in literary genres. GER:IHUM-2,3

IHUM 2. 5 units, Win (*Freccero, Harrison*)

IHUM 3. 5 units, Spr (*Edelstein, Landy*)

IHUM 5A,B. Worlds of Islam: Global History and Muslim Societies—Two quarter sequence. Chronological and geographical overview of times and places in which Islam has been the dominant cultural framework. Elements of the Muslim faith and its related political, social, and cultural practices from the 7th-century rise of Islam to the recent past. Geographic range includes the historic Arab heartland of Islam, Africa, Persia, the Ottoman Empire, and Central Asia. GER:IHUM-2,3

IHUM5A: 5 units, Win (*Beinin, Crews, Hanretta, Rodrigue*)

IHUM5B: 5 units, Spr (*Beinin, Crews, Hanretta, Rodrigue*)

IHUM 8A,9A. Myth and Modernity: Culture in Germany—Two quarter sequence. The tension between tradition and progress through an examination of German cultural history. The experience of modernity typically involves overcoming or denying the past, but that same past can return to haunt the present in the form of myths. The interplay of myth and modernity, the irrationality of narrative, and the reason of progress, through the example of German culture, especially in literature, from the heroic epics of the medieval era through the catastrophes of the last century. GER:IHUM-2,3

IHUM 8A. 5 units, Win (*Berman*)

IHUM 9A. 5 units, Spr (*Eshel, Strum*)

IHUM 23A,B. The Fate of Reason—Two quarter sequence. The historical fate of Socrates' proposal that only reason can provide answers to questions of what to believe and how to act. The fate of reason in cultural contexts including medieval Christian, Islamic, and Jewish. Themes include free will, personal identity, the authority of morality, and the tension between reason as power for improving life and as insufficient means for reaching important truths. GER:IHUM-2,3

IHUM 23A. 5 units, Win (*Bobonich*)

IHUM 23B. 5 units, Spr (*Hussain*)

IHUM 25A,B. Art and Ideas: Performance and Practice—Two quarter sequence. Issues in aesthetics and performance through examples from the classical age to the present. Concepts of art and practice intersecting with topics such as imitation, instruction through pleasure, the creative process, perception, social analysis, and embodiment as a form of knowledge. Texts and performances from drama, dance, music, visual arts, and performance art practices that reflect aesthetic ideas. GER:IHUM-2,3

IHUM 25A. 5 units, Win (*Rayner*)

IHUM 25B. 5 units, Spr (*Ross*)

IHUM 27A,B. Encounters and Identities—Two quarter sequence. The formation of ideas about individual and collective identities in S. Africa, W. Europe, and the U.S. Contemporary ideas about identity, including national, racial, ethnic, and gender identity; historical encounters and social transformations linking these areas. Challenging popular assumptions about the origins of identities through similarities and differences among ideas of individual and collective identity in different regions of the world. GER:IHUM-2,3

IHUM 27A. 5 units, Win (*Ferguson*)

IHUM 27B. 5 units, Spr (*Collier*)

IHUM 28A,B. Poetic Justice: Order and Imagination in Russia—Two quarter sequence. The difference between justice and law in 19th- and 20th-century Russian writers. Focus is on the notion of poetic justice: the artistic representation of order whether divine, natural, or human. Goal is to heighten awareness of familiar narratives, mythologies, ideas, and images, and to convey a sense of a long-established national culture with its own dynamic vision. GER:IHUM-2,3

IHUM 28A. 5 units, Win (*Safran*)

IHUM 28B. 5 units, Spr (*Freidin*)

IHUM 31A,B. Ancient Empires—Two quarter sequence. A decisive place and period in world history: the Mediterranean basin from 800 B.C. to 400 A.D. Great empires (Assyria, Persia, Macedonia, and Rome) were carved out in war and changed the course of human development. Why did these empires arise when and where they did, how did they work, and what is their legacy? Their economic, religious, and artistic achievements balanced against genocide, enslavement, and warfare using evidence from ancient literature and archaeology, and tracing the roles of religion, property, and freedom. What they mean for the world today. GER:IHUM-2,3

IHUM 31A. 5 units, Win (*Morris*)

IHUM 31B. 5 units, Spr (*Trimble*)

IHUM 37A,B. Literature into Life: Alternative Worlds—Two quarter sequence. The genres of poetry, drama, and fiction from the Renaissance to the present day, focusing on the relationship between art and life. How does literature come alive on the page? What goes into a vivid representation of lived social experience? How do writers respond to historical crises? Parallel cases from art and music. GER:IHUM-2,3

IHUM 37A. 5 units, Win (*Riggs*)

IHUM 37B. 5 units, Spr (*Felstiner*)

IHUM 68A,B. Approaching Religion: Tradition, Transformation, and the Challenge of the Present—Two quarter sequence. Challenges facing the world's religions in responding to issues such as globalization, feminism, science, pluralism, and individualism. How Judaism, Buddhism, and Islam changed or resisted change in their founding moments. Encounters between these religious traditions and the forces of contemporary social change. GER:IHUM-2,3

IHUM 68A. 5 units, Win (*Fonrobert, Zimermann*)

IHUM 68B. 5 units, Spr (*Eisen*)

PROGRAM IN STRUCTURED LIBERAL EDUCATION

Track Chair: Mark Mancall (History)

Structured Liberal Education (SLE) offers students an intensive, three quarter, residence-based learning experience, which simultaneously satisfies the IHUM requirement, both of the University Writing and Rhetoric requirements, and the General Education Requirement in the humanities (GER:DB-Hum).

SLE encourages students to live a life of ideas in an atmosphere that stresses critical thinking and a tolerance for ambiguity. The residence hall is the informal setting for lectures and small-group discussions. SLE instructors work closely with students and participate in dorm life. SLE enhances the classroom experience with other residence-based educational activities: a weekly film series throughout the year and a student-produced play each quarter.

SLE students receive intensive and individualized writing instruction from a team of instructors and peer writing tutors. See the "Structured Liberal Education" section of this bulletin.

9 units, Aut, Win, 10 units, Spr (*Mancall, Staff*)