

INTRODUCTION TO THE HUMANITIES PROGRAM

Director: Russell A. Berman

Associate Director: Ellen Woods

Affiliated Faculty: Shahzad Bashir (Religious Studies), Carl Bielefeldt (Religious Studies), Chris Bobonich (Philosophy), Philippe Buc (History), Scott Bukatman (Art History), Eamonn Callan (Education), Charitini Douvaldzi (German Studies), Dan Edelstein (French and Italian), Shelley Fisher Fishkin (English), Charlotte Fonrobert (Religious Studies), Hans Ulrich Gumbrecht (Comparative Literature), Robert Harrison (French and Italian), Linda Hess (Religious Studies), Ian Hodder (Archaeology and Anthropology), Nadeem Hussain (Philosophy), Rachel Jacoff (French and Italian), Joshua Landy (French and Italian), Helen Longino (Philosophy), Henry Lowood (University Libraries, German Studies), Richard Martin (Classics), Marsh H. McCall, Jr. (Classics), Robert Proctor (History), Alice Rayner (Drama), Jessica Riskin (History), Eric Roberts (Computer Science), Rob Robinson (German Studies), Janice Ross (Drama), Gabriela Safran (Slavic Languages and Literatures), Debra Satz (Philosophy and Ethics in Society), Thomas Sheehan (Religious Studies), Jennifer Summit (English), Kenneth Taylor (Philosophy), Blakey Vermeule (English), Barbara Voss (Archaeology and Anthropology), Amir Weiner (History), Bryan Wolf (Art and Art History), Tobias Wolff (English), Lee Yearley (Religious Studies)

Lecturers: Ahmed Alwishah, Jennifer Barker, Magdalena Barrera, Rashida Braggs, Mia Bruch, Sarah Cervenak, Kathleen Coll, Kirsti Copeland, Tomas Crowder, Jon Daenke, Gary Devore, Bo Earle, Michael Feola, Sabrina Ferri, Marisa Galvez, Melissa Ganz, Gillian Goslinga, Philip Horky, Martha Kelly, Joann Kleinner, Laura Maguire, Kathryn Mathers, Christine McBride, Molly McCarthy, Michael McFall, Zena Meadowsong, Daniel Medin, Martina Meyer, Suzanne Miller, Alice Petty, Stephen Puryear, Jennifer Rapp, Laurel Scotland-Stewart, Dana Sherry, Maya Soifer, Melissa Stephenson, Kathleen Tierny, David Walter, Gabriel Wolfenstein, Huseyin Yilmaz

Department Offices: Building 250, Room 251E

Mail Code: 94305-2020

Department Phone: (650) 723-0944

Email: ihumprogram@stanford.edu

Web Site: <http://ihum.stanford.edu>

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.

The IHUM requirement may be satisfied in two ways:

Introduction to the Humanities courses—a one quarter, interdisciplinary course followed by a two quarter, course sequence.

The Program in Structured Liberal Education—a three quarter, residence-based program; see below or see the “Structured Liberal Education” section of this bulletin.

COURSES

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 develop 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 must 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

4 units, Aut (Bobonich, C; Safran, G)

IHUM 48. The Art of Living—The fundamental choice of deciding what is valuable to a person and how to live one’s life: a life of reason and knowledge, of faith and discipline, of nature and freedom, of community and altruism, or of originality and style. How it is possible to live well and beautifully, what it takes to implement these ways of living, and what happens when they come under pressure from inside and out. GER:IHUM-1

4 units, Aut (Landy, J; Taylor, K; Douvaldzi, C)

IHUM 57. Humans and Machines—Shifting boundaries between mechanical and human: how humans interact with machines, and how they may be conceived, designed, and manipulated as machines; how machines in turn reflect upon their human creators. What it means to think of the human body as a machine or as not a machine: what is a machine; what forms can machinery take; what is a living body; what have concepts such as machine, human, alive, and intelligent meant in different times and places; and how have their meanings changed? GER:IHUM-1

4 units, Aut (Lowood, H; Bukatman, S; Riskin, J)

IHUM 58. Technological Visions of Utopia—How changes since Thomas More’s *Utopia* was written, including advances in science and technology, have opened new possibilities for the good society. Focus is on works that consider how literary visions of society have evolved with the progress of science and technology. Readings include More and technologically determined visions of the late 20th century. GER:IHUM-1

4 units, Aut (Roberts, E; Robinson, O)

IHUM 60. Sex: Its Pleasures and Cultures—How the pleasures of sex have been shaped. Focus is on enjoyment more than dangers and hygiene. Historical relativity in forms of sexual pleasure; theories contrasting stable biological dispositions with changing contexts of sexual forms; legitimate and illegitimate forms of sexuality, past and present; and whether there is a need for restraints to sexual behavior that cross historical boundaries. Multiple forms of sexual pleasure. Concepts and images from different cultural traditions. GER:IHUM-1

4 units, Aut (Gumbrecht, H; Fonrobert, C)

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

4 units, Aut (Callan, E; Satz, D)

IHUM 64. Journeys—Works spanning 2,300 years, diverse cultural and historical situations, and different forms and genres, 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
4 units, Aut (Wolff, T; Yearley, L)

IHUM 65. American Memory and the Civil War—The place of the war in American cultural memory; its representation in literature, visual arts, music, high art and popular culture, stage, and film. How the battle shifted from real to imagined locations. Themes include competing ideas of race and nation, freedom and citizenship, personal and collective identity, and the purpose of literature and the arts. The idea that the stories told by writers and artists are shaped by the role of the past in the times in which they live. GER: IHUM-1
4 units, Aut (Wolf, B; Fishkin, S)

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: *4 units, Win (Harrison, R; Jacoff, R)*

IHUM 3: *4 units, Spr (Landy, J; Edelstein, D)*

IHUM 4A,B. Mass Violence from Crusades to Genocides—Two quarter sequence. The evolution, varieties, causes, and logic of mass violence in premodern and modern history; how mass violence shaped historical trends. What accounts for the persistence of mass violence in history? Do religions, ethnicity, and modernity foment or restrain mass violence? Is there a common pattern of mass violence throughout the centuries? Geographic focus is Europe; comparisons with societies which the Europeans encountered such as the Aztec empire, the Islamic world, and the African colonies. GER:IHUM-2,3

IHUM 4A: *4 units, Win (Buc, P)*

IHUM 4B: *4 units, Spr (Weiner, A)*

IHUM 6A,B. World History of Science—Two quarter sequence. The broad sweep of global science, from the prehistoric roots of the oldest known technologies, the events of the Scientific Revolution, through recent triumphs in the physical and life sciences. History as unavoidably selective. How science transforms and is transformed by human engagements with technology, religion, art, politics, and moral values. GER:IHUM-2,3

IHUM 6A: *4 units, Win (Proctor, R)*

IHUM 6B: *4 units, Spr (Proctor, R)*

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: *4 units, Win (Hussain, N)*

IHUM 23B: *4 units, Spr (Longino, H)*

IHUM 25A,B. Art and Ideas—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: *4 units, Win (Ross, J)*

IHUM 25B: *4 units, Spr (Rayner, A)*

IHUM 34A,B. A Life of Contemplation or Action? Debates in Western Literature and Philosophy—Two quarter sequence. Literary treatments of the debate over the active versus the contemplative life from the classical to the modern era. Changing literary, historical and philosophical contexts. GER:IHUM-2,3

IHUM 34A: *4 units, Win (Summit, J)*

IHUM 34B: *4 units, Spr (Vermeule, B)*

IHUM 39A,B. Inventing Classics: Greek and Roman Literature in Its Mediterranean Context—Two quarter sequence. The ancient Mediterranean world was as consumed with questions about the nature of human society and human existence as is present-day society. Sources include influential literary texts from Greece and Rome, and from other cultures in the Mediterranean and the Near East, organized by literary genre. The origins of such genres. GER:IHUM-2,3

IHUM 39A: *4 units, Win (McCall, M)*

IHUM 39B: *4 units, Spr (Martin, R)*

IHUM 40A,B. World Archaeology and Global Heritage—Two quarter sequence. The impact of the past on the present, and of the present on the past: the role of the past in contemporary society, and of present-day archaeological research, management, and conservation in approaching the past. Topics include debates about the peopling of the New World, religious conflicts over heritage sites, and archaeology's roles in heritage and conflicts. Sources include archaeological sites, landscapes, architecture, objects, literary works, religious texts, films, political essays, and scientific articles. GER:IHUM-2,3

IHUM 40A: *4 units, Win (Hodder, I)*

IHUM 40B: *4 units, Spr (Voss, B)*

IHUM 68A,B. Approaching Religion—Two quarter sequence. Challenges facing the world's religions in responding to issues such as globalization, feminism, science, pluralism, and individualism. How Christianity, Islam, Hinduism, and Buddhism underwent transformations, grappling with the tension between making necessary changes and preserving tradition. Encounters between these religious traditions and the forces of contemporary social change. GER:IHUM-2,3

IHUM 68A: *4 units, Win (Sheehan, T; Bashir, S)*

IHUM 68B: *4 units, Spr (Hess, L; Bielefeldt, C)*

PROGRAM IN STRUCTURED LIBERAL EDUCATION

The Program in Structured Liberal Education (SLE) offers students an intensive, three quarter, residence-based learning experience, which satisfies the IHUM requirement, both of the University Writing and Rhetoric requirements, and the General Education Requirement in the Humanities.

For information on the program, see the "Structured Liberal Education" section below.

This file has been excerpted from the *Stanford Bulletin*, 2007-08, pages 56-58. Every effort has been made to ensure accuracy; post-press changes may have been made here. Contact the editor of the bulletin at arod@stanford.edu with changes or corrections. See the bulletin web site at <http://bulletin.stanford.edu> for additional information.