

# INTRODUCTION TO THE HUMANITIES PROGRAM

*Director:* Russell A. Berman

*Associate Director:* Ellen Woods

*Affiliated Faculty:* Lanier Anderson (Philosophy), Ronald L. Barrett (Anthropological Sciences), Joel Beinin (History), Amy Burce (Cultural and Social Anthropology), Chris Bobonich (Philosophy), Philippe Buc (History), Eamonn Callan (Education), Robert Crews (History), Charitini Douvaldzi (German Studies), Dan Edelstein (French and Italian), Arnold Eisen (Religious Studies), Harry J. Elam, Jr. (Drama), Michele Elam (English), Martin Evans (English), John Felstiner (English), James Ferguson (Cultural and Social Anthropology), Gregory Freidin (Slavic Languages and Literatures), Robert Gregg (Religious Studies), Sean Hanretta (History), Robert Harrison (French and Italian), Ursula Heise (English), Linda Hess (Religious Studies), Joshua Landy (French and Italian), Henry Lowood (University Libraries, German Studies), Marsh H. McCall, Jr. (Classics), Ian Morris (Classics, History), David Palumbo-Liu (Comparative Literature), John Perry (Philosophy), Robert Proctor (History), Alice Rayner (Drama), Eric Roberts (Computer Science), Aron Rodrigue (History), Janice Ross (Drama), Gabriela Safran (Slavic Languages and Literatures), Behnam Sadeki (Religious Studies), Priya Satia (History), Walter Scheidel (Classics), Michael Shanks (Classics), Edward Steidle (English), Ken Taylor (Philosophy), Amir Weiner (History), Tobias Wolff (English), Lee Yearley (Religious Studies)

*Lecturers:* Jennifer Barker, Magdalena Barrera, Rashida Braggs, Mia Bruch, Sarah Cervenak, Kathleen Coll, Kirsti Copeland, Tomas Crowder, Gary Devore, Bo Earle, Robert Jones, Martha Kelly, Alison Lovell, Laura Maguire, Kathryn Mathers, Daniel Medin, Jehangir Malegam, Andrew Mitchell, Carol Pal, Alice Petty, Stephen Puryear, Jennifer Rapp, Noa Ronkin, Bart Ryan, Mark Sander, Darko Sarenac, Nadine Schibille, Caroline Schroeder, David Walter, Alex Watts-Tobin, Gabriel Wolfenstein, Huseyin Yilmaz

*Department Offices:* Building 250, Room 251G

*Mail Code:* 94305-2020

*Department Phone:* (650) 723-0944

*Email:* ihum@vpue.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 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 (Bobonich, C; Barrett, R)

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

**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 (McCall, M; Evans, M)

**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 (Shanks, M; Lowood, H)

**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  
5 units, Aut (Roberts, E; Heise, U)

**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? Possibilities for effecting social and personal change. Genres include drama, fiction, epistolaries, and a slave narrative. GER:IHUM-1  
5 units, Aut (Elam, H; Elam, M)

**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, E; Palumbo-Liu, D; Perry, J)

**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  
5 units, Aut (Wolff, T; Yearley, L)

**WINTER-SPRING SEQUENCES**

**IHUM 2,3. Epic Journeys, Modern Quests**—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 (Harrison, R)

**IHUM 3:** 5 units, Spr (Landy, J; Edelstein, D)

**IHUM 4A,B. Mass Violence from Crusades to Genocide**—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:** 5 units, Win (Buc, P)

**IHUM 4B:** 5 units, Spr (Weiner, A)

**IHUM 5A,B. Worlds of Islam: Global History and Muslim Societies**—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

**IHUM 5A:** 5 units, Win (Beinin, J; Rodrigue, A; Hanretta, S; Crews, R)

**IHUM 5B:** 5 units, Spr (Rodrigue, A; Hanretta, S; Crews, R; Satia, P)

**IHUM 6A,B. World History of Science**—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:** 5 units, Win (Proctor, R)

**IHUM 6B:** 5 units, Spr (Proctor, R)

**IHUM 23A,B. The Fate of Reason**—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, C)

**IHUM 23B:** 5 units, Spr (Anderson, L)

**IHUM 25A,B. Art and Ideas: Performance and Practice**—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 (Ross, J)

**IHUM 25B:** 5 units, Spr (Rayner, A)

**IHUM 27A,B. Encounters and Identities**—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, J)

**IHUM 27B:** 5 units, Spr (Burce, A)

**IHUM 28A,B. Poetic Justice: Order and Imagination in Russia**—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, G)

**IHUM 28B:** 5 units, Spr (Freidin, G)

**IHUM 31A,B. Ancient Empires**—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, I)

**IHUM 31B:** 5 units, Spr (Scheidel, W)

**IHUM 37A,B. Literature into Life: Alternative Worlds**—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 (Steidle, E)

**IHUM 37B:** 5 units, Spr (Felstiner, J)

**IHUM 68A,B. Approaching Religion: Tradition, Transformation, and the Challenge of the Present**—Challenges facing the world's religions in responding to issues such as globalization, feminism, science, pluralism, and individualism. How Christianity, Islam, and Hinduism underwent transformations, struggling 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:** 5 units, Win (Gregg, R; Sadeki, B)

**IHUM 68B:** 5 units, Spr (Eisen, A; Hess, L)

**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 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, M; Staff)