

The University of British Columbia

ARTS ONE PROGRAMME

WHAT IS ARTS ONE?

Arts One is an alternative way of beginning your first university year. The other alternative consists of five courses (15 units): English 100 and four electives. Those who choose the Arts One alternative receive nine units for their work in this course and six units for two, three-unit electives. (Arts One satisfies the requirements for English 100.) Each Arts One Group studies a set reading list of major fictional and non-fictional works.

WHAT ARE THE ADVANTAGES OF ARTS ONE?

Many students find the course an attractive and rewarding introduction to university studies. Its format enables them to focus, rather than spread, their intellectual energies. Its organization in small groups allows students to get to know each other and their professors in an atmosphere conducive to the exchange of ideas. That all classes and related activities, such as special lectures and films are held in the Arts One Building contributes to a sense of community. The building also provides a locus for both formal and informal social activities.

On a more practical note — those expecting to enter the Education or Commerce Faculties or the School of Nursing or Home Economics, as well as all Arts majors programmes, can do so with no difficulty.

WHO IS ELIGIBLE?

Any student is eligible who is accepted into the Faculties of Arts or Education. (Students planning to enrol in the Faculty of Science may be eligible but should first consult that Faculty.)

HOW TO APPLY

A pre-registration form is included at the end of this brochure. You should return the completed form to the Arts One office by 7th September, 1983. Applications made during Registration Week in September will be accepted, space permitting. Arts One faculty will be available during the summer to discuss the programme. Appointments may be made by calling the Arts One office (228-3430) between the hours of 11 a.m. and 4 p.m.

HOW IS IT ORGANIZED?

Arts One has two, independent Groups (A and B), each with a maximum of 100 students and 5 faculty members. The themes and reading lists for Groups A and B are on the following two pages. Each Group meets as a whole once a week for a two hour lecture/discussion session. Groups then divide into seminars, consisting of a faculty member and no more than 20 students. These meet twice a week for a period of one hour and a half each to discuss the texts. Each seminar then divides into tutorial groups of 3 or 4, meeting with the instructor once a week for an hour. In tutorials the focus of attention is the students' written work. The programme demands at least as much written work as English 100, usually an essay every other week.

TIMETABLE

The schedule of the two Groups is below. A student must pick **ONE Group** and then **two seminars in that Group offered by the same instructor**. Tutorials will be arranged during the first week of classes. They will be scheduled to fit in with your timetable. The Arts One building is situated just west of the Education Building.

TIMETABLE FOR 1983/84

<i>GROUP A</i> SYSTEMS 1984		<i>GROUP B</i> THE SEARCH FOR SIGNIFICANCE	
Group Meeting — Tues. 10.30-12.30		Group Meeting — Mon. 9.30-11.30	
<i>Seminars</i>		<i>Seminars</i>	
Brennan: Mon & Wed 1.30-3.00	Hundert: Mon & Wed 1.30-3.00		
Burns: Mon & Wed 10.00-11.30	Seamon: Wed & Fri 9.30-11.00		
Good: Wed & Fri 9.30-11.00	Slater: Tues & Thurs 10.00-11.30		
Rand: Tues & Thurs 2.30-4.00	Stockholder: Tues & Thurs 10.00-11.30		
Solecki: Mon & Wed 10.30-12.00	Turner: Tues & Thurs 2.30-4.00		

GROUP A SYSTEMS 1984

Staff: Peg Brennan (English), Paul Burns (Classics/St. Mark's), Graham Good (English), Elbridge Rand (Philosophy), Jan Solecki (Slavonic Studies).

Many people assume that systems – political, scientific, religious – exist merely to enable us to function more efficiently. In fact, complex systems are essential for the human person to function at all. As recently as 1967, a Nobel Prize was awarded to a team of scientists for demonstrating the relationship between the organic structure and learned responses of the eye, which together enable us to see. Indeed, no human activity is possible without a whole range of interrelated systems. This is true of all conscious experience on the physical, emotional and cognitive levels, as well as on the powerful level of the unconscious.

In order to relate effectively and creatively to the external world man has developed the complex systems of the natural sciences, such as astronomy, physics and biochemistry; in order to deal with human society, man has developed systems of political science and economics. Shifts within any of these theoretical structures produce a dramatic change in the human person's self-understanding and relation to the world.

This course will examine some of the creative contributions to the understanding of systems and some of the dramatic shifts that have occurred from the period of ancient Greece to the modern age. The thesis for the course is provided by George Orwell's *1984*. He argues that the very systems employed to enable and deepen human experience can be perverted to undermine and destroy it. We shall explore this thesis through a reading of some of the classics of our tradition and of some more recent and important reflections upon it.

1. Myth & Religion

Homer: *Odyssey*
Sophocles: *Antigone*
The Bible: *Exodus*
Dante: *Inferno*
Eliot: *The Waste Land*

2. Politics & Society

Plato: *The Republic*
Shakespeare: *Troilus and Cressida*
Marx: *Communist Manifesto*
Solzhenitsyn: *One Day in the Ivan Denisovich*
Orwell: *1984*

3. Art & Communication

Wordsworth: *Selections*
Nietzsche: *Birth of Tragedy*
Mann: *Death in Venice*
Yeats: *Selected Poetry*
Jung: *Modern Man in Search of a Soul*
Barthes: *Writing Degree Zero*

4. Science

Brecht: *Galileo*
Kuhn: *The Structure of Scientific Revolutions*
Watson & Crick: *The Double Helix*
Leguin: *Left Hand of Darkness*
Smith: *The Wealth of Nations* (Book One)

GROUP B

THE SEARCH FOR SIGNIFICANCE

Staff: Ed Hundert (History), Roger Seamon (English), Ian Slater (Political Science), Kay Stockholder (English), Roy Turner (Anthropology-Sociology).

Taking pride in human achievements, finding purpose within a social or cosmic order and loving others are three ways in which we have, throughout history, found meaning in life. These three ways, though interdependent, often cause conflicts, conflicts that raise troubling questions: what role does individual enterprise play in culture? Is there a place for the heroic ideal? Is power the ultimate arbiter in human affairs or should power serve other ideals? Is love such an ideal, and what is its nature? Our reading list is designed to allow us to examine these questions and some proposed answers, and in so doing reflect upon our own condition.

To accomplish this purpose we will read classic works, both ancient and modern, in the western tradition. Our list includes imaginative renderings of human experience in drama, poetry and epic, and theoretical works of politics and ethics. The readings not only cover a wide historical and geographical range, but philosophically they reach from the monotheism of the Bible to the humanism of Freud.

The primary aims of the course are to introduce students to major works of western culture, to foster interpretive and critical powers, and to develop articulateness in speech and writing.

Images of Order

Plato: *The Republic, Euthyphro*,
Old Testament: Selections
Sophocles: *Oedipus Rex*
Machiavelli: *The Prince*
Shakespeare: *King Lear*
Orwell: 1984

Images of Achievement

Homer: *The Iliad*
Kierkegaard: *Sickness Unto
Death*
De Toqueville: *Democracy in
America*, vol. 2
Whitman: *Leaves of Grass*
Beckett: *Waiting for Godot*

Images of Love

Dostoyevsky: *The Brothers
Karamazov*
Freud: *The Future of an Illusion*
Jung: *The Portable Jung*

Plato: *The Symposium*

New Testament: Selections

Donne: Selected Poetry