



ARTS ONE 1988/89
(INTRODUCTION TO THE HUMANITIES)

**AN ALTERNATIVE
FIRST YEAR PROGRAMME**



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. Students are also granted credit for first year history (3 units) and first year philosophy (3 units). 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. It is a demanding programme and is likely to appeal especially to students with a sense of intellectual curiosity and commitment. 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 Commerce Faculty or the School of Nursing or Family & Nutritional Sciences, 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 Faculty of Arts. (Students planning to enrol in the Faculty of Science may be eligible but should first consult that Faculty.)

HOW TO APPLY

Registration procedure is as outlined in the Telereg Guide, a copy of which will be sent to students by the Registrar's Office.

Arts One faculty will be available during the summer to discuss the programme. Appointments may be made by calling the Arts One Office at 228-3430.

HOW IS IT ORGANIZED?

Arts One has two, independent Groups (A and B), each with a maximum of 120 students and 6 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.

Students will be expected to read each book, attend the major lecture each week, participate in two seminars each week, submit 10-12 essays and attend a tutorial to deal with each essay and write a final examination.

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 at 6358 University Boulevard.

TIMETABLE FOR 1988/89

GROUP A THE INDIVIDUAL AND SOCIETY Group Meeting: Tues. 10:30—12:30			GROUP B FORCE AND FREEDOM Group Meeting: Mon. 2:30—4:30		
Seminars			Seminars		
Blom	Wed.-Fri.	9.30—11.00	Hundert	Wed.-Fri.	9.00—10.30
Burns	Wed.-Fri.	10.00—11.30	Mitchell	Tues.-Thurs.	2.30— 4.00
Donaldson	Wed.-Fri.	2.30— 4.00	Seamon	Wed.-Fri.	11.00—12.30
Sinel	Wed.-Fri.	9.30—11.00	Lang	Tues.-Thurs.	10.00—11.30
Stockholder	Tues.-Thurs.	2.30— 4.00	Stockholder	Tues.-Thurs.	10.00—11.30
Winter	Mon.-Wed.	1.30— 3.00	Turner	Tues.-Thurs.	2.30— 4.00

GROUP A

THE INDIVIDUAL AND SOCIETY

Staff: T. Blom (English), P. Burns (Theology & Classics), D. Donaldson (Economics), M. Sinel (English), F. Stockholder (English), J. Winter (History).

Does the individual create society, or does society create the individual? Are human beings social animals, or is there something in human nature which resists socialization? Under what circumstances should individuals conform to or rebel against the will of the majority? In what cases does a majority have the right to force individual members to obey? In answering questions such as these, we find ourselves defining words such as freedom and slavery, civilization and anarchy, rights and responsibilities, artist and criminal, genius and madman.

Our reading list covers writings by men and women who lived over the past twenty-three centuries and who in the act of condemning, amusing, instructing, and applauding their societies, prove that the tension between the one and the many - between the individual and society - is the basis of all political, religious, and economic thinking, as well as the source of all literature, history, and philosophy.

READING LIST:

FIRST TERM

Sophocles: *Antigone*
 Sophocles: *Oedipus Rex*
 Plato: *Republic*
 Bible: Matthew, plus selections
 Augustine: *The Confessions*
 Shakespeare: *Antony & Cleopatra*
 Hobbes: *Leviathan*
 Milton: *Paradise Lost*
 Austen: *Pride & Prejudice*
 Rousseau: *The Social Contract*

SECOND TERM

Dostoyevsky: *The Brothers Karamazov*
 Nietzsche: *Beyond Good & Evil*
 Mill: *On Liberty*
 Bronte: *Jane Eyre*
 Marx: *Communist Manifesto* and
selected writings
 Freud: *Introductory Lectures* and
Civilization and Its Discontents
 Joyce: *Dubliners*
 Axelrod: *The Evolution of Cooperation*
 Selected modern poetry.

GROUP B

FORCE & FREEDOM

Staff: E. Hundert (History), H. Mitchell (History), R. Seamon (English), M. Lang (History), K. Stockholder (English) and R. Turner (Anthropology/Sociology).

It would seem evident to most people that the terms 'force' and 'freedom' represent opposing principles, and most people would declare themselves to be on the side of freedom rather than that of force. But it has often been the case that force has been used in the name of achieving freedom, and that freedom has been interpreted as the right to use force. The reading list that follows is composed of works that have had a major impact on the ideas and values that have significantly shaped the world in which we now live. But of the many books of which that might be said, these will allow us clearly to examine some of the problematic and complex ways in which force and freedom are intermingled in our society and those that have come before it.

The first half of the reading list, the study of which will occupy the first term, consists of works written in classical times. A concentrated study of these works will prepare us for the second term in which we will study works from the Renaissance to our own day. We have organized the reading in this way in order to work towards two goals. First, we will gain some understanding of the ways in which our own conceptions of and problems with force and freedom have been shaped by our classical heritage. Second, we will cultivate some ways of thinking about the far-reaching implications for human well-being of the different ways in which force has been deployed and freedom exercised.

READING LIST:

FIRST TERM

Sophocles: *The Oedipus Cycle*
Aristotle: *The Poetics*
Homer: *The Odyssey*
Thucydides: *History of the Peloponnesian War*
Plato: *Euthyphro, Apology, Crito*
Plato: *Republic*
Aristotle: *Ethics* (selections)
Aristotle: *Politics* (selections)

SECOND TERM

Dostoevski: *The Brothers Karamazov*
Machiavelli: *The Prince*
Genet: *The Balcony*
Donne: *Selected Poetry*
Yeats: *Selected Poetry*
Tocqueville: *Democracy in America, vol. II*
Ibsen: *An Enemy of the People*
Arnold: *Culture & Anarchy*