


YOUR ARTS ONE CHECKLIST

- ✓ Do you enjoy reading?
- ✓ Would you like to **reflect** on that reading, **interpret** what you have read, and **discuss** your ideas with others?
- ✓ Would you like to be **challenged** by texts, and **provoked** to criticism?
- ✓ Would you like to **sharpen** your ability to **express** your ideas?
- ✓ Would you like to do this in **very small groups**, in a collegial **atmosphere**?

We love it, how about you?

ARTS ONE PROGRAMME
THE UNIVERSITY OF BRITISH COLUMBIA
6358 University Boulevard
Vancouver, B.C., Canada V6T 1Z4
Tel: (604) 822-3430 **Fax:** (604) 822-4520
E-Mail: artsone@interchange.ubc.ca



ARTS ONE 1998/99

(INTRODUCTION TO THE HUMANITIES
AND SOCIAL SCIENCES)

AN ALTERNATIVE
FIRST YEAR PROGRAMME



ARTS ONE PROGRAMME

WHAT IS ARTS ONE?

Arts One is an alternative way of spending your first university year. The other alternative consists of 30 credits of separate courses. Those who choose Arts One receive 18 credits, equivalent to 6 credits of first-year English, 6 credits of first-year History and 6 credits of first-year Philosophy. In addition, Arts One students take a further 12 credits of course work outside the Arts One Programme. 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.

WHO IS ELIGIBLE?

Any student is eligible who is accepted into the Faculty of Arts. First-year Science students are welcome but will need to satisfy one of their course requirements during intersession or summer school. Prospective Commerce students will need to take Economics and Mathematics as their two electives.

Before enrolling in Arts One, students must write the Language Proficiency Index (LPI) examination and achieve a minimum score of level 5 on the composition section of the examination (see exemptions in the UBC Registration Guide).

HOW TO REGISTER

No application is necessary. Simply register through Telereg, following the procedures outlined in the Registration Guide, a copy of which will be sent to students by the Registrar's Office.

Registration for Arts One closes with Telereg at the end of August. After this date all changes and additions have to be made with the permission of the instructor in Arts One.

If you wish to speak with an advisor about the programme please phone 822-3430 for an appointment.

HOW IS IT ORGANIZED?

Arts One has two independent groups (A and B) each with a maximum of 100-120 students and 5-6 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 periods 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.

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 discuss each essay, and write a final examination.

TIMETABLE

The schedule of the two groups is below. A student must pick *ONE Group* and *ONE Seminar* (each seminar meets twice a week). 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 at 6358 University Boulevard (just west of the Education Building).

TIMETABLE FOR 1998/99

GROUP A THE INDIVIDUAL & SOCIETY Group Lecture: Mon. 10:30—12:30			GROUP B (IN)HUMANITY: THE BOUNDARIES OF THE HUMAN Group Lecture: Mon. 13:30—15:30		
Seminars			Seminars		
Crawford	Tue.-Thur.	10:30-12:00	Guy-Bray	Wed.-Fri.	11:30-13:00
Desmarais	Tue.-Thur.	14:00-15:30	Hundert	Mon.-Wed.	16:00-17:30
Kealy	Tue.-Thurs.	13:30-15:00	Sauder	Tue.-Thurs.	14:30-16:00
Pearson	Wed.-Fri.	10:30-12:00	Todd	Tue.-Thurs.	11:00-12:30
Rae	Wed.-Fri.	13:30-15:00	Yachnin	Mon.-Wed.	16:00-17:30
Glouberman	Mon.-Wed.	13:30-15:00			

GROUP A

THE INDIVIDUAL AND SOCIETY: CROSS-CULTURAL PERSPECTIVES

Instructors: Robert Crawford (Political Science), Michele Desmarais (Asian Studies), Mark Glouberman (Philosophy), Kieran Kealy (English), Ann Pearson (French Literature), Lyn Rae (Classics).

Our aim in juxtaposing classic texts from different cultural traditions is not only to broaden the range of answers to perennial questions about the meaning and value of individual life but equally to provoke an examination of the beliefs and assumptions of the society in which we live. Focussing on three areas — myths of origin, stories of the hero/heroine or individuals placed in extreme circumstances, and theories of society — we will explore a number of questions concerning the nature of the relationship between the individual and society. Is the self most fully realized through the pursuit of individual fulfillment or in common cause with others? Is the authentic self one that has freed itself from received ideas and social conditioning? Or is the very notion of the self an illusion from which we should strive to free ourselves? What ultimately is the nature of political authority and what play should it allow individual autonomy? Finally, we will focus on the importance of gender and ethnicity in shaping individual identity, and on the role that a liberal democratic state plays in a multicultural society.

To answer these questions, we will examine the suggestions offered by religious, philosophic, political and literary texts that range from ancient epic and tragedy to contemporary Canadian writers, ultimately debating the value of the multicultural curriculum that our reading list reflects. We may well be left, if not with answers, with questions that force us to reexamine, redefine, and reinvent perhaps the entire educative experience within a multicultural environment and, along the way, perhaps, discover our own tentative sense of both self and society.

READING LIST:

Tan: *Joy Luck Club*
 *Genesis
 *Hesiod
 *Vedas, Brahmanas (selections)
 *Raven Tales
 Plato: *The Republic*
 Chuang-tzu (selections)
 Hobbes: *Leviathan*
 Homer: *Iliad*
 Sophocles: *Antigone*

Shakespeare: *Troilus & Cressida*
Bhagavad-Gita
Beowulf
 Camus: *The Plague*
 Buddhist Scriptures (selections)
 Kogawa: *Obasan*
 Mill: *On Liberty*
 Taylor: *The Politics of Recognition*
 Marlatt: *Ana Historic*

Note: Some of the above texts (titles indicated by asterisks) will be available in a course package, so you do not need to purchase individual texts for these titles.

GROUP B

(IN)HUMANITY: THE BOUNDARIES OF THE HUMAN

Instructors: Stephen Guy-Bray (English), Ed Hundert (History),
Andrea Sauder (Philosophy), Robert Todd
(Classics), Paul Yachnin (English)

"What is it to be human?" "Are some of us more human than others?" Many cultures have attempted to answer these basic questions by imagining beings who stood above the human. Gods and heroes, because they seemed greater than ordinary human beings, threw a bright light onto the nature of humanity. Perhaps more important are the ways in which people defined themselves as human in opposition to those deemed to be less than full human beings – slaves, people of different races, the poor, women. It is ironic that the project of identifying what constitutes humanity has often been bounded together with the most inhumane treatment of our fellows. Indeed, throughout the history of the West, humanity and inhumanity seem always to have been inseparable.

In this course, we consider some of the ways in which the boundaries of the human have been drawn. Beginning with a study of Greek and Christian ways of defining the human we focus on world-historical events such as the conquest of the New World, the development of the slave trade, the exploitation of the working poor during the Industrial Revolution, and the genocide of European Jewry. Throughout the course, our central interest will be the complex interrelationships between civilization and barbarity, and between humanity and inhumanity.

READING LIST:

Gods, Scapegoats and the Damned

Euripides: *Medea* and *The Bacchae*

Plato: *The Republic*

Dante: *The Inferno*

[selections from Thucydides: Melian Dialogue; Corcyra section]

European Encounters with "Others"

Las Casas: *A Short Account of the Destruction of the Indies*

Aristotle: *Politics*

Montaigne: "Of Cannibals"

Shakespeare: *The Tempest*

Montesquieu: *The Persian Letters*

Citizens, Slaves and Subordinates

Rousseau: *Discourse on the Origins of Inequality*

George Fitzhugh: *Sociology of the South*

Frederick Douglass: *Autobiography*

Zola: *Germinal*

Modernity and Brutality

Dostoevski: *Crime and Punishment*

Kafka: *Metamorphosis*