

SIMON FRASER UNIVERSITY

S. 407a

MEMORANDUM

MEMBERS OF SENATE

From H. M. EVANS

REGISTRAR AND SECRETARY OF SENATE

Subject EXAMPLES OF PROPOSED ARTS PROGRAMS

Date SEPTEMBER 22, 1970

At the Senate meeting of September 14, 1970, D. H. Sullivan, Dean of Arts, distributed examples of the proposed Faculty of Arts programs as outlined in Paper S.407, a paper which was distributed to Senators prior to the meeting of September 14, 1970.

Copies of these examples are being distributed at this time to Senators for general information.

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Proposal for an Arts Programme Course

E. Alderson English

Models of Man

The purpose of this course would be to present to the student a series of humanist ideologies on the nature of man that have both historical importance and contemporary significance. Central to the course would be seven works of literature, each of which within a relatively brief compass rather intensely reflects a way of thinking about human nature:

- Edwards Personal Narrative
- Goethe, Faust, Part I
- Dostoyevsky, Notes from the Underground
- Lawrence, The Man Who Died
- Camus, The Rebel
- Hesse, Siddhartha
- Olson, Causal Mythology

Although this reading list is arranged chronologically, and for pedagogic reasons, there is no pretense that it is historically comprehensive. In order to gain some historical perspective on the ideologies represented, however, the class would also read four works on intellectual history:

- Bredvold, L., The Brave New World of the Enlightenment
- Hughes, H.S., Consciousness and Society
- Roszak, T., The Making of a Counter Culture
- Mumford, L., Transformations of Man

The course would be deliberately generalizing, deliberately non-disciplinary, in the belief that the juxtaposition of very different styles of thought embodied in a variety of written forms would have an educational value not usually obtainable in a course more narrowly defined within a discipline. It would attempt to avoid some of the pitfalls of such an approach by attention to specific texts, treating them not as aesthetic forms, nor historical documents, nor formal philosophy, but as statements of and about human values.

Because students would be asked to become personally engaged with the material, the course would be taught entirely as a discussion section.

Optimally, it would be open primarily to third year students, would be graded pass/fail, and would be given five hours of credit.

Clearly, this is not a radically innovative course. A reading list somewhat like this might appear in a "Humanities" course at many institutions. Here at Simon Fraser, however, where our literature courses tend to be defined by genre, by period, or by language, where the courses in all departments serve the interests of a particular methodology or area of knowledge, and where the relations between disciplines tend to stop at the departmental border, such a course might be both novel and attractive to students. This course differs most markedly from usual humanities courses in its inclusion of at least some historical perspective. Although the addition of a few works about the history of social theory is integral to the conception of this course, this scarcely makes it academically subversive. Hopefully, students concentrating in literature or history will find this course a useful adjunct to their major requirements.

STUDENT-INITIATED COURSE

Arts Programme Proposal

~~11/11/1973~~

COURSE OUTLINE

Utopias and Utopian Thought from the
Seventeenth Century to the Present

This course will concern itself generally with the development of utopian philosophies in Europe and America, as they appeared after the emergence of industrial society. The aim of the course is to provide an historical basis for the current reappearance of utopian and anarchical theories of social structure in our society, and to analyse their application and utility today. Since we hope to make this basically a discussion course, no lecture times will be scheduled, unless, of course, those students taking the course wish to have them. In that case, students can decide what material they want presented in the lecture, and who will present it. The location and length of the seminars will be discussed at our first meeting, which will meet as scheduled on the timetable. Bring along any suggestions you might have as to course organization, material etc.

The following books are, in varying degrees, relevant to the subject matter. Some of them, such as Mannheim's Ideology and Utopia, are pretty heavy reading. The lighter works, such as Aldous Huxley's Island, you might find more interesting. Thomas More's Utopia is good as an introduction to utopian philosophy.

Armstrong	<u>Yesterday's Tomorrows</u>
Bellamy, E.	<u>Looking Backwards</u>
Butler, S.	<u>Erewhon</u>

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Eurich	<u>Science in Utopia</u>
Gerber	<u>Utopian Fantasy</u>
Hertzka, S.	<u>Freeland</u>
Holberg	<u>Journey of Niels Klim</u>
Huxley, A.	<u>Island, Brave New World</u>
Mannheim, K.	<u>Ideology and Utopia</u>
Marshall	<u>Upsidonia</u>
Nelson	<u>Twentieth Century Interpretations of Utopia</u>
More, T.	<u>Utopia</u>
Morris, W.	<u>News from Nowhere</u>
Orwell, G.	<u>1984</u>
Skinner, B.	<u>Walden II</u>
Wells	<u>A Modern Utopia</u>

In addition to these, there are some general books on the history of utopian thought.

Hertzler	<u>The History of Utopian Thought</u>
Manuel	<u>Utopias and Utopian Thought</u>
Mumford	<u>The Story of Utopias</u>
Negley	<u>The Quest for Utopia</u>

Please feel free to suggest any other books for discussion. The books listed above are only examples of what we could read.

THE MODERN FILM AS SOCIAL DOCUMENT

Students of modern society have long recognized the value of fictional works of literature as documents of the mores, values and milieu of the contemporary society which they describe. Less frequently explored for the same purpose are the works in the mass communications media, particularly television and films.

This 5-credit course will attempt to explore the ways in which film of a non-documentary nature can be employed for documentary purposes by the historian, sociologist, political scientist, geographer. Each week a carefully selected film will be screened for students in the course, followed by a lecture by a specialist on the spatial and temporal milieu described in the film (who will attempt to suggest particular points of importance for the discussion which will conclude the consideration of each film). Films which might be considered include the following:

Docks of New York (American, 1928)
Citizen Kane (American, 1941)
Paisan (Italian, 1946)
On the Waterfront (American, 1954)
The Raven (French, 1943)
Loneliness of the Long Distance Runner (British, 1965)
Saturday Night and Sunday Morning (British, 1964)
La Dolce Vita (Italian, 1959)
The Young and the Damned (Mexican, 1951)
The Grapes of Wrath (American, 1940)

Current films such as the Canadian Goin' Down the Road or the American Easy Rider might also be included in the schedule for a semester's work.

Reading in the course will consist of relevant works of film criticism such as E.W. and M.M. Robson's The Film Answers Back or M. Wolfenstein and N. Leites, Movies: A Psychological Study, as well as material on the temporal and spatial milieu of the film to serve as background for understanding its documentary character.

Office of the Dean

Faculty of Arts

SIR JOHN FRASER UNIVERSITY

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Course Program Course Proposal

THINKING ABOUT WOMEN

An introductory exploration of the status and attitudes of 19th & 20th century American women.

Such a course would by its nature be both frustrating and patronizing. In view of the fact that women have made up roughly half the population of America during the years under consideration, why do we think that we can offer a single course that would begin to deal with the variations and scope of these women's lives? Ideally, all students of history would learn about the quality of women's lives and the nature of their contributions at the same time that they learn about the world of men in their introductory history courses. That they do not do so is owing both to the androcentric nature of our society and to the undemocratic nature of traditional history. Women will naturally receive more study and attention when we lose our preoccupation with the lives and activities of a few famous people of the past and focus instead on what life was like for ordinary people of all levels of society. Politics is but one of the concerns of peoples' lives and for many a rather marginal one. At any rate power can probably be studied more fruitfully as it affected family relationships as well as those pertaining to schooling and jobs. Eventually, one can hope, historians will be able to tell us about the lives of people in the past in a way that reflects the basic interests and concerns of those people rather than a series of events external to the preoccupations of most of them.

When history is studied in such a way, then we will learn much more about women: the role they played within the family and community; the kinds of values with which they inculcated their children at any given time or place or status; the way they viewed their own psyches and bodies. At the moment we are good neither at asking the proper questions nor at finding the necessarily indirect sources of information which would give us some of the answers. We must begin

than by singling women out and asking some basic questions about them using the rather primitive information available to us. Perhaps we can eventually move from hereto a more humane study of all human beings. I would justify the choice of 19th and 20th century American women as a starting point because there is more information available for this period than any other owing in part to the birth and growth of the organized feminist movement, and because American women have conventionally been thought of as the most free of women. They are also the group with which Canadian women have had most in common. In such a course we would attempt to delineate the ways in which biology and custom have determined women's roles. We would examine also some of the political and social implications of this role division, as well as its literary manifestations. We would also be concerned with the techniques American women have used to resist conventional determination of their lives.

A possible reading list for such a course follows:

Margaret Mead, Male and Female

Charlotte Perkins Gilman, The Manmade World: Our Androcentric Culture

Simone de Beauvoir, The Second Sex

Kate Millett, Sexual Politics

Betty Friedan, The Feminine Mystique

"The Woman in America," Daedalus, Spring, 1964.

Lee Radwater, Workinoman's Wife: Her Personality, World, and Life Style.

Aileen S. Kreditor, Ideas of the Woman Suffrage Movement, 1890-1920.

William O'Neill, Everyone Was Brave: Rise and Fall of Feminism in America.

Aristophanes, Lysistrata

Mary Ellmann, Thinking About Women.

Kate Chopin, The Awakening.

Henry James, The Bostonians.

Doris Lessing, The Golden Notebook.

Faculty of Arts Interdisciplinary Course Proposal

Submitted by Dr. L. J. Evenden, Department of Geography

Title: GEOGRAPHIC ENVIRONMENTS AND CANADIAN INTELLECTUAL TRADITIONS

Purpose of course: The purpose of this course will be to trace connections between various geographic environments of Canada and ideas about life and community as expressed in the works, habits, associations, organizations, recreations, and beliefs of Canadians. In this way the intertwining strands of life and environment may be interpreted to link together a diverse communality.

Interpretation of contexts: The notion of environment is to be interpreted broadly, an interpretation which is consistent with the scope of the concept in modern geography. Thus it includes a consideration of aspects of the physical/material world of man, and the social, political, and cultural contexts which he has developed. Interactions of environments, with man as the most dynamic ingredient, will be emphasized.

Preliminary Suggestion of Themes

1. The Physical Environment
2. The Metropolitan/Commercial Environment
3. The Political Environment
4. The Bureaucratic Environment
5. Canadian Communications in Environmental Contexts
6. The "Cultural" Environment
7. National and Regional Frameworks
8. The Settled Landscape

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The title of the physical environment in the
list of "environment" list would be one of
principal themes. e.g. What does the landscape
mean in Canada? - questions of mapping, and
interpretation, and use etc.; & how it is not
just a physical environment but an environment
in which people live & traditions concerning the
world; it is not to be dealt with in an abstract
manner.