EXPANDING AND TRANSFORMING THE WAYS YOU THINK

LIBERAL EDUCATION AT STANFORD IN THE FIRST YEAR

2017–18

CLASS OF 2021
Find the questions that captivate you, and I promise that you will discover your path to a creative and fulfilling education. Each of the Thinking Matters courses here asks important and enduring questions and will show you how such questions are tackled at a university. I urge you to embrace these and other exciting opportunities in your first year to explore, to get inspired, and to create your own vision for the next four years and beyond.

Harry J. Elam, Jr.
Senior Vice Provost for Education
Freeman-Thornton Vice Provost for Undergraduate Education
Olive H. Palmer Professor in the Humanities
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**ANY QUESTIONS?**

website: approaching.stanford.edu
email: approaching@stanford.edu
phone: (650) 723-7674

### HOW TO USE THIS COURSE CATALOG

- Read the descriptions of the Thinking Matters, ESF, ITALIC and SLE courses and programs
- Rank your preferences for your Thinking Matters requirement by filling out the Thinking Matters, ESF, and ILE Preferences Form online at approaching.stanford.edu
- Make sure you have submitted this form, as well as the remainder of your forms, online, by 8:00 am, Friday, June 9

### TO LEARN MORE

thinkingmatters.stanford.edu

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**Tradition**
For almost 100 years, Stanford has introduced new students to the intellectual life of the University through required courses designed especially for first-year students. *Thinking Matters* represents the most recent innovation in this long tradition. Along with acquiring the tools of critical inquiry, students engage actively with diverse topics and approaches to answering fundamental questions and solving real-world problems.

*Thinking Matters* demonstrates Stanford’s commitment to a liberal education at a research university. This means that students are expected to explore fully their potential academic interests and to develop the qualities of mind necessary for success in whatever specialized field they might undertake. A liberal education also fosters openness to new ideas and perspectives while enabling students to make conceptual connections across many fields of study. This first-year requirement, along with the writing requirement and first-year seminars, ensures that all students establish a solid foundation for advanced study.

**Transition**
*Thinking Matters* provides a common point of transition to Stanford as you join with the rest of the Class of 2021 in academic exploration and development. The curriculum introduces you to new ideas, while faculty lectures and small-class discussions generate fresh insights leading to personal and intellectual growth. The shared first-year experience encourages the formation of friendships that can last throughout your college years and beyond.

“Not only do the classes encourage participation, they also have prepared me to participate and to be active in other classes.”

Choosing among the options for fulfilling your *Thinking Matters* requirement is the first of what will certainly be many challenging decisions you will make about what courses to take at Stanford. You can select from 22 *Thinking Matters* courses on diverse topics in humanities, social sciences, and STEM fields; seven ESF (Education as Self-Fashioning) seminars; and two residential programs, one in the humanities (SLE) and the other in the arts (ITALIC).
Thinking Matters provides an opportunity to delve into a highly unique topic in a manner that is academically rigorous.

For most of you, high school presented a prescribed pre-college curriculum, and you therefore had very little opportunity to develop academic decision-making skills. As a part of the transition to Stanford, take the time to be mindful about deciding what you want to study. Ask yourself: Do I follow my gut reaction? Do I conduct research and analyze the results pro and con? Do I talk about my preferences with family and friends? Am I drawn to the familiar or the unknown? Why is the topic or instructional format important to me?

The goal of this decision-making exercise, consistent with the goal of the Thinking Matters requirement, is to develop a reflective self-awareness through practicing the art of self-questioning. There is no single right choice. You can take more than one Thinking Matters class, and you can change your mind! You will receive a preliminary assignment based on the preferences you submit in Approaching Stanford. You can sign up for a second course or submit a change request beginning August and continuing throughout the year.

“Typically the subjects are things that I would not have had the chance or might not have chosen to investigate otherwise in my time at Stanford.”

Transformation

THINK like a Stanford student.

Thinking Matters expands and enhances the unique intellectual vitality that every new student brings to the Stanford community. Getting comfortable with ambiguity, disrupting set thought patterns, and participating in productive respectful debates—all of these are part of the Thinking Matters experience. What emerges from this process are self-confidence, self-discovery, and new ways of understanding the world.
Instructions for completing your Approaching Stanford forms:

This table provides a quick summary of the three options for fulfilling the one-quarter Thinking Matters requirement: Thinking Matters courses, Education as Self-Fashioning, and the Integrated Learning Environments (ITALIC and SLE). On the Thinking Matters, ESF, and ILE Preferences Form, rank your top four preferences for each quarter. In early August you will receive a preliminary assignment to one of your top-ranked choices.

Option 1: Thinking Matters courses

Please select your top four course preferences for each quarter on the Thinking Matters, ESF, and ILE Preferences Form. Over 95% of students receive one of their first choices. You will be able to change your preliminary assignment beginning in early August. There is space in all of the Thinking Matters courses to accommodate shifts in student interests and schedules.

Option 2: ESF

If you rank this as one of your top four choices in autumn on the Thinking Matters, ESF, and ILE Preferences Form, you must also fill out the ESF Preferences Form, where you will rank order the seven ESF seminars by preference.

Option 3: ILE

To be considered for the ILE programs, you must rank ITALIC or SLE as your first choice for autumn, winter, and spring quarters on the Thinking Matters, ESF, and ILE Preferences Form.

OPTION 1: Thinking Matters courses

- 22 courses
- For 1500+ first-year students
- 4 units
- Offered in autumn, winter, and spring quarters
- Satisfies one-quarter THINK and one Ways requirement

Thinking Matters courses are meant to develop your critical thinking. You will find yourself asking questions that you may never have thought to ask or in ways that you had never asked them before. The forms of inquiry and objects of study in Thinking Matters are diverse, from interpreting the work of Anna Deaveare Smith to studying the universe to assessing just war theory; but they are all concerned with the how as much as the what of knowledge.

We will use your ranked preferences to reserve space in one of your favorite (i.e. top two) Thinking Matters courses in either autumn or winter or spring. In other words, we want to be ensure that you will fulfill the one-course Thinking Matters requirement with one of your highest-ranked choices.

Structure of Thinking Matters courses:

- Lectures, ranging from 40 to 90 students, are taught by Stanford faculty from a range of humanities, science, engineering and social science fields as well as the Schools of Law; Education; Medicine; and Earth, Energy, & Environmental Sciences. Students are given the opportunity to engage with professors, ask questions and be exposed to new subjects and new forms of inquiry.

- Small discussion sections are led by teaching fellows holding doctorates who have been chosen in a highly competitive national search. Students learn to think through a problem collectively and debate ideas with other highly motivated Stanford students.

- Tutorials with teaching fellows offer personalized attention to students individually and in small groups. This allows students to receive in-depth feedback on their assignments and projects as well as develop the habits of mind that lead to independent and original thinking.
OPTION 2: Education as Self-Fashioning (ESF)

- 7 seminars
- For 210 first-year students
- 7 units
- Offered in autumn quarter ONLY
- Satisfies THINK, WR1, and one Ways requirement

The Education as Self-Fashioning (ESF) program is offered only in autumn quarter and satisfies both the Thinking Matters and the PWR1 requirement. ESF is a set of linked seminars related to the general theme expressed in the course title. Seven seminars each with a different focus meet separately as small classes led by the faculty: all ESF students also come together for a plenum session or large lecture each Friday. Each seminar coordinates writing instruction with the course theme in specially designated writing sections. If you rank ESF among your choices in autumn quarter on the Thinking Matters, ESF, and ILE Preferences Form, please be sure to rank-order the individual seminars on the ESF Preferences Form.

Structure of ESF:

- Seminars of 15 students with Stanford faculty
- Writing section of 15 facilitated by a writing instructor who integrates writing instruction and assignments with seminar topics
- Lecture or plenum meeting required every Friday for all ESF students

OPTION 3: Integrated Learning Environments, ITALIC and SLE

By integrating the academic and residential experience, ILEs offer a comprehensive approach to liberal education across the entire year. One of the stated aims of residential education is to help students connect their curricular and residential lives, to create a culture in which ideas and inquiry are a part of the daily fabric of life.

Immersion in the Arts: Living in Culture (ITALIC) is a residence-based program built around a series of big questions about the purposes of art and its unique capacities for intellectual creativity. It fosters close exchanges among faculty, students and guest artists in class, over meals and during excursions to arts events. ITALIC satisfies the one-quarter Thinking Matters requirement, Writing requirement (WR1), and four Ways requirements. This comprehensive approach to liberal education is a three-quarter course sequence, so you must rank it as #1 on the autumn and winter and spring course lists on Thinking Matters, ESF, and ILE Preferences Form if you want to be considered for this option.

Structured Liberal Education (SLE) has offered the experience of a small liberal arts college to about 100 first-year students each year who live in the residence where the classes meet. Faculty from across the university give SLE lectures in the dorm and often join students for dinner afterward. SLE integrates the study of humanities classics and writing instruction and satisfies the Thinking Matters requirement, two writing requirements (WR1 and WR2), and four Ways requirements. This comprehensive approach to liberal education is a three-quarter course sequence so you must rank it as #1 on the autumn and winter and spring course lists on Thinking Matters, ESF, and ILE Preferences Form if you want to be considered for this option.

ESF students in How to be a Public Intellectual.

Nathan Large, an ITALIC student, performs in the Rodin Rotunda at the Cantor Center for his ITALIC final project.
Thinking Matters and the Ways

About the Ways

Ways of Thinking/ Ways of Doing (Ways) is the name of Stanford’s innovative general education breadth system. Thinking Matters courses, ESF, and the ILEs provide an excellent approach to satisfy at least one Ways breadth requirement. Ways emphasizes both “thinking” and “doing”—that is, teaching you how to view the world differently, how to conceptualize it from various angles, and how to use those new intellectual capacities in new ways. Each Thinking Matters and ESF course can satisfy one Ways requirement, and if they are certified for two you will choose what it should be counted for. ITALIC and SLE fulfill four Ways requirements.

Please visit ways.stanford.edu for more information.

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Autumn, Winter, and Spring Quarter
Residential Integrated Learning Environments (ILEs)

Immersion in the Arts: Living
in Culture (ITALIC)

Structured Liberal Education (SLE)
Immersion in the Arts: Living in Culture (ITALIC)

ITALIC is an arts-minded, focused, residence-based academic program for first-year students. Using art as the frame for discussing big ideas, frosh who participate in this year-long academic program will be part of a tight-knit community, living together, attending classes, and making art in Stern Hall’s Burbank House residence. ITALIC is built around a series of big questions about the historical, critical, and practical purposes of art. The yearlong experience also fosters close exchanges between students and faculty, guest artists, and scholars, outside of class over meals, in hands-on arts-making workshops, and on excursions to arts events.

In ITALIC you will look closely at the integration of arts across the university and in the world outside, examining how art can illuminate or challenge existing categories of knowledge—history, politics, culture, science, medicine, and law. Immersed in the arts, you will analyze major works of the visual, performing and filmic arts, sharpen your perceptual skills, and tap into your own channels of creative expression. Turning an aesthetic lens on life’s ordinary and exceptional features, ITALIC asks: How do the arts provide new ways of thinking about our world and ourselves?

ITALIC is a mix of students with a wide range of academic interests including the sciences, pre-med, engineering, computer science and the humanities, as well as music and the visual arts. Previous art experience is not necessary, but facility in one or more art forms is welcomed. For students who already enjoy working with visual media, sound and music, film and theater, digital art or comics, ITALIC provides a stimulating environment for expanded work and a place to deepen one’s art fluency. ITALIC is about grounding the ways art already exists in one’s life, and gaining new expertise in exploration, experimentation, and creativity across a diversity of artistic and academic disciplines.

Residence-Based Learning
All lectures, sections, workshops and guest talks take place in a cluster of specially-designed on-site seminar and practice rooms dedicated to Burbank residents. Intellectually stimulating conversations often carry on from class to the dining room and back to the dorm late at night, where they morph into jam sessions or collaborative projects in the art studio. Events with visiting arts critics, scholars and artists develop these dialogues even further.

A Year-Long Exploration of the Arts and Their Place in Our World

At the center of the ITALIC experience are three major areas addressed by the three-quarter course sequence:

**Autumn Quarter:**
**Why Art?**
What is this category we call “Art?” Our focus is on how a range of art works, work on us – neurologically, aesthetically, theoretically, historically, culturally. How does the artist take material from daily life and turn it into an expressive medium? What happens in our brain when we engage with a painting or a song? How does a movie create its sense of immersive excitement? How and when does the body become the medium of art in dance? How does art have the capacity to move us—affectively and at times also physically—toward insight and action?

**Course Material and Artists Explored in Previous Years**

**Winter Quarter:**
**Gravity and Levity**
How does art engage with issues in the world in ways both weighty and playful? This quarter focuses on how artists use parody, humor, satire, and irony to probe profound and often troubling issues. Difficult art can also be met with spectator responses of derision, teasing and disrespect. Why? Through art we engage with the imaginary, confront our anxieties, rehearse ways of being in the world, and tour our darker sides. Classes argue for the serious in humor as well as the seriousness of the unserious.
Course Material and Artists Explored in Previous Years


Spring Quarter:

**Why NOT Art?**

When is art perceived as a danger to society; how has it been regulated? How do we make sense of art when it crosses the boundary into things that are not traditionally considered art? What is the relationship between art and science or art and design or art and popular culture? This quarter questions what happens when art exceeds traditional categories of art, when it appears to become something else – propaganda, marketing, or otherwise “not art?”

Course Material and Artists Explored in Previous Years


**A World of Art, and the Arts on Campus**

ITALIC students experience the performing and visual arts in the Bay Area and on campus. The program provides tickets to ballets, operas, concerts, as well as to museums and gallery visits. Artists will be invited to Stanford, not only to perform, but to meet and dine with the students of ITALIC.

**Foundation for Undergraduate Education:**

ITALIC develops critical reading, writing, and speaking skills that prepare students for excellence in their subsequent studies. Students receive individualized writing instruction all year long from ITALIC instructors. In seminars, students learn effective ways of contributing to discussions and of disagreeing with fellow discussants in a respectful and productive way. We create an environment that fosters intellectual energy and high levels of achievement. We hope our students will bring this energy to their later classes and will continue their achievements by pursuing honors and research grant funding at Stanford.

**Faculty Director**

Karla Oeler (Art & Art History)

Professor Oeler received a PhD in Comparative Literature and works in Film and Media studies. Her writing and teaching spans Russian, French and English-language art, and often touches on correspondences, tensions, and frictions between film and literature. Her first book, *A Grammar of Murder: Violent Scenes and Film Form*, looks at how key developments in film art and film criticism unfolded in relation to the violence of twentieth-century history. Her most recent work explores the ways films represent thinking — and how this differs from other media and forms of art. Sergei Eisenstein, the great Russian filmmaker and critic, is a key figure in her current research. Eisenstein ambitiously studied the history of all the arts in order to make and write about film in the same spirit of open and attentive aesthetic inquiry that also informs the endeavor of ITALIC.
Structured Liberal Education (SLE)

Structured Liberal Education (SLE) is a challenging and supportive year-long program that offers entering students a coherent path through the first-year experience. The small student population, the residential setting, and the renown of the faculty have, for over 40 years, combined to make SLE the college experience within the university. Focusing on great works of philosophy, religion, literature, painting, and film drawn largely, but not exclusively, from the Western tradition, the SLE curriculum places particular emphasis on artists and intellectuals who brought new ways of thinking and new ways of creating the world, often overthrowing prior traditions in the process. These are the works that redefined beauty, challenged the authority of conventional wisdom, raised questions of continuing importance to us today, and—for good or ill—created the world in which we still live.

Residence-based Learning
SLE frosh live and learn together in the three houses (one frosh and two 4-class) within East Florence Moore Hall, where they are mixed with about an equal number of non-SLE frosh and upperclass students. All the SLE lectures, small-group discussions, films, and student plays take place in the lounges and classrooms of the residence hall. The physical concentration of SLE activities fosters close relationships among students as well as between students and instructors. Frosh in SLE develop friendships that sustain them throughout their college years as well as an attachment to the SLE program that keeps them coming back as sophomores, juniors, and seniors to serve as writing tutors and mentors.

Intellectual Community
SLE draws students into a life of ideas in an atmosphere that emphasizes critical thinking and interpretation. SLE’s year-long chronological structure, extending from the ancient world to the present, offers students a broad and deep engagement with the ideas and works that have shaped our world. Shared readings promote vigorous exchange in the classroom setting, in the dining room at mealtime, and in the dorm late at night. Each week culminates with a film chosen as a counterpoint to the written texts studied in lectures and discussion sections.

Distinguished visitors to campus often come to SLE for tea or pizza lunch with students. Recent visitors have included the former prime minister of Norway, Gro Harlem Brundtland, Senator Russ Feingold, writers Tim O’Brien and Sebastian Junger, and poet Louise Glück. Special events take SLE to San Francisco for the opera, museums, and theater. In addition, each quarter students organize and produce a play, which not only concludes the term with great fun for everyone but also offers an additional vantage point for viewing the period under study.

Preparation for the undergraduate career
More intensively than any other program for entering students, SLE develops critical reading, writing, and speaking skills that prepare students for excellence in their subsequent studies. Students receive individualized writing instruction all year long from SLE instructors and upper-class writing tutors. In seminars, students learn effective ways of contributing to discussions and of disagreeing with fellow discussants in a respectful and productive way. As a consequence, SLE students are remarkable for the intellectual energy they take to their later classes and are regularly over-represented among undergraduates winning academic honors and research grant funding at Stanford.

The SLE workload is approximately equal to two Stanford courses each quarter, so it constitutes a significant portion of a student’s academic load (students enroll in SLE for the entire year). Students take two to three additional courses each quarter, so they have no difficulty combining this coherent program of liberal education and skills development with courses in any sector of the university. SLE students go on to major in

SLE OVERVIEW
Residence: East Florence Moore
Students: 96
Weekly Structure:
• Three 60-minute lectures by faculty from throughout the university, Tuesday afternoon and evening and Wednesday afternoon
• Two 120 minute small-group discussion sessions, Wednesday and Thursday, late afternoon
• Weekly film series (Thursday)
Units: 24
• 8 each quarter
Requirements Fulfilled:
• Thinking Matters
• WR 1 and WR 2
• Ways
• Aesthetic and Interpretive Inquiry (2 courses)
• Engaging Diversity
• Ethical Reasoning
all the academic disciplines, from engineering to social sciences to humanities, so some are doing SLE with calculus and chemistry while others are doing SLE with introductory economics, foreign language, or history.

Students envisioning a science or engineering major will gain in SLE a broad and coherent view of literature, philosophy, and the arts that they otherwise would pick up in unrelated courses that can leave large gaps in their understanding. Students envisioning a major in humanities or social sciences will gain an incomparable foundation for more advanced study. Because the thrice-weekly lectures are given by faculty members drawn from the various humanities and social science departments, students end the year having become acquainted with some 70 professors, which is an invaluable aid to selecting follow-up classes and even to choosing one’s major.

Because SLE stretches across three quarters and involves the workload of a double-course each quarter, it fulfills numerous requirements that all Stanford students must satisfy in order to graduate. As a consequence, students who enroll in SLE not only receive optimal instruction in classic works of philosophy, literature, and art but also gain greater choice and flexibility in the sophomore, junior, and senior years because they have met so many of the university’s requirements in the first year.

Is SLE right for you?

If you were to ask alumni of the SLE program what they value most about the experience, the top three answers would be: the opportunity to study great works with some of Stanford’s finest faculty members and in the company of their peers, the many conversations that take place outside of class (whether over a meal or in the hallways late at night), and the dramatic improvement in their writing because of SLE’s intensive, three-quarter approach to writing development. If you find yourself attracted to the residential learning experience and the great books curriculum, then SLE may be right for you. SLE students go on to major in all disciplines in the university, with roughly a third of each class going into the three main fields of study at Stanford: humanities, social sciences, and science or engineering.

(Note to varsity athletes: Because of conflicts between practice schedules and the SLE class schedule, varsity athletes are not able to take SLE.)

Representative authors and readings

(not a complete listing)

**Autumn Quarter:**
Homer, Sappho, Aeschylus, Euripides, Plato, Aristotle, Zhuangzi, Confucius, Hebrew Bible, New Testament

**Winter Quarter:**
Augustine, The Koran, Dante, Rumi, Machiavelli, Montaigne, Shakespeare, Cervantes, Descartes, Rousseau, Flaubert

**Spring Quarter:**
Marx, Nietzsche, Freud, Eliot, Woolf, Kafka, Brecht, Vertov, Beauvoir, Sartre, Fanon

Faculty Director

Joshua Landy
Joshua Landy is the Andrew B. Hammond Professor of French, Professor of Comparative Literature, and co-director of Stanford’s Initiative in Philosophy and Literature. His research and teaching focuses on the intersection between philosophy and literature, with particular emphasis on the question of pragmatics: whether and how novels, poems, plays, dialogues, and films (such as those of Proust, Mallarmé, Beckett, Plato, and Fellini) can contribute to a well-lived life.

Above: An end of the year photo of Students in the SLE program 2014-2015.
Education as Self-Fashioning
(Autumn Quarter)

- The Active, Inquiring, Beautiful Life
- The Democratic Citizen
- The Greeks on Suffering, Beauty, and Wisdom
- How to Be a Public Intellectual
- Recognizing the Self and its Possibilities
- Unintended Consequences
- The Wind of Freedom
Education as Self-Fashioning

Let [the student] be asked for an account not merely of the words of his lesson, but of its sense and substance, and judge the profit he has made by the testimony not of his memory, but of his life.

— Montaigne

What is the meaning and purpose of a liberal education?

Education as Self-Fashioning is a unique opportunity offered only in the autumn quarter, since its aim is to introduce entering students to a liberal education. The courses provide you with an opportunity to work closely with a faculty member in a seminar-style setting while simultaneously completing your first-year writing requirement. In Education as Self-Fashioning, we consider writings about education by intellectuals working in various fields, with the aim of articulating different ways that education can be used to structure one’s thinking, one’s self, and ultimately one’s life as a whole. You will grapple with this issue in dialogue with fellow students and faculty from across a wide range of disciplines—from the humanities and social sciences through the natural sciences and mathematics.

The three components of ESF are described below. ESF counts as a 7-unit course.

1. **A seminar** with a faculty member that meets once per week for at least 75 minutes. Participating students will enroll in one of these, taught by a faculty member from the featured discipline (or disciplines, in the case of team taught seminars).

2. **A section** with a writing instructor that meets for sessions of 110 minutes twice per week. The discipline of writing plays a central role in the process of fashioning yourself as you liberally educate yourself. Writing is a means of understanding what you have read, of thinking for yourself, and of developing a coherent set of aspirations and values. All ESF courses are writing intensive for these reasons.

3. ESF will sponsor a **lecture series every Friday** featuring prominent intellectuals speaking on the nature and meaning of liberal education. These lectures are **required** for students enrolled in ESF. The lectures will constitute an ongoing, campus-wide conversation about the aims of liberal education.

ESF OVERVIEW

**Weekly Structure:**
- Seminar with a faculty member (once per week for 75 minutes)
- Section with a writing instructor (twice per week for 110 minutes)
- Lecture Series on Friday

**Units:** 7

**Requirements Fulfilled:**
- Thinking Matters
- WR 1
- Ways, varied depending on seminar
ESF 1
The Active, Inquiring, Beautiful Life

Moving through history from the Rome of the Emperor Hadrian, to the city-states of Renaissance Italy, to the 18th century republic of the United States, to the Great Britain of the “Thatcher Revolution,” we examine how self-made men and women fashioned themselves and their surroundings by educating themselves broadly. We ask how a liberal education made their active careers richer and more transformational. We also take up the great debate on whether a liberal education or vocational training is the surest path to advancement. We engage this debate through the works of W.E.B. Du Bois and Booker T. Washington but consider today’s struggle over the same issues — a struggle that engrosses both highly industrialized and developing societies. This course satisfies the Ethical Reasoning Way (ER).

SELECTED COURSE MATERIAL

Selected texts from:
- Marcus Aurelius
- Baldesar Castiglione
- Thomas Jefferson
- John Stuart Mill
- Cardinal John Henry Newman
- W.E.B. Du Bois

Blair Hoxby (English)
Professor Blair Hoxby studies the literature and arts of the Renaissance and the Enlightenment, with a special interest in classical civilization.

Caroline Hoxby (Economics)
Professor Caroline Hoxby evaluates the effects of educational policies and analyzes the economic principles underlying our primary, secondary, and university school systems.

ESF 11
The Democratic Citizen

A democracy seeks to aggregate the diverse and conflicting views of individuals into collective policy. How does this work, in theory and in practice? How have individuals thought about this process and their own roles within it, and how has that reflection shaped their lives as democratic citizens? In this course, we will study the history of democracy and democratic thought, from Ancient Greece and Rome to the modern world. We will consider how thinkers ancient and modern sought to fashion themselves into democratic citizens, and we will compare these ideals to the realities of democratic government in practice. Through a variety of philosophical and empirical readings, we will explore the fundamental challenges of democracy and discuss how we see them playing out today. Ways designation pending.

SELECTED COURSE MATERIAL

Selected texts from:
- Plato
- Polybius
- Burke
- Condorcet
- Publius
- Kenneth Arrow
- John Rawls

Andrew Hall (Political Science)
Professor Hall studies elections and democratic accountability. He is an alumnus of Stanford University (Class of 2009).
Do we believe that liberal education improves us ethically? Do we feel optimistic or pessimistic about life? To what extent can we control our lives and fates? How do tragic plays, movies, or TV shows represent the horrors that happen in the real world?

In Greek tragedies, a horrific catastrophe falls upon a person and brings on extreme suffering. For the Greeks, tragic plays offered the truth about life’s calamities and horrors. They enjoyed these plays because the dramatic artistry made beauty out of horror and suffering. They did not believe that they controlled their fates. The Greeks had a “tragic wisdom” that enabled them to confront the hardships of life and the inevitability of death. This helped them to develop courage and resilience. Plato attacked this view and introduced a new kind of hero, the philosopher Socrates. As Plato claimed, we can control our fates by practicing philosophy: this enables us to become wise and ethically good. The philosopher strives for this goodness, which is beautiful in the highest possible way—it is our soul’s true desire. Our inner goodness is under our control, so the good and wise person will stay happy even when calamities strike. Plato’s optimistic philosophy flew in the face of Greek tragic wisdom. Plato offered a new way of living, one based on higher education, the development of knowledge, and the pursuit of true beauty and goodness.

Ways designation pending.

SELECTED COURSE MATERIAL

Tragedies by Sophocles and Euripides
Platonic dialogues (Apology, Symposium, Republic)
Nietzsche, Birth of Tragedy

Andrea Nightingale (Classics)
Andrea Nightingale is a Professor of Classics. She specializes in Greek and Roman philosophy, literature, and culture.

How to be a Public Intellectual

Can an education impart more than bookish learning? This is the question that critics have posed since the European Renaissance. Through their reflections, these critics posited an alternative ideal of education that prepared the student for life outside the academy. Over the centuries, this ideal would evolve into what we would today call an “intellectual”—but this modern concept only captures a part of what earlier writers thought learning could achieve. In this course, we will focus on how education can prepare students to engage in public debates, and the role that the university can play in public learning. This course satisfies the Aesthetic and Interpretative Inquiry Way (AII).

SELECTED COURSE MATERIAL

Selected texts from
Allen Bloom
W.E.B. Du Bois
Ralph Waldo Emerson
Michel de Montaigne
Jean-Jacques Rousseau

Dan Edelstein (French and Italian)
Professor Edelstein works on 18th-century intellectual networks and revolutions.
ESF 8
Recognizing the Self and Its Possibilities

Some philosophers have argued that we have privileged and direct access to our inner selves. If this were true, it would make self-knowledge perhaps the easiest sort of knowledge to obtain. But there are many considerations that mitigate against this view of self-knowledge. Consider, for example, the slave who is so oppressed that he fully accepts his slavery and cannot even imagine the possibility of freedom for himself. Such a slave fails to recognize his own capacity for freedom and autonomous self-governance. Though the slave is perhaps the extreme case, many people, it seems, fail to recognize the full range of possibilities open to them. In this course, we shall examine both some of the ways in which one’s capacity for self-recognition may be distorted and undermined and the role of education in enabling a person to fully recognize the self and its possibilities. What constrains the range of possibilities we see as really open to us? Contrary to the Cartesian, we shall argue that full self-recognition is an often a hard-won achievement. And we shall ask how education might function to give us a less constricted and more liberating sense of the self and its possibilities. We will consider such questions through the lens of philosophy, literature and psychology. This course satisfies the Aesthetic and Interpretive Inquiry or Ethical Reasoning Ways (AII or ER).

SELECTED COURSE MATERIAL
Selected texts from:
Rene Descartes
Leo Tolstoy
John Stuart Mill
W.E.B Du Bois
Simone De Beauvoir
Jean Paul Sartre
John Gilbert (contemporary psychologist)

ESF 10
Unintended Consequences

Unintended consequences are outcomes that are not the ones foreseen and/or intended by a new product, action or decision. Some unintended outcomes are very surprising, and would have been hard to predict. Others seem completely logical in hindsight and leave people wondering why they were not anticipated. For instance, when the first biofuel mandates were imposed in the EU, little did policy makers realize it would lead to a strong rise in palm oil production, which in turn led to tropical deforestation, undoing any of the possible positive impacts of increased biofuels use. In hindsight it is easy to see this potential negative impact, yet at the time the decision was made the EU leadership was blind to it.

Not all unintended consequences are negative. Aspirin, for example, was developed to relieve pain, but was found to also be an anticoagulant that can lower the risk of heart attacks. As another example, the setting up of large hunting reserves for nobility in the medieval period preserved green areas, which later could be converted to large parks. In this class, we will study several known positive and negative unintended outcomes in health, energy, politics and societies. To understand them, we need a holistic approach and a broad perspective. We will draw on engineering, the humanities, the natural, social and earth sciences, law, economics, medicine, and of course on data science, to find answers. Drawing on all Stanford’s liberal education has to offer, we will then together predict outcomes of new and controversial ideas. This course satisfies the Social Inquiry Way (SI).

Margot Gerritsen (Energy Resources Engineering)
Professor Gerritsen is interested in computer simulation and mathematical analysis of engineering processes. She is currently the Director of the Institute for Computational and Mathematical Engineering (icme.stanford.edu) and specializes in renewable and fossil energy production.

Kenneth Taylor (Philosophy)
Professor Taylor writes about mind, language, and value, and can be heard every week on the public radio show Philosophy Talk.
Stanford’s unofficial motto, “the wind of freedom blows,” engraved in German on the university seal, invites us to ponder freedom in the context of education. What is the relation between freedom and the “liberal” arts? Does studying free your mind? Does free will even exist? If so, how does education help you develop its potential? This course will look at various authors — from antiquity through the 20th century — who have thought about the blessings, burdens, and obligations of human freedom. Beginning with Eve in the Garden of Eden, we will explore how exercising freedom in your personal choices and conduct not only determines your fate as an individual but carries with it a measure of responsibility for the world. We will place special emphasis on the implications of such responsibility in our own time. This course satisfies the Aesthetic and Interpretive Inquiry or Ethical Reasoning Ways (AII or ER).

SELECTED COURSE MATERIAL

Cardinal John Henry Newman, Preface to The Idea of a University
Genesis, “The Fall”
Sophocles, Antigone
Dante, Inferno (select cantos)
Descartes, The Discourse on Method
Kant, “What is Enlightenment?”
Declaration of Independence, Gettysburg Address
Martin Luther King, select speeches
Jean-Paul Sartre, Being and Nothingness (excerpts); “Existentialism is a Humanism”
Simone de Beauvoir, excerpt from The Ethics of Ambiguity

Robert Harrison (French and Italian)
Professor Harrison has written four books on a diverse array of topics, ranging from Italian lyric poetry to man and his relationship with the environment, and is the host of a weekly radio talk show, Entitled Opinions, available on iTunes.
How do you capture thinking?

In 1902, Auguste Rodin showed it through his iconic bronze sculpture of a seated nude male figure deep in meditation. The Thinker can be found at the Cantor Art Center at Stanford to greet the class of 2021.
Empathy
Evil
Living With Viruses
Race in American Memory
Spirit of Democracy
Stories Everywhere
Sustainability Challenges and Transitions
What is Love?
**Empathy**

How do we know and understand another person by ‘walking in their shoes’? How do we ‘make the leap’ to understand their experience? How does knowledge of another’s experience and circumstances enable us to make moral decisions and take moral actions? And why is empathy all the rage today?

This interdisciplinary course, which explores the humanities, social sciences, sciences and arts, will introduce a range of ways of thinking about empathy and the related qualities of sympathy and compassion. It will take us on an intellectual investigation from Jesus’ teaching of parables in the first century CE to readings from the Buddhist ethical on compassion to Enlightenment philosophy to Silicon Valley’s adoption of empathy in the twenty-first century. The main focus will be on the modern period (from the eighteenth to twenty-first centuries) and you will be asked to approach different genres of text through the lens of empathy. You will be asked to think through how the arts may especially cultivate empathy – the visual arts, poetry, novels, and drama, focusing especially on the work of playwright and actress, Anna Deavere Smith. A significant component of the course will be the composition of your own creative project – such as a short film, a podcast, a dramatic or musical performance or the writing of poetry, to name just a few possibilities – designed to elicit empathy. You will explore how empathy may help us in studying individuals and communities in the social science disciplines, such as anthropology, sociology and history. You will also read and assess scientific research in psychology, neuroscience, biology and artificial intelligence that explores whether empathy is learned or instinctual, universal or particular to certain contexts. This course satisfies the Engaging Diversity or Creative Expressions Ways (ED or CE).

**Jane Shaw (Religious Studies)**

Jane Shaw is Professor of Religious Studies and Dean for Religious Life. She is the author of several books on religion in the modern period.

**SELECTED COURSE MATERIAL**

- Adam Smith, *The Theory of Moral Sentiments* (1759)
- Martin Luther King Jr., *Letter from Birmingham Jail* (1963)
- Selected parables from the New Testament
What is evil? Are we naturally good or evil? How should we respond to evil?

There are many books and courses that focus on the good life or the virtues. Yet despite their obvious apparent presence in our life and world, evil and the vices are rarely taken as explicit topics. We will read philosophical and literary texts that deal with the question of evil at an abstract level and then use other readings that help us focus on more practical implications of the meaning and consequences of evil. By exploring the issue of evil, we will confront larger questions about the nature of human beings, the origin and status of morality, and the political question of how to construct society in light of what we know about evil. This course involves both extensive close reading of difficult yet fundamental texts as well as the careful reconstruction of others’ arguments and the construction of your own. *This course satisfies Aesthetic and Interpretative or Ethical Reasoning Ways (AII or ER).*

Chris Bobonich (Philosophy)
Professor Bobonich works on the history of Greek philosophy and is interested in questions that, if they can be answered, are not fully answered by the sciences.

SELECTED COURSE MATERIAL

St. Augustine, *The Confessions*
Johann Wolfgang von Goethe, *Faust*
Thomas Hobbes, *The Leviathan*
Friedrich Nietzsche, *On the Genealogy of Morality*
Jean-Jacques Rousseau, *A Discourse on the Origin of Inequality*
*Bonnie and Clyde* (film, dir. Arthur Penn)

Living With Viruses

What is a virus? How do viruses affect our lives? How have they shaped our culture? How will they shape our future?

This course begins by considering our changing understanding of viruses and the continuing question of whether or not they are alive. Yet what is uncontestable is that the billion-year war between cells and viruses has profoundly shaped our genomes and our world. We might even say that it is the virus that makes us distinctly human. Our own bodies are constituted by viruses and viral outbreaks have profoundly transformed populations, landscapes, and basic social structures. Students in this course do not need to have a background in biology but rather a willingness to think beyond conventional disciplinary distinctions to question how biology shapes human behavior (through outbreaks) as well as the potential of humans to shape biology (through genetic engineering). Drawing on texts and film, we will explore the diversity of viral species and the scientific and social responses to outbreaks, from HIV to Ebola to Zika. Students will work on projects to engage creatively with an individual virus and study its microbial as well as its social and cultural significance. This course satisfies the Scientific Method and Analysis Way (SMA).

Julie Baker (Genetics)
Professor Baker studies the rapidly evolving placenta and is particularly focused on the role viruses play in placental function and evolution. Together with the incoming Stanford frosh class, she is excited to expand her viral horizons toward their important impacts on humanity and the future of our existence.

SELECTED COURSE MATERIAL

And the Band Played On (film, dir. Roger Spottiswoode)
Eula Biss, On Immunity: An Inoculation
Luis Villareal, “Are Viruses Alive?”
Carl Zimmer, A Planet of Viruses

Cross-section of Zika virus, by David Goodwill, Wikimedia Commons.
How has American national identity evolved since the Thirteenth Amendment outlawed slavery? How have understandings of race figured in Americans' cultural memory of the Civil War in our ideas about who is American and what is America?

In 1865, the peace treaty was signed at Appomattox and the Civil War came to an end, but the battle over memory and national identity had just begun. Stories told from different perspectives -- past and present -- shape our understanding of the conflicted heritage of race and identity in American culture. Our analysis of personal essays, novels, poems, paintings, photographs, and films will give us insight into how race has shaped national debates about freedom, citizenship, and changing notions of personal and collective identity. Each generation re-interprets past events and institutions in light of its own experiences: the stories we choose to tell about the past can shape not only our understanding of the present, but also the kind of future we imagine and strive to realize. This course satisfies the Aesthetic and Interpretative Inquiry or Engaging Diversity Ways (AII or ED).

Shelley Fisher Fishkin (English and American Studies)
Professor Fishkin's research on race and American literature has been featured twice on the front page of the New York Times; she has long been fascinated with the ways in which literature and the arts can illuminate chapters of the past. Her books include Was Huck Black? Mark Twain and African American Voices, Lighting Out for the Territory, Feminist Engagements, and Writing America. She is Director of Stanford's American Studies Program and co-director of the Chinese Railroad Workers in North America Project at Stanford. She is the Joseph S. Atha Professor in the Humanities.

Allyson Hobbs (History)
Professor Hobbs teaches courses on American identity, African American history, African American women's history, and twentieth century American history. She has won numerous teaching awards including the Phi Beta Kappa Teaching Prize. She has appeared on C-Span and National Public Radio and her work has been featured on cnn.com and slate.com. Her first book, A Chosen Exile: A History of Racial Passing in American Life, examines the phenomenon of racial passing in the United States from the late eighteenth century to the present.

SELECTED COURSE MATERIAL

- Frederick Douglass, *Narrative of the Life of a Slave, Written by Himself* (1845)
- Solomon Northup, *Twelve Years a Slave* (1853); *Twelve Years a Slave* (film, dir. Steve McQueen)
- Mark Twain, *Adventures of Huckleberry Finn* (1885)
- Sherley Anne Williams, *Dessa Rose* (1986)
- *The Birth of a Nation* (1915, film, dir. D.W. Griffith)
What has led to the remarkable spread of democracy around the world? And why do freedom and democracy now appear to be receding in the world? How are the original debates on the design of constitutional democracy in the United States relevant to the current challenges it faces?

This course provides an overview of the aspirations and challenges of making democracy work. It analyzes competing visions of what democracy might be and how democracies actually function and decay, in the U.S. and around the world. We begin with the debate over the American founding. Then we survey the “third wave” of global democratization around the world in the late 20th century and its more recent retrenchment. The problems of democratic reform are continuing and recurrent around the world. Democratic institutions are subject to a living dialogue, and we will engage in these debates as they involve both democratic theory and alternative institutional designs. The course will include a practical experiment in “deliberative democracy” focused on democratic reform. This course satisfies the Social Inquiry Way (SI).

Larry Diamond (Hoover Institution and FSI)

Larry Diamond is Senior Fellow at the Hoover Institution and the Freeman Spogli Institute for International Studies at Stanford University. He is co-editor of the *Journal of Democracy* and author of *The Spirit of Democracy* and other works on global democratic development.

James Fishkin (Communication)

James Fishkin holds the Janet M. Peck Chair in International Communication at Stanford where he also directs the Center for Deliberative Democracy. He is the author of *When the People Speak: Deliberative Democracy and Public Consultation* and other books.
Do we perceive the world through stories? Are we made of stories? Can we make sense of the world without narrative?

The telling of stories is not just a form of entertainment but an essential human activity that moves and persuades us, compelling us to action and reflection. In this course, we will probe how moral, cognitive and historical forces give stories their power. You will be introduced to the basic theory and art of storytelling, enabling you to understand and master the fundamentals of narrative structure, plot, and character. This will allow you to practice producing your own stories through both interpretative and creative writing assignments. The class will also give students the chance to participate in various story-making activities and work with the Stanford Storytelling Project, San Francisco StoryCorps, School of the Arts and the Stanford Innocence Project to create assignments that would be useful to both private and nonprofit organizations. This course satisfies the Creative Expression Way (CE).

Adam Johnson (English)
Adam Johnson won the 2015 National Book Award and a 2013 Pulitzer Prize for fiction, and he is evangelical about the transformative power of storytelling. Johnson is the author of short stories and novels and loves spontaneous, collaborative storytelling. In this course, students will learn that how a story is told can reveal even more than what a story contains. To this end: he (I) is (am) still trying to decide if this (my) brief biography (story of me) is best written in the first- or third-person point of view!

Blakey Vermeule (English)
Blakey Vermeule writes and thinks about cognitive science and human artistic expression. She has come to appreciate how deeply the stories we learn about who we are (from our families, our churches, synagogues, and mosques, our media, our surroundings) shape our sense of identity; and in turn how the stories we tell can immeasurably shape the world we find.

SELECTED COURSE MATERIAL
Stewart O’nan, Last Night At The Lobster
Kurt Vonnegut, Slaughterhouse Five
Akhil Sharma, Family Life: A Novel
Alison Bechdel, Fun Home: A Family Tragicomic
Groundhog Day (film, dir. Harold Ramis)
Cave Of Forgotten Dreams (film, dir. Werner Herzog)
What is meant by sustainability? What are the most critical sustainability challenges facing us in this century? How do we balance the needs and desires of current generations with the needs of future generations?

The term “sustainability” seems to be everywhere. Businesses, cities, non-governmental organizations, individuals, and universities use the term to characterize decisions that make sense for the well-being of people as well as our environment and resources. Beyond the popular use of the term is an emerging field of study that focuses on the goal of human well-being – not just of people here, today, but around the world and across generations. The goal of this course is to engage you in critical thinking about what is needed to address sustainability challenges and to encourage your critical thinking as you help create integrative solutions that draw on different kinds of knowledge. We will examine some of the major problems of sustainable development, grapple with the complexities of problem solving in human-environment systems, and participate in the design of effective strategies and policies for meeting sustainability goals. You will learn to holistically analyze real-world case studies, and develop informed arguments about sustainability solutions geared toward specific audiences. This course satisfies the Scientific Method and Analysis Way (SMA).

Margot Gerritsen (Energy Resources Engineering)
Professor Gerritsen is interested in computer simulation and mathematical analysis of engineering processes. She is currently the Director of the Institute for Computational and Mathematical Engineering (icme.stanford.edu) and specializes in renewable and fossil energy production.

Jeffrey Koseff (Civil and Environmental Engineering)
Professor Jeffrey Koseff is the founding Co-Director of the Stanford Woods Institute, and a Senior Fellow at the Institute, and the Campbell Professor of Engineering. His research and teaching focuses on the interaction between physical and biological systems in natural aquatic, near-coastal environments.

Pamela Matson (Earth Sciences)
Professor Matson is the Goldman Professor of Environmental Studies, a Senior Fellow at the Woods Institute for Environment, and McMurtry University Fellow in Undergraduate Education. She teaches and carries out research on a range of sustainability challenges related to food production and global climate change.
What is Love?

Is love a spiritual or a bodily phenomenon? Is the concept of love timeless or ever changing? How does thinking about love lead us to ask other important philosophical and social questions?

In this course, we will examine the classical roots, medieval developments, and modern permutations of Western ideas of romantic love. With the goal to think critically about representations of love in our own culture, we consider some of the foundational love books of the Western tradition including Plato’s *Symposium*, poems by Sappho and Ovid, Chrétien’s *Erec and Enide*, Dante’s *Inferno*, and Boccaccio’s *Decameron*. Examples of modern permutations of the idea of romantic love that we will discuss include *Brokeback Mountain*, *Blue is the Warmest Color*, and *Her*. This medieval and modern material provides a basis for exploring the fundamental question of whether and how we might distinguish between spiritual and physical desire. We will also consider how medieval and contemporary writers deal with the relation of love to sex, power, money, marriage, and gender. For the final project, we ask students to engage creatively with the questions and issues discussed throughout the quarter. Past projects include documentary films, comic books, plays, poems, dance, and many other forms of creative expression. This course satisfies the Aesthetic and Interpretive Inquiry or Engaging Diversity Ways (AII or ED).

Marisa Galvez (French and Italian)
Professor Galvez specializes in the literature of the Middle Ages in France and Western Europe, especially the poetry and narrative literature written in Occitan and Old French. Her areas of interest include the troubadours, vernacular poetics, the intersection of performance and literary cultures, and the critical history of medieval studies as a discipline.

David Lummus (French and Italian)
Professor Lummus’ main areas of interest are the reception of classical and medieval literature, humanistic education, the politics of literature, myth, and poetic thought.

SELECTED COURSE MATERIAL

- Plato, *Symposium*
- Sappho and Ovid, selected poems
- Chrétien de Troyes, *Erec and Enide*
- Dante, selections from *Vita Nuova* and *Inferno*
- Giovanni Boccaccio, selected tales from the *Decameron*
- Julie Maroh, *Blue Is the Warmest Color* (graphic novel)
- *Brokeback Mountain* (film, dir. Ang Lee)
- *Her* (film, dir. Spike Jonze)
- *Loving* (film, dir. Jeff Nichols)
“Thinking Matters makes us recognize that things in life are not black or white and that we need to take into account different perspectives on a topic when analyzing it. This is true when discussing, writing, or just expressing our opinions. I believe Thinking Matters helps us understand how complex issues really are.”
Winter Quarter *Thinking Matters* Courses

- The Cause is Uncertain
- Health Care, Ethics, and Justice
- How Does Your Brain Work?
- Justice and the University
- Rules of War
- Understanding China Through Film
- Worlds of Sound: Learning to Listen
The Cause is Uncertain

How sure are we about what actually causes death? And more fundamentally, how do we understand causation? Are claims of causation ever valid without randomized trials?

While virtually every death certificate lists a cause of death, what actually caused that death to occur is a more complex question. We hope to increase life expectancy by understanding how what we eat, what we are exposed to in the physical environment, and the conditions in which we live and work affect disease and death. Yet knowing exactly why we die remains a challenge. The traditional tool of the randomized clinical trial that scientists have relied on for establishing causation is not applicable to many of the potential causes of disease and death: Genes cannot be randomized (at least in humans!), and poverty cannot be randomized to study the effects of these exposures. In the course, we will explore ways to come to useful knowledge about causation in the absence of being able to manipulate individual and social situations. Drawing on reading from a broad range of sources from philosophy, history, public health, and medicine, we will ask you to use intuition and logic rather than technical quantitative knowledge, to design new ways to approach the challenging problem of causation. This course satisfies the Social Inquiry Way (SI).

Mark R. Cullen (School of Medicine)
Mark Cullen was trained in internal and occupational medicine and the focus of his research are the physical and social hazards associated with the work people do. He also serves as the inaugural director of Stanford’s new Center for Population Health Science, which brings faculty and students from around campus to study the ways our experience across the life course—from conception to death—contribute to health and disease.

David Rehkopf (School of Medicine)
David Rehkopf was trained in biology, public health and biostatistics, and is an Assistant Professor of Medicine. His research examines how poverty and work are related to chronic disease.
Health Care, Ethics, and Justice

THINK 56

Is there a right to a basic level of health care? Are there limits to how much should be spent on health care? How should resources, like human organs, be allocated? What obligations does the U.S. have regarding health care in resource-poor environments, such as underdeveloped nations?

We live in a world of constrained resources. Nowhere are these constraints more controversial and significant than in health care where lives literally hang in the balance of the decisions we make. This course will provide students with the tools to address these questions through the theoretical framework of justice and ethics. We will address the question of allocation at the level of health policy and health economics before applying the concepts to the institutional and bedside level. Using real world examples, you will be asked to actively engage in debating controversial topics such as organ transplants and how to assign scarce ICU beds. Using both empirical data and the framework of ethics, you will be asked to consider how a health care committee, or a hospital, or an individual doctor might make decisions. This course satisfies the Ethical Reasoning Way (ER).

David Magnus (School of Medicine)
Professor Magnus is Thomas A. Raffin Professor of Medicine and Biomedical Ethics and Professor (Teaching) of Pediatrics, and the Director of the Stanford Center for Biomedical Ethics. He is the Editor-in-Chief of the American Journal of Bioethics and Past President of the Association of Bioethics Program Directors. He is co-Chair of the Stanford Health Care Ethics Committee.

SELECTED COURSE MATERIAL
John Rawls, selections from Theory of Justice
Jennifer Prah Rugger, selections from Health and Social Justice
How Does Your Brain Work?

How do the biology and chemistry of the brain create the mind that lets us talk, walk, laugh, love, learn, remember, and forget? What can neuroscience say about what makes us human? How can we ask questions about the brain that are observable, testable, and answerable?

The human brain is the most complex organ we know. To understand the biology of brain function, this course will use highly interactive lectures and discussions to examine the validity of common beliefs about the brain, discuss how the brain and the nervous system are organized, how individual elements of the brain function, and how together these units produce action. The brain, like all other biological structures, has evolved over time in response to natural selection by adapting to diverse behavioral and environmental constraints. We use evolutionary comparisons to illuminate important questions about brain function, including what the origins and consequences of brain damage are, how and where drugs act, and how you collect, interpret, and understand information about the world. You will learn both how the science of the brain has emerged through understanding important experiments and observations and how you can formulate and test your own experimental questions about the brain. This course satisfies the Scientific Method and Analysis Way (SMA).

Russell D. Fernald (Biology and Human Biology)
Professor Fernald’s research focuses on how social behavior influences the brain. He has received a Javits Award from NIH, the Rank Prize in Vision and was elected to the American Academy of Arts and Sciences. He has also received several awards for his teaching at Stanford including a Bing Fellowship, Dinkelspiel Award for distinctive contribution to undergraduate education, the Cox Medal for fostering undergraduate students interest in research and is the Mimi and Peter Haas University Fellow in Undergraduate Education. His research is focused on how behavior changes the brain.

SELECTED COURSE MATERIAL
Watson and Breedlove, The Mind’s Machine
How do the fundamental purpose of the university, the pursuit of knowledge, and the pursuit of justice coincide? Does more knowledge necessarily make us more just? Is activism a necessary component or threat to the university?

Our goal in this class will be to focus on the intersection of justice and knowledge by examining how issues of liberty, equality, and security arise on college campuses. For example, the debate swirling around trigger warnings raises questions about the ability of instructors to pick and teach the works they think most important (liberty) and the welfare of students who experience certain language, contents and ideas as threatening and harmful (security and, perhaps, equality). We will ask students to sort through the competing desiderata and explore the diverse sides of this problem. Some of the other issues we will cover include affirmative action; ethics in research; Dreamer Act and college access for undocumented persons. Drawing on readings in political theory, court cases and statutes, university policies, and recent journalistic accounts, you will learn to synthesize different forms of evidence and craft both written and oral arguments exploring the place of justice in the university. This course satisfies the Ethical Reasoning Way (ER).

Pamela Karlan (Law School)
Pamela Karlan is co-director of the school’s Supreme Court Litigation Clinic and an expert on voting and the political process. She has served as Deputy Assistant Attorney General in the Civil Rights Division of the U.S. Department of Justice. Professor Karlan is the co-author of leading casebooks on constitutional law, constitutional litigation, and the law of democracy, as well as numerous scholarly articles.

Rob Reich (Political Science)
Professor Reich currently directs the Program on Ethics in Society and the Center on Philanthropy and Civil Society. He was awarded the Water J. Gores Award, Stanford’s highest honor for teaching, and delivered the Class Day Lecture at the 2011 Stanford Commencement.

SELECTED COURSE MATERIAL

- John Stuart Mill, *On Liberty*
- Court cases on affirmative action (Bakke, Grutter, Fisher), freedom of speech (Tinker)
- William G. Bowen and Derek Bok, *The Shape of the River: Long-Term Consequences of Considering Race in College and University Admissions*
When, if ever, is war justified? How do we determine what limits, if any, govern how wars are fought and who may be killed? How are ethical norms translated into rules that govern armed conflict? Are these rules still relevant in light of the changing nature of warfare?

We will examine seminal readings on just war theory, explore whether ethical values can and do govern our judgments about war, investigate the legal rules that govern the resort to the conduct of war, and study whether these rules remain viable in the context of wars today. We will examine alternative ethical frameworks, competing disciplinary approaches to war, and tensions between the outcomes suggested by ethical norms, on the one hand, and legal rules, on the other. Students will engage actively with these questions by participating in an interactive role-playing simulation, in which they will be assigned roles as government officials, advisors, or other actors. The class will confront various ethical, legal, and strategic problems as they make decisions about military intervention and policies regarding the threat and use of force in an international crisis. This course satisfies the Ethical Reasoning or Social Inquiry Ways (ER or SI).

Scott D. Sagan (Political Science)
Professor Sagan served as a special assistant to the Director of the Organization of the Joint Chiefs of Staff before coming to Stanford and is now the Caroline S.G. Munro Professor of Political Science and a Senior Fellow at the Center for International Security and Cooperation and the Freeman Spogli Institute.

Allen S. Weiner (School of Law)
Professor Weiner served as an attorney in the U.S. State Department for over a decade before joining the Stanford faculty and is currently the Director of the Stanford Program in International and Comparative Law, and Co-director of the Stanford Center on International Conflict and Negotiation.

SELECTED COURSE MATERIAL
Michael Walzer, Just and Unjust Wars: A Moral Argument with Historical Illustrations
McGeorge Bundy, “The Decision to Drop the Bombs on Japan”
The UN Charter
The 1949 Geneva Conventions
How did China move from an imperial and colonized country to an independent modern nation? How did the Chinese people transform their tradition, create new ways of life and values, and move toward modernity? What can the films tell us about the most significant events in modern Chinese culture and history?

We will learn about major social and cultural transformations in modern China through film. We will analyze films as a window on the ongoing narrative of a people making history and responding to changing circumstances of revolution, reform, political movements, and modernization. Students will study film images as an art that is intertwined with ordinary people, their lived experiences, cultural habit, moral values, and political consciousness. The course will highlight four major periods: the May Fourth New Culture (1919-1930), the socialist era (1949-1966), the Cultural Revolution (1966-1976), and the reform era of globalization (1978-present). We will learn to be sensitive to film as a visual and dramatic medium that brings to life Chinese history and culture. This course satisfies the Aesthetic and Interpretive Inquiry Way (AII).

Ban Wang (East Asian Languages and Cultures)
Professor Ban Wang is the William Haas Professor in Chinese studies and professor of comparative literature. He is also the Yangtze River Chair Professor at East China Normal University. In addition to his research on Chinese and comparative literature, he has written on English and French literatures, psychoanalysis, international politics, and cinema.

SELECTED COURSE MATERIAL
William Phillip, Film: An Introduction
Chris Berry, China on Screen
Films: Weekly Film Showings
Stage Sisters (1964). Depicts two opera singers’ divergent life paths; one is self absorbed and individualistic, the other revolutionary and committed to national liberation.
To Live (1994). Portrays a family surviving through political turmoil, especially the Cultural Revolution.
Hero (2002). The attempted assassination of the first Emperor tells us much about political unity and China’s rise in the globalized world.
Is listening universal or do we learn to listen? How can we account for the stunning range of listening practices in the world? How does technology affect how we listen?

We live in a world of sound. In ways that we do not always perceive, our social practices and machines lead us to understand certain sounds as signal and filter out others as noise. Drawing on readings from linguistics, musicology, science and technology studies, and literature, this class will challenge you to become aware of your own listening practices and to learn how to listen actively and critically. We will consider how listening can give us knowledge about ourselves; how it relates to memory and identity; and how it is like or unlike reading. The course explores how technology influences the perception of sound. We address various cultures of musical listening—classical Western music, South Asian musical traditions, and the listening experiences of immigrant and minority communities. You will create an aural autobiography, write an ethnography of listening practices, and analyze the use of sound in text, film, and other aural situations. This course satisfies the Aesthetic and Interpretative Inquiry Way (AII).

Ari Kelman  (Graduate School of Education)
Ari Y Kelman is the Jim Joseph Professor of Education and Jewish Studies at the Stanford GSE. He studies the ways in which people learn to hold religious commitments, and he has written about radio, soundscapes, accents, Jewish folk musicians, and Christian worship music.

Gabriella Safran (Slavic Languages and Literatures)
Gabriella Safran teaches and does research on Russian and Yiddish literatures and folklore. She is now writing two books: a very serious exploration of listening, transcription, and verbal imitation in 19th-century Russia, and a more light-hearted study of the transatlantic roots of the Jewish joke.

Anna Schultz (Music)
Anna Schultz is an ethnomusicologist specializing in South Asian music and religious experience. Her first book was on music, Hinduism, and nationalism in western India and her second book is on Indian Jewish women’s songs.
Spring Quarter *Thinking Matters* Courses

100,000 Years of War

American Enemies

The Cancer Problem: Causes, Treatments, and Prevention

Inventing Government: Ancient and Modern

Progress: Pro and Contra

Reading the Body: How Medicine and Culture Define the Self

Thinking About the Universe: What do we know? How do we know it?
Will there ever be a world without war?

If you had been born 10,000 years ago, the chance that someone would kill you was more than 1 in 10. But if you were born in the twentieth century it was more like 1 in 100, despite the world wars, genocides, and nuclear weapons that characterized the century. In the 2010s, it is just 1 in 150. This course tries to explain this astonishing shift away from violent death. We will look at the history of war from the Stone Age to the robot age, including the conflicts of the 2010s; and we will draw on everything from anthropology and archaeology to biology and psychology, as we try to answer one of the biggest questions of all: will there ever be a world without war? In this course, you will learn how to approach this big, complex, and often very politicized question in an analytical manner. This course satisfies the Social Inquiry Way (SI).

Ian Morris (Classics)

Ian Morris is the Jean and Rebecca Willard Professor of Classics. He has excavated in Britain, Greece, and Italy, most recently as director of Stanford’s dig at Monte Polizzo, a Sicilian site from the age of Greek colonization. His book Why the West Rules—For Now (2010) was translated into thirteen languages, and his book War! What is it Good For? (2014), was translated into five.

SELECTED COURSE MATERIAL

William Golding, Lord of the Flies
Napoleon Chagnon, Noble Savages
Margaret Mead, “Warfare is Only an Invention”
Ian Morris, War! What is it Good For?
Douglas Fry, Beyond War

8th AF Bombing Marienburg. Public domain photo.
American Enemies

Who are enemies? How are they defined and by whom? Are enemies first ideologically constructed and then politically identified, or vice versa? How and why do our views of an enemy change over time?

It would seem that an enemy, defined as a threat to the state or national collective, should be easy to identify. But this course suggests that how we have understood American enemies has neither been simple nor obvious. We will focus on the American experience of defining, identifying and fighting enemies in the period from World War II through the Cold War and up to the War on Terror. Drawing on a range of primary historical material, interpretive texts, and films, the course will examine ideas about “vital interests,” “threats to the nation,” and other common concepts about security. We will also consider the question of how the fight against an enemy can transform us. This course satisfies the Aesthetic and Interpretive Inquiry or Engaging Diversity Ways (AII or ED).

Gordon Chang (History)
Gordon H. Chang is the Olive H. Palmer in the Humanities and a professor in the Department of History. He specializes in international relations and ethnic studies. His most recent book is Fateful Ties: A History of America’s Preoccupation with China.

SELECTED COURSE MATERIAL

John Dower, War Without Mercy
George F. Kennan, American Diplomacy
Andrew Bacevich, The New American Militarism
Selected texts from Reinhold Niebuhr, Martin Luther King, Susan Sontag, Noam Chomsky
The Manchurian Candidate (film, dir. John Frankenheimer)
American Sniper (film, dir. Clint Eastwood)
The Cancer Problem: Causes, Treatments, and Prevention

How has our approach to cancer been affected by clinical observations, scientific discoveries, social norms, politics, and economic interests?

Approximately one in three Americans will develop invasive cancer during their lifetime; one in five Americans will die as a result of this disease. This course will expose you to multiple ways of approaching the cancer problem, including laboratory research, clinical trials, population studies, public health interventions, and health care economics. We will explore the role of scientific research in revealing the genetic basis of cancer. We will also discuss the development of new treatments for cancer as well as measures to screen for and prevent cancer, including the ongoing debate over tobacco control. Using cancer as a case study, you will learn important aspects of the scientific method including experimental design, data analysis, and the difference between correlation and causation. You will learn how science can be used and misused with regard to the public good. You will also learn about ways in which social, political, and economic forces shape our knowledge about and response to disease. This course satisfies the Applied Quantitative Reasoning or Scientific Method and Analysis Ways (AQR or SMA).

Joseph Lipsick (Pathology and Genetics)
Professor Lipsick’s career as a poet went astray when he found a job at the unemployment office working in a laboratory, fell in love with research, and eventually became obsessed with understanding how mistakes in our own genes cause cancer. He is a professor of Pathology, Genetics, and Biology.
How might the study of the successes and failures of democratic and republican government in ancient Greece and Rome help us to fix what is broken in our own political systems?

Democracy and republic are ancient names for revolutionary approaches to government of, by, and for citizens. Today, almost every state proclaims itself to be a democracy, a republic—or both. Democratic and republican revolutions transformed ancient Greece and Rome—and later transformed the modern world. We explore how political thinkers, from Machiavelli to Madison and Mill, used the lessons of ancient politics to design bold new systems of government. We will analyze what is broken in modern government (corruption, polarization, gridlock), how it broke, and how the tool kit of ancient political history might help us to analyze and repair the damage. This course satisfies the Ethical Reasoning or Social Inquiry Ways (ER or SI).

Josiah Ober (Political Science and Classics)
Professor Ober teaches courses and writes books and articles on Greek history, political thought, and what the ancient theory and practice of citizenship could teach leaders of modern organizations.

SELECTED COURSE MATERIAL
Aristotle, Constitution of Athens
Thucydides, Peloponnesian War
Cicero, On Offices
Tocqueville, Democracy in America
Mill, On Representation

Cicero Denounces Catiline. Painting by Cesare Maccari.
Progress: Pro and Contra

Where and when did we start believing in human progress? Does progress imply that history has a particular direction or end-goal?

Much of our everyday thinking about politics, society, and history depends on some implicit or explicit concept of progress. Have we reached a point where we need to replace the idea of progress with that of sustainability? These are some of the questions this course will raise as it looks at how ideas of progress inform western thinking about science, history, evolution, and politics. It will engage with thinkers who argued in favor of the idea of progress as well as thinkers who attacked its presumptions. Reading and critically evaluating philosophical, scientific, and literary texts, we will investigate the different consequences of our residual belief in progress, as well as the consequences of our possible abandonment of that belief. This course satisfies the Aesthetic and Interpretive Inquiry Way (AlI).

Adrian Daub (German Studies)
Professor Daub works on nineteenth and twentieth century German literature, philosophy and music.

Robert Pogue Harrison (French and Italian)
Professor Harrison has written five books on a diverse array of topics, ranging from Italian lyric poetry to man and his relationship with the environment and is the host of weekly radio talk show, Entitled Opinions, which airs on Stanford’s radio station KZSU FM 90.1 and is available on iTunes.

SELECTED COURSE MATERIAL
Immanuel Kant, ed. H.S. Reiss, *Kant: Political Writings*
Isaak Asimov, *Foundation*
Auguste Comte, ed. Frederick Ferré, *Introduction to Positive Philosophy*
Margaret Fuller, *Woman in the Nineteenth Century*
Samuel Beckett, *Endgame & Act Without Words*

Samuel Beckett’s *Endgame*, Berlin production. Photo by Mike Steele, Flickr.
How have our perceptions of what is considered normal/abnormal; beautiful/ugly; infected/uninfected changed over time? How do these changing medical and cultural representations of the body reflect larger societal shifts? How does illness change our perceptions of our bodies and our identities?

Viewed through the lens of medicine, the body is a text that offers clues to health and illness, yet clinical readings are never entirely objective. Culture informs and distorts how we discern, accept, reject, and analyze our bodies. Looking at literary, medical, ethical, and anthropological texts, we ask how representations of the body affects the way we experience illness, embody gender and racial identities, and understand our rights (or lack of rights) to control our own bodies. We will critically examine our perceptions about the body and debate some of the most complex and sensitive issues surrounding the body, from the ethics of medical research trials to end of life decisions. *This course satisfies the Engaging Diversity Way (ED).*

**Cari Costanzo (Anthropology)**
Dr. Costanzo’s teaching and research examine gender, discourses of identity, and contemporary urbanism. She is currently conducting an ethnographic study of life in a frosh dormitory.

**Abraham Verghese (Internal Medicine)**
Dr. Verghese is a physician who has written two medical memoirs and *The New York Times* best-selling novel *Cutting for Stone*. His research focuses on the physician/patient relationship and the ritual of the bedside exam.

**SELECTED COURSE MATERIAL**
- Jennifer Finney Boylan, *She’s Not There: A Life in Two Genders*
- Anne Fadiman, *The Spirit Catches you and You Fall Down*
- Franz Kafka, *A Hunger Artist*
- Paul Kalanithi, *When Breath Becomes Air*
- Leo Tolstoy, *Death of Ivan Illyich*
Thinking About the Universe: What do we know? How do we know it?

What is the origin and ultimate fate of the universe? Can we know what came before the universe? Are there ultimate limits to human knowledge about the universe and are we reaching them?

Cosmology (the study of the universe) raises profound questions about us, our place in the universe, and about the limits of our knowledge. It was only in the 20th century that cosmology developed from metaphysical and theological speculation to become an observational science and a recognized part of physics. In this course, students will explore questions about the Universe, its beginnings, its structure, its extent, its fate, from several perspectives—philosophical, experimental, and theoretical. We will discuss current research and the ongoing debates about the laws of nature on subatomic scales and the perplexing questions they raise regarding the universe and the limits of scientific inquiry. This course satisfies the Scientific Method and Analysis Way (SMA).

Peter Michelson (Physics)
Professor Michelson is an experimental physicist who leads an international team of physicists and astronomers who have developed and use instrumentation to observe the very high-energy Universe.

Thomas Ryckman (Philosophy)
Professor Ryckman is a philosopher of science interested in conceptual change in the physical sciences.

SELECTED COURSE MATERIAL

Jeremiah Ostriker and Simon Mitton, Heart of Darkness: Unraveling the Mysteries of the invisible universe
Karl D. Popper, “Conjectures and Refutations”
Thomas S. Kuhn, “Values, Objectivity, and Theory Choice”
E. McMullin, “Indifference Principle and Anthropic Principle”
Wilkinson Microwave Anistropy Probe NASA website: “Introduction to Cosmology”
B. Carr and GFR Ellis, “Universe or Multiverse?”
GFR Ellis, “Multiuniverse, Science and Ultimate Causation”
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—Russell Berman,
Director, Thinking Matters Program, Walter A. Haas Professor in the Humanities