

Honors Program Course Offerings			
Spring Quarter 2024			
Course	Description	Day/Time	Instructor
HON 100: Rhetoric and Critical Inquiry	<p>WRITING FOR SOCIAL CHANGE</p> <p>This section of HON 100 is focused on writing for social change. Before social change involving rights and equity takes place in a community, we often write about it—or read about it—and this can manifest in many ways. We will start the quarter by seeking out examples of writing that drive social change and looking closely at the rhetorical choices that those writers make. With a greater understanding of that rhetorical toolkit, you will choose an issue involving social justice and write about it in assignments that are both informal and formal in scope, from op-eds and social media posts to an annotated bibliography and literature review. By the end of this course, you will have a nuanced understanding of genre and audience awareness, as well as informed research skills to carry through your college career and beyond.</p>	<p>Tues/Thurs 2:40-4:10 PM</p> <p>OR</p> <p>Tues/Thurs 4:20-5:50 PM</p>	Jen Finstrom
HON 100: Rhetoric and Critical Inquiry	<p>FINDING TRUTH IN A CLIMATE OF MISINFORMATION, MOTIVATED REASONING, AND POLITICAL DIVISION</p> <p>How can we create social change if no one will listen to each other? How do we know what is real in a world of AI deepfakes and hallucinations? In this course, you'll learn about the mechanisms people use to convince themselves of false information and conspiracy theories—and how to avoid falling into these traps yourself. You'll also deepen your critical inquiry skills and rhetorical abilities so that you can have more productive conversations about social and political issues. If we want to create a better world, we need to raise the level of discourse. In this class, we'll do just that: We'll do better than what we typically see in the public domain, better than our politicians, our news media, and, certainly, better than our social media feeds.</p>	<p>Mon/Wed 9:40-11:10 AM</p> <p>OR</p> <p>Mon/Wed 11:20 AM-12:50 PM</p>	Margaret Poncin

<p>HON 100: Rhetoric and Critical Inquiry</p>	<p>NATURE AND THE ENVIRONMENT</p> <p>In this section of HON 100, we will explore how language can be a powerful tool for fostering awareness, influencing change, and advocating for the health of our planet and all its inhabitants. Assignments and readings will encompass a variety of genres from research reports to creative expressions as we examine both the scientific and social aspects of environmental issues. Students will develop original research projects in topics related to environmental justice and the preservation of nature, empowering them not only as skilled writers, but also as informed advocates.</p>	<p>Tues/Thurs 1:00-2:30 PM</p>	<p>Victoria Hohenzky</p>
<p>HON 100: Rhetoric and Critical Inquiry</p>	<p>SOCIAL JUSTICE IN EDUCATION</p> <p>This section of Honors 100 is focused on the theme of Social Justice in Education. Examining the history, social policy and inequality that have come to define American public schools through a lens of rhetoric and critical inquiry, this course investigates the systems of power and privilege that have come to affect public education in the United States. Students will engage in readings, podcasts and scholarly texts by notable scholars in the field of education and social justice as well as have the opportunity to explore their own social justice issue.</p>	<p>Mon/Wed 1:00-2:30 PM</p>	<p>Deborah Weiner</p>
<p>HON 101: World Literature</p>	<p>REBELS & OUTSIDERS</p> <p>“Breaking the rules” and “not fitting in” have become key features of our favorite books. We love writers and characters who think differently, who offer surprising perspectives, and who push back against social norms and cultural authorities. This course will examine the prose, poetry, drama, and art of rebels, outsiders, and nonconformists. As we do so, we will draw original connections among different works written in different places and with different motivations; we will practice strategies of both comparative and close reading; and we will combine expertise from a variety of critical disciplines. Our texts will lead us to discussions of both global and existential issues and invite us to think differently about our own world.</p>	<p>Tues/Thurs 4:20-5:50 PM</p>	<p>Keith Mikos</p>

<p>HON 101: World Literature</p>	<p>LOVE: SONGS AND STORIES</p> <p>This course will explore the relationships between love and lyric (song) and love and narrative (story) in works of world literature both ancient and modern. How do authors enact their ideas about the nature of love--sacred or secular, chaste or erotic, romantic or familial / communal--in their most intimate compositional decisions about genre, form, phrasing, and diction? How do these texts complicate any effort to divide high art from popular culture? How do love songs and love stories invite us to cross the great divides of language, culture, historical distance, gender, and sexual orientation, and how can we, as readers, navigate the shoals of xenophilia (a recent word for love of the Other, often including a problematic tinge of exoticization) while developing our qualities of curiosity, openness, and philoxenia (an ancient word meaning something like "hospitality"—the opposite of xenophobia)? Our texts will include lyric poems, literal song lyrics, fiction, and perhaps some drama or film</p>	<p>Tues/Thurs 2:40-4:10 PM</p>	<p>Eric Selinger</p>
<p>HON 101: World Literature</p>	<p>FRANCOPHONE VOICES</p> <p>In this course, students will engage with a diverse corpus of modern texts from all over the world - Europe, Africa, Asia, the Caribbean, and North America. The common thread that connects these first-person narratives is the French language, as all primary texts are translations from French into English. We will explore the literatures and cultures of the Francophone world in their historical contexts, with a special focus on questions of postcolonial identity and belonging.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Polly Mangerson</p>

<p>HON 101: World Literature</p>	<p>THE POLITICAL IS PERSONAL</p> <p>The most personal elements of daily life—love, sex, family, gender roles, education—are shaped by deep-rooted cultural intersections and conflicts. How do history and society affect not only the way we think, but also the way we live in our bodies? The novels in this World Literature class place us inside the minds and bodies of individuals navigating both the colonizing past and the globalizing present. Our readings, from Africa, the Indian subcontinent, the Middle East, and Asia, explore new alliances and hierarchies that challenge the old dichotomies of East and West, male and female, civilized and barbaric.</p>	<p>Mon/Wed 11:20 AM-12:50 PM</p>	<p>Carolyn Goffman</p>
<p>HON 101: World Literature</p>	<p>THE SUPERNATURAL AND THE FANTASTIC</p> <p>In this course we will read fiction that incorporates supernatural or fantastic elements, centering on texts that contain fantastic transformations of the body, or eruptions of supernatural or evil figures into everyday life. In Kafka's <i>Metamorphosis</i>, for example, a man wakes to find he has transformed into a giant insect - but he still intends to go to work. In Bulgakov's <i>Master and Margarita</i>, Satan himself suddenly appears in the middle of 1930s Moscow. How do authors use these fantastic or supernatural events to explore historical, social, and personal questions? What narrative strategies create their impact on the reader? How do literary theories of the fantastic and supernatural genres help us understand these texts? This course will address these and other questions. Novels and stories for this course may include works by Franz Kafka, Nikolai Gogol, Toni Morrison, Mikhail Bulgakov, Laura Esquivel, A. Igoni Barrett, Han Kang, and other writers.</p>	<p>Mon/Wed 9:40-11:10 AM</p>	<p>Laura Urbaszewski</p>

<p>HON 102: History in Global Contexts</p>	<p>THE RISE OF MODERN CHINA</p> <p>This course examines the history of Chinese civilization from the 18th century to the present. We will survey the changing nature of the Qing Imperial government, its dissolution in the 19th century, and the creation of a revolutionary China in the 20th century. Topics include China's foreign relations with the West, the impact of the Opium Wars, the Chinese diaspora, the Boxer Rebellion, the introduction of Westernized technology and education, the rise of Communism under the leadership of Mao Zedong, the impacts of World War II, the Chinese Civil War, the Great Leap Forward and the Cultural Revolution, the opening of U.S.-China relations, the Tiananmen Square democracy protests, and contemporary challenges and trends. Special attention will be paid to the ideological changes in Chinese modern thought, territorial issues, women's rights issues, and minority issues.</p>	<p>Monday 1:00-4:15 PM</p>	<p>Ryan Yokota</p>
<p>HON 102: History in Global Contexts</p>	<p>MODERN JAPAN: A SOCIAL, CULTURAL, AND VISUAL HISTORY</p> <p>This course will deal with modern Japan from the end of the Tokugawa Period (1600-1868) through to the 1950s. In doing so it will cover topics such as the opening of Japan to American and Western influence, its course of rapid modernization and westernization, the rise of militarism and Japanese imperial pursuits in Asia, and the postwar period of economic recovery. In covering these periods, we will pay important attention to themes/topics such as nation-state formation, colonialism, imperialism, war and war memory, gender, and visual culture.</p>	<p>Tues/Thurs 2:40-4:10 PM</p>	<p>Kerry Ross</p>

<p>HON 102: History in Global Contexts</p>	<p>THE AGE OF WITCH-HUNTS IN THE WEST</p> <p>This course explores witchcraft in Western history, focusing on the particularly intense period of witch-hunting in Western and Central Europe from the fifteenth to early eighteenth centuries (1400s-1700s). Students will examine important aspects of the history of religion, gender, and the law. The course also explores intersections with other developments in early modern Europe, such as the Renaissance and the scientific revolution, as well as elements of social, cultural, intellectual, and political history. Students will learn about and analyze these issues principally through primary sources (materials produced in the historical context under examination) as well as recent scholarship on witchcraft reflecting a range of methodological approaches and interpretations.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Valentina Tikoff</p>
<p>HON 102: History in Global Contexts</p>	<p>THE ROMAN EMPIRE</p> <p>The course is an introduction to the political, social, religious, economic, and cultural history of the Roman Empire, from its origins in the late first century B.C.E. until the sack and fall of Rome in the west, 410/476 C.E. It examines the emergence of autocratic rule from the chaos of the late Republic and traces the empire's development from a façade of the former Republic into a divinely ordained military dictatorship, before splitting apart in the fifth century. We pay careful attention to how and why individual emperors interacted with the senate, the legions, the praetorian guard, and the people differently during different stages of Rome's history. Through this journey we also learn about the experiences, life, and basic mentality of a broad spectrum of Roman men and women: emperors, patricians, plebeians, slaves, women, soldiers, pagans, Jews and Christians, in both the cities and the provinces.</p>	<p>Mon/Wed 9:40-11:10 AM</p>	<p>Andrew Miller</p>

<p>HON 102: History in Global Contexts</p>	<p>NATIVE NORTH AMERICAN HISTORY</p> <p>Through primary source readings, lectures, and scholarly essays, we will grapple with how Native people have been affected by colonialism, and how they have both adapted to and resisted social, political, economic, or cultural changes, broadly tracing changes over time from the 18th century to the present. Themes covered will include but not be limited to sovereignty, international relations, and self-determination.</p>	<p>Tues/Thurs 1:00-2:30 PM</p>	<p>Alexis Guilbault</p>
<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>REALITY, POWER, CULTURE, VIOLENCE, AND POLITICS IN THEIR RELIGIOUS GARB</p> <p>In this course we will be looking at the beliefs, practices, ethical values and history of the following religious movements: Buddhism, Christianity and Islam. The course will look at violence and religion and examine how so-called religious violence can be perceived as neither by both adherents and opponents. The course will ask students to examine and discuss three movies and one documentary that look at and utilize 'religion' in very different ways.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Khaled Keshk</p>
<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>RELIGION AND CONFLICT</p> <p>The three sections of this course focus on the theme of religion and conflict in different parts of the world. We will look at the ways in which religious ideas, ethical perspectives, images, narratives, identities, and practices are mobilized in political conflict: in India, in Vietnam, and in the United States. We will pay attention to the ways in which culture, history, and politics shape religious worldviews and ethical perspectives. We will analyze how the cultural politics of gender, race, class, caste, and nation intersect with religious discourses to inform and shape religious violence in particular contexts.</p>	<p>Mon/Wed 1:00-2:30 PM</p>	<p>Kalyani Menon</p>

<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>THE INTERSECTION OF RELIGION AND POLITICS</p> <p>Exploring the intersection of religion and politics from various cultural vantage points, this course will deepen our understanding of not only the concept of religion, but also the ways in which religion interacts with and influences our identities (i.e. race, gender, nationality) and ideologies (i.e. nationalism, capitalism, ecology)—the important components of ethical inquiries. The topics we examine, as well as call into question, are centered around the concept of the “other,” compartmentalized by racial, religious, gender, national, cultural boundaries.</p>	<p>Mon/Wed 2:40-4:10 PM</p>	<p>Yuki Miyamoto</p>
<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>RELIGION, THE ENLIGHTENMENT, AND IMPERIALISM</p> <p>What is religion and how should it be studied? How do religious worldviews and ethical perspectives relate to culture and history? How does religion relate to social conflict? To get at these questions, this course will consider ways in which religion and Enlightenment values of reason and hegemony have been intertwined in specific conflicts in the modern world. Topics will include Lakota experiences of Christianity and the expansion of the United States, attempts to define the United States as a Christian nation in relation to debates about science and the teaching of evolution, the events of 9/11, and spirits in Vietnam in the aftermath of the U.S. – Vietnam war.</p>	<p>Tues/Thurs 2:40-4:10 PM</p>	<p>Chris Mount</p>
<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>WHAT DOES IT MEAN TO BE FREE?</p> <p>“Freedom” is a fundamental value in modern political thought. It informs people’s basic sense of themselves and each other, but despite this fact (or maybe because of it) we almost never ask what “freedom” really is. Should we understand it in legal or institutional terms, or in psychological or even metaphysical terms? Can we tell how “free” somebody is based on their behavior, their personality, their social status, or some combination of these? In this course we’ll think through these questions with the help of influential texts from the Stoic, Daoist, and Buddhist traditions.</p>	<p>Tues/Thurs 1:00-2:30 PM</p>	<p>Stephen Walker</p>

<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>REASON AND TRUTH: HISTORICAL AND RELIGIOUS PERSPECTIVES</p> <p>Ideas about the role and nature of reason, knowledge, and truth have been the foundation that has shaped every civilization on every continent – as far as we know. These same ideas are also the basis of our understanding of morality and ethics – from the conduct of individuals to the fabric of social structure, law, and governance of peoples, states, and empires. In other words, this is a study of the most important questions for understanding both where we are, and how it is that we got here. In this course, we go behind the scenes to understand how these ideas arose out of religious systems across the world, how and why they changed in the age of Enlightenment, and how we finally arrived at the present. This is a highly interdisciplinary and multicultural course, and will involve the study of Confucian, Hindu, Christian, and Islamic ideas.</p>	<p>Mon/Wed 9:40-11:10 AM</p>	<p>Faruk Rahmanovic</p>
<p>HON 104: Religious Worldviews and Ethical Perspectives</p>	<p>RELIGION AND POPULAR CULTURE</p> <p>This course addresses the question, Do the many forms of popular culture in the U.S. replace the role organized religions once played when it comes to responding to people's ultimate concerns? In other words, does popular culture bring people together in a "space" in which questions of love, truth, life, death, etc., be wrestled with? This multi-disciplinary class will introduce students to the study of religion, cultural analysis, and methods for identifying, defining, and explaining religious archetypes, purposes, and dynamics. Specifically, aspects of Judaism, Christianity, Islam, Hinduism, and Buddhism will be described as these aspects appear in popular films, streaming series, music, and fashion. As a result of spending time with the course material and its activities, participants will be able to interpret examples of popular culture and draw their own conclusions regarding the relationship between religions and popular culture.</p>	<p>Tues/Thurs 8:00-9:30 AM</p>	<p>Fr. Christopher Robinson</p>

<p>HON 105: Philosophical Inquiry</p>	<p>INTRODUCTION TO PHILOSOPHY</p> <p>The course will provide an introduction to philosophical inquiry by focusing on five major philosophers throughout the: history of philosophy: Plato, Descartes, Hume, Kant and Bergson. With each of these philosophers we will learn about essential questions that are at the heart of the philosophical adventure: What is knowledge? What can I be certain of? How do we know what we know? What should I do? What is the function of art? Thus, we will not only study philosophy, but already start to philosophize.</p>	<p>Mon/Wed 9:40-11:10 AM</p> <p>OR</p> <p>Mon/Wed 1:00-2:30 PM</p>	<p>Frederic Seyler</p>
<p>HON 105: Philosophical Inquiry</p>	<p>KNOWLEDGE AND BEING HUMAN</p> <p>We will read representative works by Descartes, Hume and Plato. The principal topics covered include the nature of knowledge, the relation between the mind and the body, the limits of knowledge, and knowledge and moral issues. Students will be asked to develop critical responses regarding these philosophical areas of concern, all of which are classic in importance throughout the western tradition.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>David White</p>
<p>HON 105: Philosophical Inquiry</p>	<p>PHILOSOPHY IN A TIME OF POLYCRISIS</p> <p>“If you've been feeling confused and as though everything is impacting on you all at the same time, this is not a personal, private experience,” says historian Adam Tooze. “This is actually a collective experience.” Tooze calls this situation a polycrisis. In this course we will investigate what philosophy can do to help us not only endure, but thrive amidst, multiple challenges and provocations such as: systemic racism and sexism; wealth inequality; post-truth epistemology; suspicion of political legitimacy; and the gamut of environmental apocalypses. We will read contemporary and legacy philosophers from around the world and practice philosophical thinking through frameworks of aesthetics, epistemology, ethics, and metaphysics.</p>	<p>Tues/Thurs 11:20 AM-12:50 PM</p>	<p>Randy Honold</p>

<p>HON 105: Philosophical Inquiry</p>	<p>CRITICAL THINKING IN A GLOBAL VILLAGE</p> <p>Unlike every other field of study, which are concerned with their own problems and solutions, philosophy is uniquely concerned with thinking and the use of reason – regardless of context. That is, philosophy is the only discipline whose work is not limited to “its own” interests, but instead operates on the one feature that unifies all human efforts – namely: reason. In this course, we will focus on the role of reason, presented across the globe, across cultures, religions, disciplines, and ideologies – as well as the application of reason through applied critical thinking and analysis. This is a highly interdisciplinary and multicultural course, and will involve the study of Classical Chinese, Christian, and Islamic ideas.</p>	<p>Mon/Wed 11:20 AM-12:50 PM</p> <p>OR</p> <p>Mon/Wed 1:00-2:30 PM</p>	<p>Faruk Rahmanovic</p>
<p>HON 180: Data Analysis and Statistics</p>	<p>DATA ANALYSIS AND STATISTICS</p> <p>Using real-world data and open-ended investigations from a variety of disciplines, students apply quantitative and statistical reasoning and critical thinking skills to understand, solve and represent data symbolically, visually, numerically, and verbally. Students will also use industry standard statistical software to generate, analyze, retrieve, record, and summarize data including understanding the strengths and limits of inferences drawn using statistical tools.</p>	<p>Tues/Thurs 11:20 AM-12:50 PM</p>	<p>Juan Hu</p>
<p>HON 180: Data Analysis and Statistics</p>	<p>DATA ANALYSIS AND STATISTICS</p> <p>Using real-world data and open-ended investigations from a variety of disciplines, students apply quantitative and statistical reasoning and critical thinking skills to understand, solve and represent data symbolically, visually, numerically, and verbally. Students will also use industry standard statistical software to generate, analyze, retrieve, record, and summarize data including understanding the strengths and limits of inferences drawn using statistical tools.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Phil Yates</p>

<p>HON 201: States, Markets and Societies</p>	<p>POLITICS, ECONOMICS, AND SOCIETIES AT THE END OF THE WORLD</p> <p>This section of HON 201 will ask: What does the end of the world look like? And how will we live after the end? We'll take a close look at our current circumstances with Jarius Victor Grove's <i>Savage Ecology: War and Geopolitics at the End of the World</i>. We'll read Roy Scranton's <i>Learning to Die in the Anthropocene</i>, which is ironically about learning to live differently under radically new conditions. And finally, for inspiration we'll turn to Kim Stanley Robinson's science fiction masterpiece, <i>The Ministry for the Future</i>, which helps us imagine how life (political, social, and economic) under the new climate conditions could appear.</p>	<p>Mon/Wed 4:20-5:50 PM</p>	<p>Jacob Stump</p>
<p>HON 201: States, Markets and Societies</p>	<p>GLOBALIZATION AND THE ECONOMY</p> <p>This course charts the substantial political, economic & cultural transformations that began with the Industrial Revolution in the 18th century and continue today through the phenomenon known as "Globalization." These transformations have profound implications on planetary well-being. Proponents suggest Globalization represents the only choice for countries wishing to 'modernize' while critics argue that it has given rise to extraordinary levels of inequality that are unsustainable. To understand Globalization and its consequences, we will examine a variety of case studies such as K-Pop, digital crime, emotional labor in the care industry, and the rise of populism.</p>	<p>Tuesday 10:10-11:40 AM Hybrid, LOOP</p>	<p>Ramya Ramanath</p>

<p>HON 201: States, Markets and Societies</p>	<p>THE STRUGGLE OF CAPITALISM AND DEMOCRACY</p> <p>Capitalist economic systems produce considerable wealth compared to alternative systems, but also generate substantial socio-economic and cultural stresses as societies cope with the disruptive consequences of capitalism. This course examines the strengths, weaknesses and tradeoffs of free-markets (neo-liberalism), socialistic arguments, and progressives who advocate for a mixed-market approach for dealing with these stresses. The debate is over how much government involvement there should be and what forms that involvement should take. The course will also examine the economic and cultural origins of the populist backlash against both Democrats and Republicans and their economic prescriptions.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Wayne Steger</p>
<p>HON 201: States, Markets and Societies</p>	<p>INTERNATIONAL POLITICAL, SOCIAL, AND ECONOMIC SYSTEMS</p> <p>In this course, we will explore a variety of political and economic paradigms and theories that attempt to explain the international society in which we live. We will analyze the structure of the international political, economic, and social systems and the interaction among these three systems. We will also examine the rise of globalization and its impact on political, economic and social systems. Finally, we will examine the effects of globalization on domestic political, economic, and social behavior in the United States and developing states.</p>	<p>Mon/Wed 2:40-4:10 PM</p>	<p>Will Denton</p>

<p>HON 201: States, Markets and Societies</p>	<p>CAPITALISM, DEMOCRATIZATION, AND POPULISM IN POST-SOCIALIST STATES</p> <p>This course will deal with the problems of political, economic, and social transitions in post-socialist countries. In doing so, we will pay specific attention to the interplay between capitalism, democratization, and populism in the processes of nation-building and state-building. We will address the following questions: What role did the state play in transitioning to the capitalist economy? How did market reforms affect the prospect of democratization? What were the effects of the capitalist economy on different groups of citizens? How did globalization interact with the rise of populism? Countries studied may include Russia, Poland, and Hungary.</p>	<p>Tues/Thurs 2:40-4:10 PM</p>	<p>Burcu Degirmen</p>
<p>HON 201: States, Markets and Societies</p>	<p>CRITICAL THEORIES OF CAPITALIST MODERNITY</p> <p>This course introduces students to the main outlines of some of the main critical theories of the contemporary world, shaped by capitalism and the modern nation state. We will focus mainly on Marxism, Substantivism, Post- Structuralism, and Anarchism, and their analyses of the modern state, society, and economy. Despite different approaches, these critical theories share a historical and critical approach to analyzing relations of power (political, economic, social, ideational, spatial, and cultural), and how they are conceptualized, maintained, and reproduced on various scales, from the local to the global.</p>	<p>Tues/Thurs 1:00-2:30 PM</p>	<p>Kaveh Ehsani</p>

<p>HON 301/203: Seminar in Multiculturalism</p>	<p>DOMESTIC IDENTITIES: RACE, GENDER AND COSMOPOLITANISM</p> <p>This course introduces students to changing ideals about relations with nonwestern civilizations at the turn of the twentieth century as innovations in economics and transportation and communication technologies began to proliferate. We will focus on the popularity among middle-class women of orientalism (representations of Asian peoples and cultures in the arts) and evolving views about otherness and race when these women sought such arts to escape the confines of the home and move beyond the limited travel opportunities available to them. We will use contemporary fiction, paintings and popular magazine illustrations, and theatrical performances along with postcolonial and gender theory to consider the ways these increasingly global contacts at the beginning of the twentieth century shaped interfaces between personal and public identities with each other.</p>	<p>Mon/Wed 1:00-2:30 PM</p>	<p>June Chung</p>
<p>HON 301/203: Seminar in Multiculturalism</p>	<p>RACE, ETHNICITY, RELIGION, AND THE CONSTRUCTION OF DIVERSITY</p> <p>In this course, students will study the aftermath of immigration as well as interethnic, interreligious, and interclass relations in cities in the U.S. and around the world, from Brazil to Mexico, from Italy to France. Making use of anthropological and historical perspectives, students will explore and analyze the meanings of multiculturalism, ethnicity, culture, race, community, and segregation, as well as the use of demographics in political debate and in the construction of public opinion. The goal is to understand that multiculturalism is not just a matter of political or academic interest, nor just a beautiful and complicated word; rather, it is something relevant to all of us, having a considerable impact on our daily lives and on our future.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Michelangelo Giampaoli</p>

<p>HON 301/203: Seminar in Multiculturalism</p>	<p>PRIDE AND PROTEST: LGBTQ+ ACTIVISM IN AMERICA</p> <p>On the street, in courtrooms, and at the ballot box, LGBTQ+ communities and activists have waged defiant protest movements against the “straight state” by forming vibrant queer social spaces in neighborhood enclaves, engaging in direct-action campaigns for equal rights, and demanding public and cultural visibility in the name of sexual and gender identity. In short, the fight for LGBTQ+ equality represents one of the most sweeping and remarkable social movements in recent history. Through an examination of these historical inflection points, including the Stonewall Riots, the 1970s sexual revolutions, AIDS epidemic, and recent political and legal campaigns for marriage equality and Transgender rights, students will evaluate the strategies and tactics that LGBTQ+ activists employed, and in particular, investigate how participants and leaders of these movements experienced, harnessed, and promoted “PRIDE!” To do so, we will take a deep dive into the primary source documents of groups like the Gay Activist Alliance, the Radicalesbians, and ACT UP, as well as the pivotal role that social media organizing sites like @translawcenter and @lgbt_history currently play in archiving the activist queer past and spearheading current efforts for civil rights and social justice.</p>	<p>Mon/Wed 2:40-4:10 PM</p>	<p>David Goldberg</p>
<p>HON 301/203: Seminar in Multiculturalism</p>	<p>ETHNIC MINORITIES IN MODERN CHINA AND JAPAN</p> <p>This course focuses on the history and experiences of ethnic minorities in modern China and Japan. The purpose of this course is to engage in comparative global ethnic studies to understand more fully the diversity within China and Japan. While broad coverage of all minority groups in these two countries will not be possible for this course, representative readings will highlight the ways in which racial/ethnic formations have been developed in the two countries. Main themes include the interplay between core and peripheral regions, the impacts of colonization and empire, ideologies of nationalism, decolonization, and the development of agential minority voices. Mandarin Chinese, Japanese, or other Asian language proficiency is not required, though such proficiency is welcome, particularly in developing the research project.</p>	<p>Tuesday 6:00-9:15 PM</p>	<p>Ryan Yokota</p>

<p>HON 301/203: Seminar in Multiculturalism</p>	<p>WHAT IS “LATIN” ABOUT LATIN AMERICA?</p> <p>This course critically investigates the social, political, and cultural meaning of “Latin America.” We will start by studying the world-historical events that led to the development of a specifically “Latin” America. This is a story of colonization and imperial domination that dates back to the year 1492, as well as one of racial and nationalist ideologies. We will examine both contemporary scholarship and primary historical texts from the 19th and 20th centuries. The course will conclude with an exploration of alternative articulations of latinidad that aim to overcome its racist and colonialist origins. Some topics that we will discuss are: the influence of colonization in the creation of cultural differences, white supremacy, anti-blackness, indigeneity, racial mixture, decolonization, ethnicity, nationality, and more.</p>	<p>Tues/Thurs 4:20-5:50 PM</p>	<p>Rafael Vizcaino</p>
<p>HON 205: Interdisciplinary Arts</p>	<p>THE SIXTIES: PROTEST SONGS AND THE BEATLES IN A REVOLUTIONARY MUSICAL LANDSCAPE</p> <p>Our study centers on the music of the Beatles and the British Invasion during a tumultuous period (1960-1970) in the United States. We will also explore popular music reflecting the spirit of the times including civil rights and the Vietnam War. The two themes of this class are (1) it was the best of times—it was the worst of times, and (2) everything changes—nothing changes. Throughout the class, we will do record pulls allowing you to present your favorite songs that reflect topics in the class. Students are allowed/encouraged to substitute some assignments by approved creative projects, such as writing a fan magazine with songs that mirror an event, a narrative work that places you in the sixties, designing album covers and playlists, or making videos using songs from the past to tell a story today</p>	<p>Mon/Wed 1:00-2:30 PM</p>	<p>Cathy Elias</p>

<p>HON 205: Interdisciplinary Arts</p>	<p>STYLE MATTERS: ITALIAN FASHION THROUGH LITERATURE</p> <p>This course is an interdisciplinary introduction to Italian fashion from the early-modern period to the present, with an emphasis on understanding fashion through literature in which dress is centrally featured. The word “style” is derived from the Latin stilus or writing tool, an etymology that invites us to investigate the shared language of the discourse on the arts. We will thus learn to appreciate the formal qualities of dress (the lines, shapes, proportions, fabrics, colors, patterns and decorations) that identify the style of a period or designer, and the linguistic choices, tropes and figures of writers of the period who incorporated fashion in their writing and how the two may interact on the page. Our analysis of costume books and literary sources, from Baldassarre Castiglione’s Book of the Courtier to Elena Ferrante’s Troubling Love, will be complemented by the study of paintings, prints, sketches, drawings, photographs, and film. Critical texts will help us unveil the complex aesthetic, political, and social functions that dressmakers, writers, artists and society as a whole attributed to fashion as they pursued beauty or another aesthetic experience, but also exerted power, challenged definitions of gender, expressed sexuality, or displayed wealth. Some of the questions we will ask are: what is a style? Is fashion art or a language? How does the literary representation of fashion change through the centuries? When and how does satire operate? What can we learn about a period’s aesthetics through descriptions of gendered clothing in literature or its depictions in art? How does a color or fabric function as a tool for identity building or disguise, as a symbol of emancipation and revolution or conformism? Do ethics have a role in the production and consumption of fashion as a commodity? Taught in English.</p>	<p>Tues/Thurs 2:40-4:10 PM</p>	<p>Caterina Mongiat-Farina</p>
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<p>HON 205: Interdisciplinary Arts</p>	<p>FILM, PHOTOGRAPHY, TIME, AND MEMORY</p> <p>With the unveiling of the photographic process in the early 19th century, followed by the moving photographic image at the end of that century, our conceptions of time and memory were resolutely shaken. Suddenly time seemed to become malleable, able to be frozen, elongated, and repeated. This plasticization of time offered by photographic processes also altered notions of memory. Students in this course will consider a number of texts in which issues of time and memory intertwine with photographic methods, while exploring how these processes point to the elusiveness and subjectivity of memory.</p>	<p>Mon/Wed 2:40-4:10 PM</p>	<p>Steven Harp</p>
<p>HON 205: Interdisciplinary Arts</p>	<p>AZTEC ART AND ITS AFTERLIVES</p> <p>The story of Aztec (Mexica) art follows a riveting trajectory from the moment of production in the context of a native empire on the eve of the Spanish invasion of Mexico (1519) to its legacy as a Rorschach for an array of modern concerns. In this course, we will examine key works of monumental sculpture as expressions of Aztec cultural and imperial ideologies before considering their post-Columbian histories. Scholarship and other texts will help reveal a variety of afterlives for Aztec visual expression as the manifestation of issues like nationalism, modernism, feminism, Chicano/Latinx identity, cultural patrimony, and aesthetic inspiration. Meanwhile, we will bear in mind the range of political, social, and artistic contexts in which Aztec art has helped to create specific meaning for different people, at times negotiating an interesting balance between admiration and exoticism.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Delia Cosentino</p>

<p>HON 205: Interdisciplinary Arts</p>	<p>WRITERS, MUSICIANS, AND VISUAL ARTISTS OF THE HARLEM RENAISSANCE, 1918-1929</p> <p>Exploding in the 1920s and 1930s, the creative energy of Harlem’s poets, painters, novelists, jazz and blues musicians, sculptors, photographers, graphic designers, and filmmakers changed the face of New York City and established the northern Manhattan neighborhood as the intellectual and artistic Black capital of the world. The urgent new ideas, images, and sounds generated in this period of radical self-reinvention had a profound ripple effect that is still felt today in all corners of U.S. culture. This course explores the lives and works of the movement’s major figures.</p>	<p>Tues/Thurs 1:00-2:30 PM</p>	<p>Annie Randall</p>
<p>HON 225/225L: Honors Lab Science Topics</p>	<p>ARCHAEOLOGY</p> <p>Archaeology spans the academic worlds of the physical sciences and the social sciences. In this course, the physical science qualities of the discipline are introduced. Throughout the quarter students will look at datasets modeled after work done in South America, in order to introduce students how archaeologists collect data through survey, excavation, and artifact analysis to reconstruct past human experiences. For a final paper, students will have to write a research paper detailing the research method of their choosing and the way that this type of research allows us to understand the past better. This course includes one hour and a half lab.</p>	<p>Tues/Thurs 1:00-2:30 PM Lab: TH 2:40-4:10 PM</p>	<p>Chris Milan</p>
<p>HON 208/302: Seminar in Social Justice</p>	<p>SOCIAL JUSTICE IN EDUCATION</p> <p>This course examines the historical, political, and social components affecting the United States public education system through an exploration of policy, an investigation of practice, and development of a personal philosophical statement.</p>	<p>Mon/Wed 11:20 AM-12:50 PM</p>	<p>Deborah Weiner</p>

<p>HON 208/302: Seminar in Social Justice</p>	<p>CLIMATE CHANGE COMMUNICATION</p> <p>Journalists, strategic communicators, scientists, and policy analysts must be able to communicate effectively with diverse public audiences on climate and energy topics. Drawing on a science communication perspective, the course covers best practices for promoting and facilitating public dialogue on climate change policy and global energy systems. Students will conduct original research to analyze and evaluate climate change communication, exploring such topics as climate change public opinion and knowledge, media portrayals of climate change and its societal effects, climate skepticism and denial, psychological factors that contribute to values and beliefs on climate science; framing and developing narratives on climate impacts; and climate change in popular culture.</p>	<p>Mon/Wed 10:10-11:40 AM LOOP</p>	<p>Jill Hopke</p>
<p>HON 208/302: Seminar in Social Justice</p>	<p>SOCIAL JUSTICE ORGANIZING</p> <p>When you identify an injustice that motivates you to act, you may ask: what is going on here, why is this happening, and what can we do about it? In this class, we answer these questions by applying insights from scholarship on historic social movements to current collective action. Identify a campaign to join, connect with fellow supporters, navigate a shifting political and cultural terrain, communicate with different audiences, prepare for opposition, and plan for success. The final paper for this class is an application of a concept you learn from the existing research to an observation you make in your own social justice organizing</p>	<p>Tues/Thurs 11:20 AM-12:50 PM</p>	<p>Eulalie Laschever</p>

<p>HON 208/302: Seminar in Social Justice</p>	<p>COLONIALISMS AND RESISTANCE</p> <p>This course examines colonialism, anticolonialism, and decolonization: when does colonialism start, and when does it end? What does it mean to be decolonized? What are some anticolonial movements in the Americas? How does a decolonial future look? In this class, we read both colonial-era thinkers and their later interpreters, and we also explore anticolonial and decolonial resistance movements in the Americas. Through this course, students will become conversant in the major debates, issues, and different theories of colonialism, decolonization, settler colonialism, and anticolonialism scholarship and activism. We will work to understand the diverse histories of colonialism/anticolonialism, and the ways these divergent histories influenced scholarship. Students will also begin to distinguish the intersections between this literature and feminist theory, queer theory, and critical race theory.</p>	<p>Mon/Wed 9:40-11:10 AM</p>	<p>Yoalli Rodriguez</p>
<p>HON 208/302: Seminar in Social Justice</p>	<p>POLITICS AND SOCIAL JUSTICE IN THE US</p> <p>This course will cover the broad concept of social justice in the U.S. We will interrogate the meaning of that concept through exploring various public policies: housing, voting and representation, employment, health care, and criminal legal systems. We will examine the political origins and development of such policies, and how the implementation of them has both promoted and impeded a just society. Finally, we will learn how these policies illustrate the problematic intersections of race, ethnicity, and class in the U.S. The overarching question of this course is the Vincentian question of "what must be done" to achieve justice and humanism in our time, through various public policies. The overarching lens of this course is mass incarceration. This is for two reasons. First, the criminal legal system threads through all the policy areas we'll explore in this course. Second, St. Vincent ministered to incarcerated people for 40 years. Hence, this lens will familiarize us with this important but often-overlooked aspect of his legacy.</p>	<p>Tuesday 6:00-9:15 PM</p>	<p>Christina Rivers</p>

HON 350: Capstone	<p>LANGUAGE AND COMMUNITY</p> <p>In this course students will explore the relationship between language and community by reading texts from the fields of sociolinguistics, literacy studies, and linguistic anthropology. Through this work, students will develop a rich understanding of how communities—including social, professional, and academic communities—develop unique linguistic practices in order to build identity, create solidarity, and define group membership. For the final project, students will carry out first-hand research on the linguistic practices of a community of their choice and then present that research in an online portfolio.</p>	Mon/Wed 1:00-2:30 PM	Jason Schneider
HON 350: Capstone	<p>INTERNATIONAL TERRORISM</p> <p>This interdisciplinary seminar examines terrorism (domestic and international) from a variety of perspectives. Following an historical overview of the phenomenon, students will examine terrorist groups and organizations, tactics, incidents, and ideologies as well as strategies to combat the threat. They will complete a research project examining the subject from the perspective of their particular disciplines and to share their work with the seminar.</p>	Tues/Thurs 9:40-11:10 AM Hybrid (traditional)	Tom Mockaitis
HON 350: Capstone	#N/A	Mon/Wed 11:20 AM-12:50 PM	Leah Bryant

<p>HON 351: Capstone with Service</p>	<p>BARRIO BUILDING</p> <p>Latinos have remade US cities, with vibrant murals, food, music and celebrations located in specific places -- a process sometimes called “magical urbanism.” They developed thriving business corridors, dense networks of community organizations, and a wealth of cultural and countercultural institutions and venues, many of them revolving around self-reliance and a claim to place. This is an Experiential Learning course that requires you to travel through Latino communities, walk the streets, conduct your own observations, and talk with residents in these ports of entry from Latin America. Twice during the quarter we will meet in Chicago neighborhoods, and students are to visit on their own for direct participant observation and to conduct interviews. Student field notes and transcriptions will form the data base of an ethnography—a word meaning “writing culture”—weaving together real-life experience and scholarly works, to carry to completion a final project in the form of a research article, creative nonfiction, or artwork.</p> <p>This course fulfills the university's requirement for Experiential Learning.</p>	<p>Tues/Thurs 9:40-11:10 AM</p>	<p>Jesse Mumm</p>
<p>HON 351: Capstone with Service</p>	<p>COMMUNITY SERVICE: ALTRUISM TO ACTIVISM</p> <p>This is a class about action and reflection, and about coming to terms with one’s responsibilities to community. During the quarter, students will engage in service, at one of the sites offered through the course, to learn about and from others, to gain experience in the service sector, and to consider the role that service will play in their life after DePaul. Through a combination of reading, action, and reflection, we will define altruism and activism, studying their contributions and limitations as means of delivering service and bringing about change. Students will also consider where they fit on the continuum between two poles – the moral imperative to do good (altruism), and the political imperative to create change (activism).</p> <p>This course fulfills the university’s requirement for Experiential Learning.</p>	<p>Wednesday 6:00-7:30 PM Hybrid: Check dates of full class times. Class sessions 1 and 10 will meet from 6:00-9:15 PM.</p>	<p>Nancy Grossman</p>

<p>HON 351: Capstone with Service</p>	<p>SCHOOL-TO-PRISON PIPELINE</p> <p>The course topic Deconstructing the School-to-Prison Pipeline focuses on the intersection of education and incarceration, which is often referred to as the School-to-Prison Pipeline. However, this metaphor captures only part of what this course is about. While we will look at the perceived linear relationship of school to prison, or of how specific types of educational experiences lend themselves to increased risks of criminal activity and incarceration, we will also look at the potential of schools as centers of community involvement and of education (both formal and informal) as a motivator of emancipatory action. We will also interrogate the idea of a pipeline as something an individual moves through and, thus, we will critique the metaphor’s obliteration of historical, social, and political forces that define individual and community agency and opportunities and propose alternatives to the metaphor. This includes looking at how different communities, with a particular focus on those in Chicago, respond to local, state, and national educational policies that feed into and promote the School-to-Prison Pipeline metaphor.</p> <p>This course fulfills the university's requirement for Experiential Learning.</p>	<p>Friday 8:00 AM-2:00 PM Cook County Correctional Facilities</p>	<p>Chris Worthman</p>
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<p>HON 351: Capstone with Service</p>	<p>LAW, POLITICS, AND MASS INCARCERATION</p> <p>This Inside-Out course will be taught at Stateville Correctional Center to incarcerated students(inside) and traditional students(outside). Instruction engages formal knowledge, critical thinking, and lived experiences. The course will explore the intersections of law, politics, and the American criminal legal system. The overarching contexts of this course will be: 1) the relationship of trauma, identity, and involvement with the criminal legal system, and 2) restorative, asset-based approaches to crime and justice. The course will cover topics such as our constitutional rights when accused of a crime, the political and ideological dynamics that have affected our rights, the impact of mass incarceration on voting and representation, and student-led, creative approaches to solving problems in these areas. I-O courses are grounded in concepts of restorative and transformative justice. They are also grounded in the concept of “Vincentian personalism” and St. Vincent's commitment “to promote the inherent human dignity of all people, especially marginalized communities, and to be present to the other, for the other, and with the other.”</p> <p>This course fulfills the university's requirement for Experiential Learning.</p>	<p>Friday 8:00 AM-3:30 PM Stateville Correctional Center</p>	<p>Christina Rivers</p>
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