

**Honors Program Course Offerings****Winter Quarter 2023**

| <b>Course</b>                          | <b>Description</b>   | <b>Day/Time</b>  | <b>Instructor</b> |
|--|--|--|-------------------|
| 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> | Mon/Wed<br>9:40-11:10AM  | Jen Finstrom      |
| HON 100: Rhetoric and Critical Inquiry | <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>  | Mon/Wed<br>11:20AM-12:50PM<br><br>OR<br><br>Mon/Wed<br>1:00-2:30PM | Deborah Weiner    |

|   |   |   |                         |
|---|---|---|-------------------------|
| <p>HON 100: Rhetoric and Critical Inquiry</p> | <p>THE POWER OF "NORMAL"</p> <p>This section of Honors 100 interrogates conceptions of normality through an antiracist lens to unearth the unsaid and systemic ways in which oppression is perpetuated. In this class, we will examine texts from multiple disciplines, including sociology, anthropology, law, economics, and rhetoric to interrogate the ways that normality is maintained to serve the interests of ruling ideologies. This class functions in an actively antiracist manner, not only through texts, but in grading, feedback, class organization, and philosophy. We will engage a variety of media including films, podcasts, traditional scholarly articles, and instructional texts to strengthen the writing and research skills of our students while simultaneously examining issues of privilege, class, race, gender identity, sexuality, and disability status.</p> | <p>Tues/Thurs<br/>11:20AM-12:50PM</p> <p>OR</p> <p>Tues/Thurs<br/>2:40-4:10PM</p> <p>OR</p> <p>Tues/Thurs<br/>4:20-5:50PM</p> | <p>Michael Galloway</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<br/>2:40-4:10PM</p>  | <p>Carolyn Goffman</p>  |

|                                  |  |  |                     |
|----------------------------------|--|--|---------------------|
| <p>HON 101: World Literature</p> | <p>REBELS &amp; OUTSIDERS</p> <p>“Breaking the rules” and “not fitting in” have become key features of our favorite books. We love characters and artists 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 from different motivations; we will practice strategies of both comparative and close reading; and we will combine expertise from a variety of critical disciplines (philosophy, history, religion, aesthetics). Our texts will lead us to discussions of both global and existential issues and invite us to think differently about our own worlds.</p>       | <p>Tues/Thurs<br/>4:20-5:50PM</p>                | <p>Keith Mikos</p>  |
| <p>HON 101: World Literature</p> | <p>QUEER READING/QUEER WRITING</p> <p>This section will take queer reading and writing as its theme. We use the word “queer” here as deployed in activist and academic discourse over the past few decades to signal resistance to the heteronormative. Some of the texts on our syllabus are by avowedly queer writers and focused on issues of personal or political identity around sexuality or gender: masculine/feminine, non- binary, trans, gay/straight, LGBTQ. Others appear to have nothing particularly queer about them or may even be trans- or homophobic. Here we will be interested in queer as a critical practice: what might a queer reading of this text look like? Our reading list spans centuries, nations, identities, genders and genres: Shakespeare, Chimamanda Ngozi Adichie, Alison Bechdel, Toni Morrison and Tony Kushner.</p> | <p>Tues/Thurs<br/>11:20AM-12:50PM<br/>Hybrid</p> | <p>Gary Cestaro</p> |

|                                  |   |                                    |                             |
|----------------------------------|---|------------------------------------|-----------------------------|
| <p>HON 101: World Literature</p> | <p>TALES OF POLITICAL DYSTOPIAS: STORYTELLING FROM ALBANIA TO CHILE</p> <p>This course looks at history and politics through the lens of works of fiction and non-fiction written after the fall of the Berlin Wall - from Albania to Ukraine and Angola to Chile. Through personal tales and testimonies that tell universal stories this course explores the relationship between literature and history and examines questions regarding the effects of political utopias and dystopias on people's lives around the globe, and how literature helps us shape personal and collective narratives, as well as cope with, and resist political oppression, authoritarianism, and racism.</p> | <p>Mon/Wed<br/>11:20AM-12:50PM</p> | <p>Gazmend<br/>Kapllani</p> |
| <p>HON 101: World Literature</p> | <p>COLONIAL AND POSTCOLONIAL LITERATURE</p> <p>This course examines the global movement of colonialism during its late phase, the 19th and 20th centuries, and our current postcolonial period. We will examine colonialism and postcolonialism through the lenses of 20th-century British and Anglophone literature: novels, two plays, a movie, and four poems. "British" here is broadly defined. Thus, we will read works by Caribbean, South African, Nigerian, Anglo-Pakistani, and cosmopolitan English writers.</p>   | <p>Mon/Wed<br/>1:00-2:30PM</p>     | <p>James Fairhall</p>       |

|  |   |   |                         |
|--|---|---|-------------------------|
| <p>HON 102: History in Global Contexts</p> | <p><b>DIGITAL ANCIENT EGYPT</b></p> <p>This course will introduce you to the application of digital geospatial techniques to address historical questions about ancient Egypt. Utilizing these techniques, we will interrogate the complex relationship between environment and culture and the dynamism of landscapes as they relate to understanding developments in Egypt during the so-called Pyramid Age of the pharaohs, ca. 2500-2000 BCE. Our work together will highlight the interconnectedness of the disciplines of archaeology and history and foster a perspective on how scholars grapple with the challenge of reconstructing ancient cultural landscapes. The geospatial program we will be using is Google Earth Pro, which offers easily accessible satellite imagery that will allow us to explore the main issues of the course. Through hands-on work in Google Earth Pro, you will develop competencies in reading and interpreting features in the digital landscape and how they relate to the understanding of key developments in ancient Egyptian civilization – most notably in association with pyramid cemeteries. You also will complete a series of instructional modules that will provide you with essential background on the historical geography and topography of Egypt.</p> | <p>Wednesday<br/>4:20-5:50PM<br/>Hybrid</p> | <p>Scott Bucking</p>    |
| <p>HON 102: History in Global Contexts</p> | <p><b>INDIGENOUS AMERICAN HISTORY: 18TH CENTURY TO THE PRESENT</b></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>Mon/Wed<br/>1:00-2:30PM</p>              | <p>Alexis Guilbault</p> |

|  |   |                                       |                        |
|--|---|---------------------------------------|------------------------|
| <p>HON 102: History in Global Contexts</p> | <p>RISE AND FALL OF THE BRITISH INDIAN EMPIRE, 1700-1950</p> <p>The course begins with the decline of the Mughal Empire, and examines the establishment of the British Indian Empire and the social and economic changes that it caused. One of the results was the emergence of anti-colonial resistance, including the great rebellion of 1857, and Gandhi's non-violent struggle, which eventually led to independence in 1947. However, the British policy of 'divide and rule' split Hindus and Muslims to such an extent that freedom came with the violent partition of British India into India and Pakistan. The central themes concern how the state, economy, culture, and society developed in the period when a European power became firmly embedded in South Asia. Taking a comparative approach as often as possible, the course examines the fundamental ways that India was transformed by British imperialism, as was Britain. The course constantly deconstructs easy binaries of self and others/ East and West by examining the differences within Indian and British society.</p>  | <p>Tues/Thurs<br/>2:40-4:10PM</p>     | <p>Rajit Mazumder</p>  |
| <p>HON 102: History in Global Contexts</p> | <p>ISLAM AND THE ATLANTIC WORLD 1500-1950: IDENTITIES, ENSLAVEMENT, RESISTANCE, AND LEGACIES</p> <p>The spread and consolidation of Islam in West African societies from the eleventh century contributed to the rise of important regional West African Muslim states. The disintegration of those states from the late 16th century and the beginning of the transatlantic slave system brought a number of Muslim West Africans to the Americas, creating new relationships between the Old World of Muslim West Africa and the New World where issues of identity, religion, resistance, and cultural legacy would be central. This course explores the history of Islam in West Africa and in the Americas through the individual and collective lives of enslaved Muslim Africans in the Americas and their descendants from the sixteenth through the twentieth centuries. Themes such as Muslim West African polities and the issue of enslavement, Muslim lives in antebellum and postbellum America, Islam and the civil rights movement, and the attendant issues of identity, resistance, and legacy will be explored using sources such as Slave narratives, films, and more recent historical studies on Islam in the Atlantic world.</p> | <p>Tues/Thurs<br/>11:20AM-12:50PM</p> | <p>Babacar Mbengue</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<br/>11:20AM-12:50PM</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<br/>2:40-4:10PM</p>        | <p>Kalyani Menon</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<br/>1:00-2:30PM</p>     | <p>Stephen Walker</p> |

|   |  |                                 |                      |
|---|--|---------------------------------|----------------------|
| <p>HON 104: Religious Worldviews and Ethical Perspectives</p> | <p><b>RACE, RELIGION, AND RESISTANCE IN VODOU AND RASTAFARI</b></p> <p>Issues surrounding race, religion and resistance are explored and expressed in Haitian Vodou and Jamaican Rastafari. While these two religions of the Black Atlantic are quite different from one another, they both contain deep critiques of white supremacy, of colonialism, of Christianity, and of the enslavement of African people. Before we compare and contrast these religious modes of resistance, we will wrestle with some classic and contemporary theorists of religion. After we have studied these theories, we will be equipped with some effective tools to help us interpret and analyze the histories, myths, and rituals of Vodou and Rastafari.</p> | <p>Mon/Wed<br/>1:00-2:30PM</p>  | <p>Lisa Poirier</p>  |
| <p>HON 104: Religious Worldviews and Ethical Perspectives</p> | <p><b>POWER, RESISTANCE, AND IDENTITY IN BLACK AND AFRICAN AMERICAN RELIGIONS</b></p> <p>This course provides a broad introduction to the study of Black and African American religions by using the tools of history, religious studies and cultural studies. The course will examine the relationships between power, resistance and identity in the religious experiences of African descended people in North America. This course will explore African cosmology, Christianity, Islam, and New Religious movements. The class will chart these different religious forms or orientations as they have pertained to African American religious experiences chronologically from the colonial era to the present.</p>                           | <p>Mon/Wed<br/>9:40-11:10AM</p> | <p>Chernoh Sesay</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<br/>11:20AM-12:50PM</p>    | <p>Faruk<br/>Rahmanovic</p> |
| <p>HON 105: Philosophical Inquiry</p>                         | <p>ON THE NATURE OF PHILOSOPHY</p> <p>Over the last century, following dramatic cultural changes and revolutionary developments in both natural and social sciences, philosophy has radically called itself into question. What is the epistemic status of philosophy? How can we describe the interactions of philosophy with science, politics, religion, and art? And what is the value of the classical philosophical claim of universality in the context of extreme cultural diversity? This course will consider how some of the main thinkers in the 20th century addressed these questions and interpreted philosophy's limits and tasks. We will read texts reflecting on the nature of philosophy itself and the corresponding interpretations of what a human being is.</p>   | <p>Tues/Thurs<br/>11:20AM-12:50PM</p> | <p>Rocco<br/>Sacconaghi</p> |

|                                       |   |                                    |                                |
|---------------------------------------|---|------------------------------------|--------------------------------|
| <p>HON 105: Philosophical Inquiry</p> | <p>PHILOSOPHY AS A WAY OF LIFE</p> <p>This course investigates the origins of philosophy, born in Greece some twenty-six centuries ago, as a capacious form of human intelligence and as an answer to how to live. We will read Aristotle, Epicurus, and Marcus Aurelius as representatives of the great schools of antiquity. Each school was founded in reason and proposed a specific way of life, in its own conception of the cosmos and of the human person, and proposed a corresponding method for molding the self in one’s pursuit of happiness. The plurality of these schools allows us to readily compare the trajectories and implications of the different possible attitudes of reason, thus offering us a “privileged field of experimentation” (Hadot, <i>Philosophy as a Way of Life</i>, 273). Reaping what we can from these ancient treasure troves, we work as philosophical apprentices honing and developing our own practice of philosophy.</p> | <p>Tues/Thurs<br/>4:20-5:50PM</p>  | <p>Sheryl Overmyer</p>         |
| <p>HON 105: Philosophical Inquiry</p> | <p>DEATH AND MOURNING IN PHILOSOPHY</p> <p>This course introduces students to philosophical modes of thinking about death and mourning. How do we respond, individually and collectively, to the certainty of death—both of others and of ourselves? How have philosophy and literature approached this radical limit, this “undiscovered country, from whose bourn no traveler returns”? How has death shaped practices of grieving? What happens when the state imposes death on a convict? In this class, we will read and examine texts on mortality, mourning, and the afterlife. The syllabus includes The Epic of Gilgamesh, Plato’s <i>Phaedo</i>, Sophocles’ <i>Antigone</i>, the <i>Katha Upanishad</i>, Freud’s essay on mourning, and Krzysztof Kieślowski’s film <i>A Short Film about Killing</i>.</p>  | <p>Mon/Wed<br/>11:20AM-12:50PM</p> | <p>Tuhin<br/>Bhattacharjee</p> |

|                                       |   |                                   |                       |
|---------------------------------------|---|-----------------------------------|-----------------------|
| <p>HON 105: Philosophical Inquiry</p> | <p>PLATO'S REPUBLIC</p> <p>There is no better introduction to the study of philosophy than Plato, and no better introduction to Plato than The Republic. This course will thus focus on Plato's Republic, arguably the single most important and influential work in the entire Western philosophical tradition. We will read all of this great work in this class and will consider everything from its historical context and its literary and dialogical style to its philosophical ideas about art, education, politics, the good life, even the possibility of life after death. We will also look at more contemporary debates surrounding Plato's thinking of the relationship between philosophy and politics (through Hannah Arendt's essay "Philosophy and Politics") and his rethinking of questions of sex and gender (through Julia Annas's essay "Plato's Republic and Feminism"). This, combined with information regarding the lives of Plato and Socrates (the central figure in Plato's dialogue), will provide students with a good introduction to Plato and to philosophy more generally, and will, hopefully, provoke questions that are still with us today concerning the nature of what is (ontology), what can and cannot be known (epistemology), what constitutes beauty (aesthetics), how we should educate our children (pedagogy), how we must act and treat one another (ethics), and how we should organize our lives in a community (politics). Students will also be asked and encouraged to bring their own questions to this infinitely fascinating, always provocative, and still completely relevant philosophical work.</p> | <p>Mon/Wed<br/>2:40-4:10PM</p>    | <p>Michael Naas</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<br/>2:40-4:10PM</p> | <p>Randall 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.</p> <p>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<br/>1:00-2:30PM</p>     | <p>Faruk<br/>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<br/>1:00-2:30PM</p>  | <p>Eulalie<br/>Laschever</p>              |
| <p>HON 201: States, Markets and Societies</p> | <p>CAPITALISM AND INEQUALITY</p> <p>This course concentrates on the systems that States, Markets and Societies use to produce, distribute, and redistribute wealth among their members, as they create a social order with varying degrees of inequality in opportunity, income, wealth, power, prestige, health, self worth and other resources.</p>  | <p>Tues/Thurs<br/>9:40-11:10AM</p> | <p>Martha<br/>Martinez-<br/>Firestone</p> |

|   |   |   |                         |
|---|---|---|-------------------------|
| <p>HON 201: States, Markets and Societies</p> | <p>BEFORE AND AFTER THE ANTHROPOCENE</p> <p>COVID. Global warming. Economic crises. Fascism. Dying refugees. War. Police states. Extinction. Welcome to the world our states, markets, and societies have bequeathed us. Either we will change them, or they and we will be swept away. This section of HON 201 will ask what we can do about it. The way we live now is not the way humans have always lived, and is not the way humans will live in the future. How, then, will we live? We will begin in the distant past, examining the surprising variety of ways humans have chosen to live. We will then move to a speculative future, asking how humans can live well, even after disaster. The first inquiry will be guided by David Graeber and David Wengrow’s new book, The Dawn of Everything. The second will be inspired by Ursula K. LeGuin’s novel Always Coming Home.</p> | <p>Mon/Wed<br/>9:40-11:10AM<br/>Online:Sync</p> | <p>Michael McIntyre</p> |
| <p>HON 201: States, Markets and Societies</p> | <p>FREEDOM, PROSPERITY, AND THE FREE MARKET</p> <p>Since the eighteenth century, many economists, philosophers, and other thinkers have argued that a freemarket— a system in which individuals can make economic choices with as little interference from the government as possible— is the best way to assure both collective prosperity and individual freedom. This course will explore the debates over these claims, placing them in historical context, and consider why arguments for the free market have been especially prominent or successful in particular times and places. We will also examine the value judgments that may be embedded within arguments about the free market, and consider how other ways of structuring economic activity may promote or prioritize different sets of values.</p>  | <p>Mon/Wed<br/>9:40-11:10AM</p>                 | <p>John French</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<br/>11:20AM-12:50PM</p> <p>OR</p> <p>Tues/Thurs<br/>2:40-4:10PM</p> | <p>Burcu Degirmen</p>         |
| <p>HON 203/301: 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<br/>9:40-11:10AM</p>  | <p>Michelangelo Giampaoli</p> |

|   |   |                                    |                       |
|---|---|------------------------------------|-----------------------|
| <p>HON 203/301: Seminar in Multiculturalism</p> | <p>LANGUAGE AND IDENTITY IN THE US</p> <p>In this course, we will consider the relationship between language and social identity, and explore how we use language to construct “self” and “other.” The course introduces students to the concepts, theories, and methods used to analyze language and its role in the definition and construction of individual and group identity. We will look specifically at how social and individual factors may influence linguistic structure and vice-versa. The course will explore the interaction between language and speakers’ membership in various groups and linguistic variation across groups.</p>   | <p>Mon/Wed<br/>2:40-4:10PM</p>     | <p>Lourdes Torres</p> |
| <p>HON 203/301: Seminar in Multiculturalism</p> | <p>MIXED RACE ART AND IDENTITY</p> <p>Using the visual arts and cultural studies, this course will critically examine images of miscegenation and mixed race and post-ethnoracial identity constructs. Students will learn about the history and emergence of the multiracial movement and will reflect upon our present moment and the increasingly ethnically ambiguous generation that has been dubbed “Generation Mix.”</p>   | <p>Mon/Wed<br/>11:20AM-12:50PM</p> | <p>Laura Kina</p>     |
| <p>HON 203/301: Seminar in Multiculturalism</p> | <p>JAPANESE POPULAR CULTURE IN GLOBAL CONTEXT</p> <p>This course focuses on Japanese popular culture from the 20th century to the present, with a particular focus on post-WWII popular culture. In discussing this history, this course will focus on a number of issues, including the spread of Japanese consumer electronics, automobiles, and other technologies, the history of Japanese manga, the rise of Japanese cinema and anime, Japanese video game culture, and other aspects of "soft power" in the rise of Japanese "cool". Key themes will include the role of the US-Japan economic relationship, postwar class issues, issues of gender and sexuality, minority representations, and other inquiries into material culture and cultural studies. Prior study of Japanese history and knowledge of the Japanese language is encouraged, but not required.</p> | <p>Tuesday<br/>6:00-9:15PM</p>     | <p>Ryan Yokota</p>    |

|   |  |   |                    |
|---|--|---|--------------------|
| <p>HON 203/301: Seminar in Multiculturalism</p> | <p>RACE AND SPACE: CLAIMS TO LAND, CLAIMS TO SELVES</p> <p>How do our forms of belonging to places inform our forms of belonging to each other? To be part of a ‘race’ has long meant belonging to – and therefore with – a group of people defined by ‘where they are from.’ Twentieth century Chicago codified this as neighborhoods that were segregated into racial supermajorities by state policies, market forces, and white vigilante violence. Communities, ethnicities, and ‘races’ became synonymous with specific pieces of the urban landscape: Chinese Chinatown, Mexican Pilsen, Irish Bridgeport, Black Woodlawn, and so on, but a fuller story includes native land claims, and Chicago as a site of race mixing, long before the invention of segregation. In this course we examine histories of inequity in the fabric of the city; at the same time we look at forms of radical resistance, place making, mutual aid, and redefining the meanings of kinship, race, gender and sexuality. We will read work by scholars in critical ethnic studies, history, law, sociology, and anthropology, balanced with memoirs, life histories, and writings by contemporary thinkers confronting racism and white supremacy today. Inhabiting place – and taking up space – on their own terms, we see how people have reshaped policies, color lines, and their own imaginations of who they are.</p> | <p>Mon-Thurs<br/>10:00AM-12:00PM<br/>DECEMBER<br/>SESSION</p> | <p>Jesse Mumm</p>  |
| <p>HON 205: Interdisciplinary Arts</p>          | <p>BRAZILIAN MUSIC AND DANCE</p> <p>Samba, the archetypical Brazilian song form, and Carnival dances have become part of the common national cultural heritage and helped form the self-image of Brazilians. This course will explore the evolution of this culture from the beginning of the 20th century to current times. Topics include music and choreography of syncretic religious practices, capoeira (a martial art disguised as ritual dance), regional folk traditions of Brazil, and 19th century European dance music as the root components that grew into the current manifestations of samba and Carnival.</p>   | <p>Mon/Wed<br/>1:00-2:30PM</p>                                | <p>Cathy Elias</p> |

|  |  |   |                        |
|--|--|---|------------------------|
| <p>HON 205: Interdisciplinary Arts</p> | <p>STAGE TO SCREEN TO STREAMING: THE MUSICAL ACROSS STAGES AND STAGES</p> <p>From Cole Porter and Rogers and Hammerstein to Green Day and ABBA; from Grease and The Wiz to Hamilton and Dear Evan Hansen; and from Broadway to Hollywood to TV to Disney+, the musical has been an integral part of American culture. It drove record and sheet music sales for the first half of the 20th century. It shifted to match in vogue styles of song and dance from decade to decade. And from Show Boat to West Side Story to The Prom, it told stories that wrestled with shifting norms of American culture, ones exploring issues like race, ethnicity, sexuality, and politics. This course will explore this foundational genre in form, finance, and function across stages and screens. Just why and how has the musical survived and why should we care?</p> | <p>Mon/Wed<br/>10:10-11:40AM<br/>LOOP</p> | <p>Kelly Kessler</p>   |
| <p>HON 205: Interdisciplinary Arts</p> | <p>TELLING THE STORY OF CLIMATE CHANGE</p> <p>How can the tools of dramatic storytelling be used to combat the climate crisis? How do theatre artists and filmmakers subvert binaries such as man versus nature or destruction versus salvation? How do artists utilize a climate justice lens to create nuanced, riveting narratives on ecological themes? This course will explore theatrical and cinematic approaches to telling the story of climate change using examples ranging from Isben's Enemy of the People to Pixar's WALL-E</p>  | <p>Mon/Wed<br/>2:40-4:10PM</p>            | <p>Kristin Idaszak</p> |

|  |  |  |                            |
|--|--|--|----------------------------|
| <p>HON 205: Interdisciplinary Arts</p> | <p>MODERNIST EXPERIMENTATION</p> <p>“Make it new” was the advice Ezra Pound gave to aspiring poets, encouraging them to try out new techniques suitable for the modern age. The modernist movement of late-nineteenth- and early-twentieth-century Europe is marked by its conscious attempt to experiment with new subjects and artistic techniques, often resulting in disorienting or shocking works of art. The period saw an explosion of new artistic movements—including Vorticism, Expressionism, Cubism, Surrealism, and Absurdism. This course will examine key examples of European modernism in several different art forms within a cultural context that includes two World Wars, major technological developments, and rapidly shifting social structures.</p>  | <p>Tues/Thurs<br/>1:00-2:30PM</p>          | <p>Rebecca<br/>Cameron</p> |
| <p>HON 205: Interdisciplinary Arts</p> | <p>POSTMODERN PERSPECTIVES</p> <p>Often described as an historical epoch, or as a set of ideas, or as an artistic style, the term “postmodernism” is filled with ambiguity. If “modern” means “relating to the present,” then how can something in the past be called “post-modern” (or “after the present”)? This course will consider this question as it introduces students to the ideas and cultural productions commonly called “postmodern.” We will read poetry, prose, and graphic fiction from postmodern writers, examine artistic movements such as Dada, Neo-Dada, Abstract Expression, Neo-Expressionism, and Pop, and view films that convey a wide range of postmodern concepts. We will consider the philosophical thinking that underlies and responds to postmodern art, and we will assess the status and value of postmodern art for audiences today.</p> | <p>Tuesday<br/>9:40-11:10AM<br/>Hybrid</p> | <p>Keith Mikos</p>         |

|   |   |                                   |                   |
|---|---|-----------------------------------|-------------------|
| <p>HON 208/302: Seminar in Social Justice</p> | <p>THE MAKINGS OF JUSTICE IN CHICAGO</p> <p>Social justice has been described by Cornel West as “what love looks like in public.” It involves any concerted social action within a defined human group, through a vista of popular movements and organizations, ranging from direct service to radical grassroots social change. This course approaches social justice from an American historical perspective, with particular attention to Chicago, community organizing traditions, cultural citizenship and belonging, and discourses on the meanings and responsibilities of community. A core part of this course targets key local issues like gentrification, immigrant rights, and police violence, where we examine the visions, strategies and struggles of particular organizations and leaders on the rise in Chicago. We read social science research in anthropology, sociology and history, balancing social theory and research with declarations and writings by and about activists and organizers directly involved in their communities.</p> | <p>Tues/Thurs<br/>1:00-2:30PM</p> | <p>Jesse Mumm</p> |
|---|---|-----------------------------------|-------------------|

|   |  |                                    |                       |
|---|--|------------------------------------|-----------------------|
| <p>HON 208/302: Seminar in Social Justice</p> | <p><b>BIPOC, QUEER, AND FEMINIST RESISTANCE IN AMERICA</b></p> <p>This course takes an interdisciplinary and intersectional approach to examine, explore, and critique BIPOC liberation movements in the United States, mostly post-1960. Considering Audre Lorde’s proposition that “The Master’s Tools Will Never Dismantle the Master’s House,” we will ask why and how various groups of people found other tools to dismantle the “house” of an America in which they did not or could not live. We will ask why and how “the master” takes radical movements down (e.g., COINTELPRO) and/or absorbs them (e.g., the non-profit industrial complex) into “the master’s house.” Finally, we will ask where radical America is to be found today in light of current legislative attacks on critical race theory, affirmative action, and criminal justice reform and abolition.</p> <p>Course materials will grapple with historical movements and put them in conversation with current political issues, personal narratives of gendered lives, and classic and contemporary scholarship across disciplinary boundaries. This class is an effort to bridge academic and activist worlds— bridging practical, material knowledge of the American (in)justice system with theoretical understandings of gender and sexuality, race and ethnicity, religion, work and class, body image and ability, citizenship and the law, trans/nationalism, and activism and countercultural resistance.</p> | <p>Tues/Thurs<br/>9:40-11:10AM</p> | <p>Sonnet Gabbard</p> |
|---|--|------------------------------------|-----------------------|

|   |  |                                |                                       |
|---|--|--------------------------------|---------------------------------------|
| <p>HON 208/302: Seminar in Social Justice</p> | <p>RACIAL JUSTICE, LAW, AND CAPITALISM</p> <p>This course explores global capitalism as a system that develops political and social hierarchies through intersectional “race-making” processes. Racialized and intersectional hierarchies have been a central feature of wealth accumulation, historically, and they continue to shape social and economic relations of exploitation, expropriation and exclusion under neoliberal globalization. Crises of student debt, policing or climate change and solutions, from carbon trading to microfinance and surveillance, are contemporary cases considered in the course. Public, private, domestic and international law have been constitutive of such global systems of racialized accumulation, but have sometimes also flashed moments of relative autonomy from power. Students are invited to consider whether and how law may contribute to the pursuit of social justice under global capitalism.</p>  | <p>Mon/Wed<br/>1:00-2:30PM</p> | <p>Gil Gott</p>                       |
| <p>HON 208/302: Seminar in Social Justice</p> | <p>GUN CULTURE</p> <p>Why do race and intersectionality need to be examined in the context of gun culture and gun violence? Social, economic, colonial history, and geopolitical policies are deeply connected to gun culture and gun violence, and race and intersectionality are inseparable elements in American culture. Consequently, gun policies, which were driven by racial and economic tensions for the capitalization of labor and lands during the U.S colonial history, affect all Americans today. By examining these issues, students will gain a fuller, more complete understanding of how specific social and racial factors interconnect with the history of gun culture and violence in the U.S. Students will also compare gun ownership, gun manufacturers, and gun violence in a global context. The goal of this course is for students to have a deeper understanding of themselves as human beings living in a community deeply affected by the threat of gun violence.</p> | <p>Mon/Wed<br/>2:40-4:10PM</p> | <p>Chi-Jang Yin<br/>(Jang Sender)</p> |

|                                    |   |   |                       |
|------------------------------------|---|---|-----------------------|
| <p>HON 225: Honors Lab Science</p> | <p><b>BIOLOGICAL ANTHROPOLOGY</b></p> <p>This course will examine the evolution of the human species and explore the nature of human biological variation in the modern world. Students will consider the fossil evidence for human evolution using comparative data from nonhuman primate ecology to help reconstruct prehistoric lifeways. Particular attention will be given to how human populations utilized biological and behavioral mechanisms to adapt to their environments throughout evolutionary history.</p>                                    | <p>Tues/Thurs<br/>1:00-2:30PM<br/>Lab: Thursday 2:40-4:10PM</p> | <p>Rachel Scott</p>   |
| <p>HON 350: Capstone</p>           | <p><b>IRONY AND ITS LIMITS</b></p> <p>Historically, irony has been used as a sharp critical tool to cut through negative situations, expose flaws, and comment on crises. Today, the privileged place that irony holds in our culture allows it to parade as sophisticated discourse without critical content. Through readings, discussion, and field trips, students will explore irony as a literary device, philosophical model, and historical form.</p>   | <p>Tues/Thurs<br/>11:20AM-12:50PM</p>                           | <p>Matthew Girson</p> |
| <p>HON 350: Capstone</p>           | <p><b>PERSISTENT INEQUALITIES: RACE AND CLASS IN THE AMERICAN HEALTHCARE SYSTEM</b></p> <p>Profound racial and socio-economic disparities in health and well-being have long been the norm in the United States. This class examines these disparities within our healthcare system and specific pieces of health policy. Through readings, documentaries and on-site visits we will investigate how the structure of our healthcare system has contributed to healthcare inequalities as well as the innovative work that is being done to address them.</p> | <p>Tuesday<br/>9:00AM-12:15PM</p>                               | <p>Jessica Jerome</p> |

|   |  |  |                        |
|---|--|--|------------------------|
| <p>HON 350: Capstone</p>                  | <p>INTERROGATING THE CANON: ADAPTATION, DECONSTRUCTION, AND RECLAMATION</p> <p>How does a text become canonical, and how does canonicity both create and reinforce culture? Interrogating the Canon will investigate this question with an emphasis on how contemporary artists outside the dominant culture use classic texts and forms, both western and non-western, to tell new stories. We will look at Greek tragedy, medieval morality plays, and Japanese zuihitsu alongside recent responses to these forms. Students will consider their own relationship with the texts as a launchpad for the stories they hope to tell about themselves, the world they live in, and the future they envision.</p>  | <p>Monday/Wednesday<br/>9:40-11:10AM</p> | <p>Kristin Idaszak</p> |
| <p>HON 351: Service-Learning Capstone</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). This course fulfills the university's requirement for Experiential Learning.</p> <p>The first and last classes on 1/10 and 3/13 will meet from 6:00-9:15PM.</p> | <p>Wednesday<br/>6:00-7:30PM</p>         | <p>Nancy Grossman</p>  |