

Honors Program Course Offerings

Fall Quarter 2023

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 2:40-4:10PM</p> <p>and</p> <p>Tues/Thurs 4:20-5:50PM</p>	Jen Finstrom
HON 100: Rhetoric and Critical Inquiry	<p>MISINFORMATION</p> <p>Building on the view that rhetoric is the use of words by human agents to form attitudes or to induce actions in other human agents (Kenneth Burke), this section of HON 100 embraces writing as more than individual expression or words on a page. We will treat writing as a form of social engagement that allows us to take voice in matters of public concern. To support this approach, we will focus on the topic of misinformation. As we learn about the growing influence of misinformation in the U.S. and around the world, we will explore questions such as these: Why is misinformation so persuasive today? What are its effects on democracy, equality, and social justice? What do technological developments, including AI, suggest about the future of misinformation? Through readings, writing assignments, and other activities, you will learn how to analyze arguments, practice key writing skills that embody academic discourse, develop critical thinking habits, and collaborate with classmates to improve your own writing and help others with their writing. By the end of the course, you will have multiple intellectual tools to help you throughout your college career.</p>	<p>Mon/Wed 9:40-11:10AM</p>	Jason Schneider

<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 11:20AM-12:50PM</p> <p>And</p> <p>Mon/Wed 1:00-2:30PM</p>	<p>Deborah Weiner</p>
<p>HON 101: World Literature</p>	<p>TALES OF POLITICAL DYSTOPIAS: STORYTELLING AFTER THE FALL OF THE BERLIN WALL</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 North Korea 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 11:20AM-12:50PM</p>	<p>Gazmend Kapllani</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 1:00-2:30PM</p>	<p>Eric Selinger</p>

<p>HON 101: World Literature</p>	<p>DRAMA OF SOCIAL PROTEST THROUGH THE AGES</p> <p>Antigone: “I disobey the law because it’s your law, not the gods’ law.”</p> <p>In this course we will survey drama from the time of Sophocles to the Modern Period, looking at a variety of ways in which written and unwritten laws are challenged by playwrights. It is my belief that, despite how it sometimes seems, literature can effect positive change in societies This course, while outlining the history of Western drama, will focus on plays that challenge laws and challenge accepted social behavior.</p> <p>We will discuss the major literary periods from the Classical to the Modern. The reading list will include, but not be limited to, Antigone, a work by Shakespeare, a Neoclassical play, A Doll’s House by Henrik Ibsen, and A Raisin in the Sun by Loraine Hansberry.</p>	<p>Mon/Wed 9:40-11:10AM</p>	<p>Michael Williams</p>
<p>HON 101: World Literature</p>	<p>JUSTICE</p> <p>Does justice sometimes require that you disobey the law? What is a just punishment? Is revenge ever justified? Great literature often concerns itself with questions of justice by presenting conflicting perspectives on the right course of action, demonstrating a moral or social injustice, or asking the reader to envision a more just world. In this section of HON 101, we will study a variety of literary works that take up the issue of justice in all its complexity. At the same time, you will gain experience analyzing literature, paying close attention to language, tone, and structure. Readings include works by Sophocles, Dante, Kafka, Ralph Ellison, Ariel Dorfman, Ngūgī wa Thiong’o, Margaret Atwood, and Bessie Head, among others. (Please be advised that several of these literary works include controversial material and/or violence.)</p>	<p>Tues/Thurs 9:40-11:10AM</p>	<p>Rebecca Cameron</p>
<p>HON 101: World Literature</p>	<p>METAMORPHOSES & TRANSITIONS</p> <p>Metamorphosis, transformation, transition, history. A perennial philosophical problem, “change” is so pervasive and fundamental in our lives that, ironically, it can hardly be described. This course will examine works of literature and art from around the world that dramatize change in dynamic ways. We will begin with works that center overtly on physical metamorphoses from Ovid, Franz Kafka, Eugene Ionesco, and Mohsin Hamid. We will then expand on the theme with works that treat social and cultural transition, political revolution, and existential transformation broadly conceived.</p>	<p>Tues/Thurs 4:20-5:50PM</p>	<p>Keith Mikos</p>

<p>HON 102: History in Global Contexts</p>	<p>SLAVERY, RACE, AND RELIGION IN THE UNITED STATES</p> <p>This class addresses five basic questions. How do we understand slavery as an historical phenomenon? How did transatlantic slavery underlie the formation of the English colonies and the ensuing United States? What are some of the most important historical relationships between slavery and various forms of religious thought and practice in America between 1600 and 1900? How did racial and white supremacist notions of American citizenship and Protestant Christian theology mutually reinforce each other? Last, how do we understand and explain the shift from defining slavery as a natural, but oppressive condition on a scale of unfreedoms to defining enslavement as an unnatural and evil act that is the opposite of freedom? Secondary sources written by historians and historical primary documents will comprise the course reading.</p>	<p>Tues/Thurs 9:40-11:10AM</p>	<p>Chernoh Sesay</p>
<p>HON 102: History in Global Contexts</p>	<p>COLONIAL LATIN AMERICA: DISCOVERY, ENCOUNTER, AND CONQUEST</p> <p>This course is a survey of Latin American history that offers a continental approach to the colonial period. Special attention is given to Native American societies before 1492, to the Spanish conquest of Mexico and Peru, to the trade of enslaved people from Africa in Spanish and Portuguese colonies, and to issues of race, class, and gender during the colonial period.</p>	<p>Mon/Wed 2:40-4:10PM</p>	<p>Ana Schaposchnik</p>
<p>HON 102: History in Global Contexts</p>	<p>THE WARLORDS: HITLER, STALIN, CHURCHILL, ROOSEVELT</p> <p>This course is multilayered in content. It is intended to be a study of leadership, in the contexts of dictatorship and democracy, during the crisis of world war. It examines the interpretive questions regarding the interplay between political, economic, social and cultural forces on the one hand and individual initiative and ability on the other. It raises issues about how leaders use power and create alliances, wage war and forge peace.</p>	<p>Tues/Thurs 1:00-2:30PM</p>	<p>Eugene Beiriger</p>

<p>HON 102: History in Global Contexts</p>	<p>IBN BATTUTA: THE GREATEST WORLD TRAVELER</p> <p>Ibn Battuta (d. 1368 CE) was a young Moroccan scholar who left home in 1321 and began an unplanned tour of the eastern hemisphere which lasted for much of the rest of his life. His travels across Africa and Eurasia from the west to east and back again far exceeded those of any other pre-modern travelers. Indeed, it took the advent of modern modes of transportation centuries later before anyone could exceed his achievements. We know all this because Ibn Battuta left behind a travelogue. This book, <i>The Rihla</i>, received some fame in Morocco during his lifetime but soon thereafter was dismissed by many as idle boasting. Centuries later that book became the basis of an international interest in his travels and the worlds they reveal, and the author emerged as an important symbol of pre-modern globalization. This man and his book are at the center of this course. We will explore both through translated excerpts, works of scholarly analysis, popular treatments, and even modern attempts to recreate his travels. His extensive voyages also provide an overview of the developments within the entire eastern hemisphere. As a result, sections of our course will be organized geographically—following the routes of his travels—and others chronologically as we move from his life to modern day.</p>	<p>Mon/Wed 1:00-2:30PM</p>	<p>Warren Schultz</p>
<p>HON 102: History in Global Contexts</p>	<p>THE ARABIAN NIGHTS IN WORLD HISTORY</p> <p>Chances are we have all heard of Aladdin, Ali Baba, Genies, and Sinbad the Sailor, but how well do we really know them? This course explores the history of the famous collection of tales from which these characters are commonly assumed to have inhabited, the <i>Book of the Thousand and One Nights</i>. These stories—framed by the tale of the princess Scheherazade who tells stories to postpone her execution—have enjoyed a widespread and varied reputation over the centuries and across many cultures. Leaving aside examples of religious scriptures, a strong case may be made that the <i>Nights</i> is one of the first literary works that deserves the label of world literature. In this course we will examine the history of <i>Nights</i> over the past 1000 years, from the first mention of them until the 20th century. In particular, we will use the English translation of the earliest known substantial manuscript of <i>The Thousand and One Nights</i> to examine issues of provenance: where did these stories originate and when? We will study the stories as historical texts, asking what, if anything, they may tell us about the societies in which they are set. We will then examine how these tales have been subsequently interpreted by later societies from around the globe and what those interpretations may tell us about the interpreters and the time and place in which they lived.</p>	<p>Tues/Thurs 11:20AM-12:50PM</p>	<p>Warren Schultz</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 2:40-4:10PM</p>	<p>Kalyani Menon</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 2:40-4:10PM</p>	<p>Christopher 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, Confucian, and Buddhist traditions.</p>	<p>Mon/Wed 1:00-2:30PM</p> <p>And</p> <p>Tues/Thurs 1:00-2:30PM</p>	<p>Stephen Walker</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' 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 8:00-9:30AM</p>	<p>Christopher Robinson</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>Mon/Wed 9:40-11:10AM</p>	<p>David White</p>

<p>HON 105: Philosophical Inquiry</p>	<p>LIVING BODIES, SHARED SPACES - PHILOSOPHY, BOUNDARIES, AND THE CONSTITUTION OF THE SELF</p> <p>The course explores how, through our sense of embodiment – of being a living body constantly negotiating and renegotiating varieties of spaces we share with others –, we seek to make sense of ourselves and of our world(s). We will pay special attention to built public spaces, for example, cities, their streets, buildings, public transportation means, as well as to the margins of these built spaces, such as borders, migration routes, natural disaster sites, war zones, solitary confinement cells, or nuclear exclusion zones. How do our experiences of such spaces shape our sense of self? What kind of power do they hold over us – both at the individual level and collectively? If there is an ‘outside’ of such spaces, given their margins, what does it mean to experience these spaces as ‘outsiders’? What would it take to examine and interrogate the power such spaces and their margins have over us and why should we be interested in such an interrogation in the first place? What can philosophy teach us about our living bodies and the shared spaces we find ourselves in or choose to inhabit? In order to explore these questions, we will turn to the work of philosophers such as Plato, Diogenes of Sinope, Jeremy Bentham, Edmund Husserl, Maurice Merleau-Ponty, Edith Stein, Hannah Arendt, Walter Benjamin, Michel Foucault, and Frantz Fanon. We will likewise draw from literary figures whose work directly or indirectly touches on the issues at hand, such as, Sappho, Charles Baudelaire, Virginia Woolf, James Baldwin, and Zora Neale Hurston as well as from Sebastião Salgado’s photography and Agnès Varda’s filmmaking.</p>	<p>Mon/Wed 1:00-2:30PM</p> <p>and</p> <p>Mon/Wed 4:20-5:50PM</p>	<p>Andreea Smaranda Aldea</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 Phaedo, Sophocles’ Antigone, the Katha Upanishad, Freud’s essay on mourning, and Krzysztof Kieślowski’s film A Short Film about Killing.</p>	<p>Tues/Thurs 1:00-2:30PM</p> <p>and</p> <p>Tues/Thurs 4:20-5:50PM</p>	<p>Tuhin Bhattacharjee</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 1:00-2:30PM</p>	<p>Eulalie Laschever</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>Tues/Thurs 4:20-5:50PM</p>	<p>Jacob Stump</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>Tues/Thurs 11:20AM-12:50PM</p>	<p>Will Denton</p>

<p>HON 201: States, Markets and Societies</p>	<p>GLOBALIZATION AND DEMOCRACY</p> <p>Events in recent years—including the Brexit vote and the election of Donald Trump—have inspired commentators to speak of “the rise of populism” or a “backlash against globalization.” Unfortunately, these popular debates have suffered from muddled thinking about key concepts, generating a wide range of popular misconceptions. In this course, we define and examine the relationship between globalization, democracy, and populism in the Western democracies. Along the way, we examine the arguments and evidence about the ability of democratic leaders to govern in a globalized economy, the effects of globalization on different groups of citizens, the sources and consequences of populism, and the potential for states to balance democratic responsiveness and participation in a wider global economy.</p>	<p>Mon/Wed 1:00-2:30PM</p>	<p>Erik Tillman</p>
<p>HON 201: States, Markets and Societies</p>	<p>THE POLITICAL CONSEQUENCES OF ECONOMIC INEQUALITY</p> <p>This course examines the global character of the political and economic forces that are shaping our lives with varying degrees of uncertainty in the twenty-first century. In this regard, we shall focus on the local and global contexts of economic inequality and its impact on politics. We shall pay particular attention to the relative impact of the economic, cultural, geographic and political aspects of globalization and the various forms of resistance that they have generated with a view to understanding the tensions generated within and between states by the growing disparities in global wealth, economic opportunities and the erosion of political freedom.</p>	<p>Tues/Thurs 2:40-4:10PM</p>	<p>Clement Adibe</p>
<p>HON 201: States, Markets and Societies</p>	<p>THE MODERN SETTLER STATE</p> <p>Today, we often think that 'minorities' as we know them have always existed. But, this isn't the case. Colonialism has restructured the world and settler colonialism has done this most dramatically. This course studies the contemporary world order through the production of permanent minorities in a modern settler state like the US, Canada, Australia, etc. We explore questions of migration, liberalism, indigeneity, and decolonization in order to develop an analysis of our contemporary conjuncture. We also use political and social theory to investigate how others imagine possible futures beyond the modern settler state. The course asks: how does the world as we 'know' it come to appear before us the way that it does?</p>	<p>Mon/Wed 11:20AM-12:50PM</p>	<p>Shiera Malik</p>

<p>HON 203/301: Seminar in Multiculturalism</p>	<p>LATIN AMERICAN CINEMA</p> <p>This course will examine contemporary cinemas produced in Latin America from the nineties to the present. We will view a range of films from Chile, Argentina, Brazil, and Mexico —films that are achieving a level of distribution and circulation never anticipated— and investigate how social, economic and political forces are influencing and transforming national cinemas and their industries. Questions of identity and cultural difference, particularly in relation to immigration, nation, youth, culture, class, gender, sexuality, race and ethnicity, will be central to the discussions. We will talk about the diversity of styles and topics and of discursive and theoretical frameworks that are now redefining the cinema of the region. Therefore, taking into consideration films from previous decades, as well as the theories of cinema that emerged during the sixties and seventies, will give us a necessary frame of comparison for our analyses.</p>	<p>Tues/Thurs 10:10-11:40AM LOOP</p>	<p>Luisela Alvaray</p>
<p>HON 203/301: 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 1:00-2:30PM</p>	<p>David Goldberg</p>

<p>HON 203/301: Seminar in Multiculturalism</p>	<p>LGBTQ WRITERS OF COLOR</p> <p>In this course students will explore the rich literary tradition of Lesbian, Gay, Bisexual, Transgender, and Queer writers of color, including the novels, poems, short stories, creative non-fiction, and critical essays of Gloria Anzaldua, Kay Barrett, James Baldwin, Sharon Bridgforth, Mia Mingus, Audre Lorde, Achy Obejas, and Justin Torres. Using the framework of interlocking identities of race, sexuality, and gender, students will consider the ways that literature has become a powerful tool of critique, community building, survival, the expression of freedom and self-knowledge. Students can expect to explore how and who people love and what else is involved in the concepts of sexuality and sexual identity. They will examine how and why sexuality has been split from other aspects of who we are, including race, and how invisible bodies and erased voices can be heard.</p>	<p>Mon/Wed 9:40-11:10AM</p>	<p>Francesca Royster</p>
<p>HON 203/301: Seminar in Multiculturalism</p>	<p>ASIAN LATINOS AND ASIANS IN LATIN AMERICA</p> <p>The purpose of this course is to look at Asian Latino populations, primarily in Latin America and the Caribbean, but also in the United States, in order to analyze the cross-sections of ethnicity, race, migration, and nationality. Main themes include a comparative, transnational inquiry into race studies, with an overview of the interactions of Asian migrants with other immigrant and indigenous communities, and a discussion of diasporic nationalism, historical reactions to anti-Asian sentiment, and changing conceptions of race, nation, and community for sending and receiving countries.</p>	<p>Tuesday 6:00-9:15PM</p>	<p>Ryan Yokota</p>

<p>HON 203/301: Seminar in Multiculturalism</p>	<p>QUEER ACTIVISM UNLEASHED: INTERSECTIONS OF POWER, PRIDE AND PROGRESS</p> <p>Amidst the current social climate marked by the rise of anti-trans and anti-LGBTQ+ laws, this course offers a timely exploration of 20th and 21st-century queer activism. With a focus on the intersections of race, ability, class, and gender, students will delve into the rich history and ongoing struggles of the LGBTQ+ community in the U.S. and beyond. By critically examining the interconnected systems of power, privilege, and oppression, students will explore strategies for resilience, resistance, and change within the queer community. Through engaging discussions, guest speakers, and thought-provoking readings, students will be encouraged to confront and respond to the current political landscape.</p>	<p>TTH 11:20AM-12:50PM</p>	<p>Sonnet Gabbard</p>
<p>HON 205: Interdisciplinary Arts</p>	<p>VICTORIAN FEMINISM IN LITERATURE AND ART</p> <p>This course will explore how authors and artists in the Victorian period contested restrictive views of femininity in an attempt to imagine new roles for women and to forward causes central to a nascent feminist movement. We will also look at the impact middle-class ideals of domesticity and femininity had on working-class women and women of color living in British colonies. In addition to reading novels, nonfiction, plays, and poetry that highlight some of the most important points of contention in the debate that came to be known as the “Woman Question,” we will analyze visual representations of women from famous painters such as Dante Gabriel Rossetti and John Singer Sargent, portraits of Queen Victoria, early photographs of and by women, and images of women of color in an effort to understand how Victorian femininity was visually constructed. Throughout the quarter, we will question how Victorian literature and art created, challenged, and propagated ideas about women and consider how those strategies of representation are still influential today.</p>	<p>Mon/Wed 9:40-11:10AM</p>	<p>Jennifer Conary</p>

<p>HON 205: Interdisciplinary Arts</p>	<p>RELATIONAL AESTHETICS: ART IN THE SOCIAL SPHERE</p> <p>We often hear the term "social practice art", but what exactly is it? With early 1960s Conceptual and Performance art as their precedents, many artists in the early 1990s presented open-ended, interdisciplinary projects that required direct audience participation, foregrounding the “relations” formed between participants. In this course we will study contemporary visual art in relation to French critic Nicolas Bourriaud’s groundbreaking 1998 book Relational Aesthetics. Bourriaud’s series of essays were the first to articulate a definitive characterization and cultural context for these challenging new models of artistic productivity that continue to resonate today.</p>	<p>Tues/Thurs 2:40-4:10PM</p>	<p>Jeff Carter</p>
<p>HON 205: Interdisciplinary Arts</p>	<p>DESIGNING FOR MODERN LIVING: THE ARCHITECTURE OF FRANK LLOYD WRIGHT</p> <p>Frank Lloyd Wright’s influence on modern architecture is profound. A prodigious architect, Wright designed cultural centers, civic complexes, modest to luxurious residences, and houses of worship. Defying existing conventions and pushing the limits of engineering, Wright embraced beauty, modernity, and the natural environment like no architect before him. We will examine the range of Wright’s innovative architectural solutions, including iconic buildings like the Guggenheim Museum and “Fallingwater.” We’ll also visit several Wright-designed buildings through field excursions in and around Chicago.</p>	<p>Wednesday 9:40AM-12:50PM</p>	<p>Cheryl Bachand</p>
<p>HON 205: Interdisciplinary Arts</p>	<p>PILGRIMAGE AND CRUSADE</p> <p>This course looks at the art of pilgrimage and crusade during the Middle Ages, two phenomena that motivated the mass movement of people, facilitated the exchange of ideas, and inspired the creation of a distinct body of literary and visual culture. These phenomena will be explored in terms of the religious, social, and political forces that shaped and aligned them, and in terms of the exigencies that distinguished them. Such a study will depend on a variety of resources—things like pilgrimage accounts, romances, prayer books, relics, maps, fortifications, and ecclesiastical architecture—and on a body of scholarship capable of bringing their makers, their consumers, and their historical contexts to life.</p>	<p>Tues/Thurs 9:40-11:10AM</p>	<p>Lisa Mahoney</p>

<p>HON 208/302: Seminar in Social Justice</p>	<p>AFRICAN AMERICAN POLITICAL ECONOMY & THE CASE FOR REPARATIONS</p> <p>This course will explore the social, political, and economic implications of African Americans not receiving reparations for the hundreds of years of enslavement of generations past all at the hands of white colonizers. Black Americans are the only group that has not received reparations for state-sanctioned racial discrimination, while slavery afforded some white families the ability to accrue tremendous wealth. The case for or against reparations can be made on economic, social, and moral grounds. Through Socratic-style discussions, we will critically look at every facet for making the case for or against the concept of reparations, which will culminate in a final project in which you will submit a policy proposal to a leading policymaker or a major policy think tank at the federal level (e.g. a US Senator, US Representative, or a think tank like the Brookings Institute or the RAND Corporation).</p>	<p>Mon/Wed 11:20AM-12:50PM</p>	<p>Darry Powell-Young</p>
<p>HON 208/302: Seminar in Social Justice</p>	<p>RACE, EDUCATION, AND BLACK YOUTH</p> <p>The lives of African-American children and adolescents—particularly the challenges they face— are a fixture in the media and in educational discourse. But beyond the headlines, what can rigorous scholarship teach us about Black youth? On the other hand, how have research and theory historically failed or fallen short, often by omitting the voices of Black youth themselves? This course will draw on sociological lenses to provide a theoretical, historical, and empirical overview of issues affecting the education of Black youth in America. Through discussion-based sessions, we will first explore sociological frameworks for understanding structural racism, in tandem with examining links between policies affecting African-American youth and associated life outcomes. Next, we will explore the relationship between policy and public discourse as it relates to Black youth—that is, how does the way we talk about these young people relate to policies, and how can policies in turn shape our language and assumptions? We will then shift our conversation to classroom life, considering the way that racism can impact students’ everyday experiences. Finally, we will look toward potential interventions and counternarratives in research, policy, art, and activism that have the potential to upend such trends. This course is intended to equip students with the background knowledge to think critically about issues of racism and antiblackness that they can carry with them into the field as researchers, policymakers, or practitioners.</p>	<p>Mon/Wed 2:40-4:10PM</p>	<p>Darry Powell-Young</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 9:40-11:10AM</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 9:40-11:10AM</p>	<p>Yoalli Rodriguez Aguilera</p>

<p>HON 350: Capstone</p>	<p>HISTORY, CULTURE, AND POLITICS OF FOOD: ITALY AND BEYOND</p> <p>How does food contribute to a community's national, regional, and local identities? How does gender impact power and labor in domestic and professional kitchens? What does food represent for an artist, a writer, or a political activist? In this course, we will attempt to answer these and other questions by exploring the modern and contemporary history of Italian food in Italy and the United States, and reflecting on the material, symbolic, and political implications of this global commodity. Through a variety of primary sources, both textual and visual, and multidisciplinary critical sources, students will discuss the symbolic and material forces that shaped access to food from Italy's Unification to the present; food choices in Italy and the US between tradition and innovation; and the production, marketing, preparation, and consumption of meals.</p>	<p>Tues/Thurs 11:20AM-12:50PM</p>	<p>Caterina Mongiat-Farina</p>
<p>HON 350: Capstone</p>	<p>ACENCY, IDENTITY, AND LEARNING</p> <p>In this course we will consider traditional and modern, theoretical and practical, models for how people learn. As we explore these models, we will consider their application to advanced education, to career choices and pathways, to understanding socio-political attitudes and decision-making, and to personal fulfillment. We will read, think, and talk about how these theories support or conflict with how we have historically seen ourselves as learners up to and throughout our college experiences. We will regularly deliberate how a new lens on learning can support more comprehensive and satisfying engagements with peers, professors, bosses, family members, and the like.</p>	<p>Tues/Thurs 9:40-11:10AM</p>	<p>Mindy Kalchman</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>Wednesday Weeks 1 and 10: 6:00-9:15PM Weeks 2-9: 6:00-7:30PM</p>	<p>Nancy Grossman</p>
<p>HON 351: Service-Learning Capstone</p>	<p>DOING MATH WITH AGENCY: SOCIAL CHANGE AND PERSONAL GROWTH</p> <p>An Inside-Out class balances enrollment between DePaul students (outside) and students who are either incarcerated or being detained (inside students) in local correctional facilities. With a maximum of 12 inside and 12 outside students, the program, and this course, aim to bring experiences to a space for listening, understanding, and collaborating on ways to find and name what is common, what is needed for deeper understanding of one another, and ways to walk together with a mission to build social justice-oriented dialogue for empowering individual and community voices.</p> <p>In HON 351, we will connect with Inside students about the ways traditional mathematics education has marginalized those who strive to understand concepts and make meaning of mathematics for personal application over memorized formulas and teacher-directed purposes. Through the identification of our local communities' needs, we will use mathematics and personal and collaborative problem-solving techniques to build autonomy and find agency within decision-making over local project initiation, management, and completion that require mathematical thinking.</p> <p>More information can be found HERE: https://resources.depaul.edu/steans-center-community-based-service-learning/for-students/community-service-studies/Pages/Inside-Out-Prison-Exchange.aspx AND HERE: https://www.insideoutcenter.org</p> <p>Transportation to Cook Country Correctional Facility will be provided.</p>	<p>Friday 9:00AM-12:15PM</p> <p>(Students interested in registering for this course should email Nancy Grossman at ngrossma@depaul.edu for more information. Registration is by permission only.)</p>	<p>Mindy Kalchman</p>