



Focal Point Seminars (LSP 112) Spring Quarter 2018

UPDATED 3/9/2018

Yellow = FY@broad

Office of the First-Year Program

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Artistic Influences of the Great Mural Painters

Bro. Mark Elder
Art, Media & Design

TTh 8:00-9:30
Lincoln Park

This class will concentrate on mural painters and their influence in the art world through history. Mural making has been around as long as humankind. This class will explore the influences that affected the great muralists starting with Giotto, Michelangelo, and Raphael. In turn, the student will examine their effects on later muralists such as Benton and Siqueiros. Then finally, the student will see how these muralists affected the contemporary muralists (local and international) like William Walker, Richard Haas, Olivia Gude, and of course Banksy.

Burning Man & the American Festival Subculture

Jason Winslade
Writing, Rhetoric & Discourse

F 12:00-3:15
Lincoln Park

The Transformational Festival scene is a thriving and growing subculture in America. At its head is the Burning Man Festival, held yearly in the Black Rock Desert of northern Nevada, boasting an attendance of over 65,000 people. Representing a hybrid of spiritual, cultural, and political philosophies, Burning Man features an entire week of art, performance, ritual, community, and extravagant display, centered on a gargantuan wooden effigy that is burned at the festival's climax. The festival and its participants promote an ethos that emphasizes radical self-expression, de commodification, and conscious awareness of cultural and environmental impact, embodied in the principle of "leave no trace." These principles have permeated contemporary festival culture and spread to urban communities in cities like Chicago. In this class, we will investigate the transformational festival scene in America, including Neo-Pagan, New Age and other spiritually-based festivals, and the ubiquitous music festival, placing them in a cultural and historical context, and discussing the socio-political movements and communities these festivals have spawned outside festival space. In this course, we will attempt to address how festival culture either subverts or reinforces mainstream cultural values and how participants at these festivals and in these communities strive to create unique socio-political, spiritual, and artistic identities.

China's Environmental Challenge

Phillip Stalley
Political Science

MW 9:40-11:10
Lincoln Park

Since opening its doors to the outside world in 1978, no country has climbed the economic ladder as quickly as China. Although this rapid growth has lifted a quarter of a billion people out of poverty and returned China to prominence on the international stage, it has also placed a tremendous strain on the natural environment. In terms of air pollution, sixteen of the twenty

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| | | <p>most polluted cities in the world are in China. Over two-thirds of Chinese cities suffer from water shortages. The concern of many both inside and outside of China is that the current rate of environmental damage is not sustainable and threatens to reverse many of the achievements of the recent decades. This class will introduce you to China and, in particular, familiarize you with the causes and consequences of China's environmental challenge. You will leave the course with a better understanding of the world's most important rising power and the challenges it faces as it seeks to cement its role as a 21st century superpower.</p> |
| <p>Chocolate, Coffee & the Ethics of Global Production (By permission only)</p> | <p>Christie Klimas <i>Environmental Science & Studies</i> F 9:00-12:15 Lincoln Park</p> | <p>In our global marketplace, consumption can have negative impacts that are often hidden, including undesirable social practices (e.g., child labor, displacement of native populations) and environmental degradation (e.g., pollution, deforestation). Fair and ethical trade are both responses to a desire for more ethical principles in global sourcing as well as a growing concern about the social conditions under which commodities are produced. Students will compare production of chocolate, coffee and handicrafts with the same <i>ethically sourced</i> items. Visits to fair trade production facilities in Lima will allow students to follow the supply chain to its source to explore alternatives that work to alleviate poverty via economic activity. We will also explore broader questions of ethics in global production standards. During the ten days in Peru, we will travel from Lima to locations that include Cusco, the sacred valley, Machu Picchu, and artisan workshops for producing fair trade jewelry, painted glass, weaving, and carved gourds. Accommodations include hotels and retreat centers. We will experience traditional Peruvian food and drink, including guinea pig.</p> |
| <p>This course is limited to students accepted into the FY@broad program and will be followed by a trip to Peru (June 11-21). Students will also receive two credit hours for ANT 397 – Travel/Study. For more information, go to abroad.depaul.edu or click here.</p> <p>Application deadline 2/1/2018.</p> <p>In place of LSP 112, students in the Honors Program receive credit for HON 102: History in Global Contexts.</p> | | |
| <p>The Crack of the Bat: Writers & Writing on Baseball</p> | <p>Justin Staley <i>Writing, Rhetoric & Discourse</i> TTh 11:20-12:50 Lincoln Park</p> | <p>More than any other sport, baseball has inspired writers to try to capture the essence of the game, as well as those who play and watch it. Beyond the staples of baseball journalists and essayists such as Roger Kahn, Roger Angell, and Bill James, writers as diverse as novelists Nelson Algren, Sherman Alexie, Annie Dillard, John Updike, and Philip Roth, and poets William Carlos Williams, Amiri Baraka, May Swenson, Carl Sandburg, and Robert Frost, have explored the nuances and intricacies of the game, as well as how emotionally loaded racial, social, political, and economic issues are historically and indelibly woven into it. In this course, students will read and analyze writing about baseball through poems, fiction, personal essays, and arguments, exploring such themes as baseball as myth, as both game and business, and as a cultural institution in America and abroad. In doing so, we will discover how larger social issues impinge on the sport, and what they reveal about our changing society.</p> |
| <p>Creativity & Adversity</p> | <p>Lin Kahn <i>Psychology</i> MW 9:40-11:10 Lincoln Park</p> | <p>This class will strengthen creative resources in response to life's universally shared experience of adversity. Through the lens of psychology, religious thought, and the fine/performing arts, we will look at the stories of well-known artists such as Picasso, Van Gogh, Beethoven, Mozart, Mikhail Baryshnikov, and Misty</p> |

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| | | <p>Copeland who sublimated adversity into creative greatness. Students will examine personal adversity in relationship to unrealized creativity through an in-depth look at the nature of creative thinking, blocks to this natural resource, creativity related to a thought provoking psychological model and religious view, and Freud's positive healthy defense mechanisms. The interdisciplinary course culminates in a self-designed transcending work of art through any medium.</p> |
| <p>Custer, Crazy Horse & Sitting Bull</p> | <p>Robert Meyer <i>English</i></p> <p>TTh 2:40-4:10 Lincoln Park</p> | <p>On June 25, 1876, a pivotal event in American history, and specifically in the history of interactions between Native Americans and Americans of European heritage, took place. On this occasion, the U.S. Seventh Cavalry, commanded by Lt. Colonel George Armstrong Custer, was defeated by Sioux and Cheyenne warriors—led by Crazy Horse and Sitting Bull, among others—in what is now southern Montana. Sometimes referred to as the Battle of the Little Bighorn, Custer's Last Stand, or The Battle of the Greasy Grass (a translation of the Sioux name for the location), this incident has been the subject of numerous debates, several films and countless books and articles. In this course, we will examine what is known about the major players, the cultural context and the historical ramifications of this remarkable confrontation. In so doing, we will strive to increase our understanding of 19th century America, and to develop insight about the cultural, political and other forces that shape our views of the past and the present.</p> |
| <p>Deep South to South Side: Chicago's Black Migration Narratives</p> | <p>Bayo Ojikutu <i>English</i></p> <p>MW 10:10-11:40 Loop</p> | <p>The course will critically track the development of a continuous, provocative, and culturally distinct narrative of migration as undertaken by those Black Americans who journeyed northward from their agrarian, oppressive Deep South home(s) during the first half of the 20th Century, and settled in the industrial commercial Northern land of promised socioeconomic opportunity – in this case, Chicago. We will encounter this specific narrative as it morphed across mediums and communicative modes: from the Mississippi Delta blues/ swinging Louisiana jazz aural traditions to the canonical literary offerings of Richard Wright, to Lorraine Hansberry's iconic stage play, <i>A Raisin in the Sun</i> and the Daniel Petrie's 1962 film adaptation thereof, to the commercially prominent hip hop music produced out of the city's South & West Sides at the chasm between 20th & 21st century. Further, we will consider the manner in which this narrative's chronicling has been afforded context by forces beyond the literal and figurative "boundaries" of Chicago and the Great Migration experience – forces and circumstances of global, intercontinental, and national portent.</p> |
| <p>Devil in the White City</p> | <p>Jan Hickey <i>English</i></p> <p>MW 2:40-4:10 Lincoln Park</p> | <p>This course introduces students to the Gilded Age of Chicago when circumstances, personalities, and influence converged to accomplish a seemingly impossible feat: the construction of the 1893 Columbian Exposition. We will view this vibrant era in Chicago's history through the lens of the book <i>The Devil in the White City</i>, which captures the ambitious spirit of the city in the</p> |

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| | | telling of the construction of the World's Fair. We will examine not only the civic leaders and architects who designed the Fair, but we will also explore the literature of the period and how it reflected or reacted to the dynamic forces in society. We will try to answer such questions as: How was the role of American cities changing? What was the effect of urbanization on the common person? Did urbanization increase a sense of isolation among city inhabitants? During the second half of the course, we will investigate how the building of the 1893 Columbian Exposition laid the groundwork for the city we enjoy today. |
| Drugs & Society | Justin Maresh <i>Chemistry</i> MW 11:20-12:50 Lincoln Park | Drug use, either directly or indirectly, affects everyone. Very few topics generate as much debate as the role of drugs in our society. For example, should drug abuse be prevented by increasing enforcement of drug laws or by making young people more aware of the potential dangers of drugs? Is drug abuse caused by heredity, personality, or the environment? Is drug abuse a medical, legal, or social problem? Are the dangers of some drugs over-exaggerated? Are drugs that treat disease over-prescribed and over-marketed? Three million children in the US take stimulant drugs to help them focus; do these drugs actually help? There are no clear answers to any of these questions, yet the positions we take as a society have profound effects on our safety, health, and economy. This course will guide students in deciphering controversies surrounding drugs and society; locate and evaluate sources of information; and formulate written and verbal arguments to support various positions. |
| The Emigrants: Image, Text & Trauma | Steve Harp <i>Art, Media & Design</i> MW 11:20-12:50 Lincoln Park | W.G. Sebald's novel <i>The Emigrants</i> , investigates the lives of a painter, a doctor, a teacher and his own uncle, each exiled from their home because of the rise of Hitler and National Socialism. In four extended, seemingly separate biographical narratives, Sebald follows his protagonists' wanderings across the globe as they futilely try to escape the trauma of the 20th century. This class will focus on Sebald's methods of storytelling – incorporating memories, documents, diaries and his idiosyncratic use of photographs as the intertwined but ultimately single narrative seeks to explore the effects of displacement, trauma and loss inflicted on populaces in the 20th century. |
| The End of the World: Texts & Contexts | Sara Pevar <i>Writing, Rhetoric & Discourse</i> MW 4:20-5:50 Lincoln Park | It feels like we are living in Apocalyptic times—but really, doesn't it always? In this course, students will explore the ways that human beings have considered, understood, and, especially, written about the end of the world from early recorded history all the way until the present day. This exploration will be organized around a series of texts: books, poems, films, religious documents, and works of art that people throughout history have created to grapple with the means and meaning of our ultimate end. As we discuss each text, we will also draw from the disciplines of history and philosophy to place each one in its proper context—to understand it not only as a work, but as both an artifact of its time and a vehicle for philosophical exploration of broader questions. |

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| <p>FIFA & the World Cup</p> | <p>Phillip Meyers <i>Political Science</i></p> <p>MW 1:00-2:30 Lincoln Park</p> | <p>When it comes to quadrennial sports celebrations, the modern Summer Olympics paved the way, with nations and competitors uniting to demonstrate great athletic ability for the world to see—and with medals awarded to the best. That wildly innovative idea was quickly and globally embraced, soon thereafter triggering a new “team-sport” entity known as the World Cup. Hosted initially by Uruguay in 1930, soccer’s World Cup was spawned. Its concept followed the Olympics, contested once every four years, and evolved into the planet’s most glorious event. The World Cup is about countries who battle, over one month’s time, to achieve immortal greatness, with an entire nation welcoming 32 qualifying teams within its borders and allowing millions to savor soccer’s different cultures. Students will study the World Cup’s origin, history and future—from a sole soccer festival to a showcase that facilitates players’ careers, endorsements and branding as well. After grasping the tournament’s history, students will delve into both the economics and politics of the World Cup—why host nations are selected, and what are the defining reasons of those decisions. Is it to “expand” the game, or might there be deeper factors? Politics, corruption, racism, sexuality, anti-Semitism and economics are only several factors why a country is granted custodianship of sports’ crown jewel competition. Concluding our study, the class will effectuate a simulated bidding to become a future tournament host, absorbing all the factors learned over the quarter. That exercise will culminate with student submitting a writing that focuses on the effects in that country’s perspective, and soccer as a whole.</p> |
| <p>Fifty Years of Doctor Who (By permission only)</p> | <p>Paul Booth <i>Communication</i></p> <p>TTh 3:10-5:00 Loop</p> | <p>In 1963, Doctor Who premiered on British television. Over the past half century, the show has changed its focus, style, narrative, genre, and audience multiple times over. For this reason, Doctor Who provides a useful lens through which to view changing patterns of cultural criticism. It is also a program with a huge fan base. But Doctor Who is more than just a television program; with multiple books, comics, web series, fan work, games, and physical locations, it is a multi-media experience. In fact, today’s Doctor Who brand is one of the most popular and viable across the world. Doctor Who is historical; Doctor Who is contemporary. Doctor Who teaches us about the way the world has changed over the past half century. The study abroad portion of this course takes students to London and Cardiff, where Doctor Who is made today, to understand better the cultural production and fandom of the show today. Doctor Who is a British national institution, so we will visit both sites specific to the show and also sites with historical and cultural relevance to aspects of the show. Students will hear from guest speakers and scholars, and learn through the physical location of the show. Given the popularity of Doctor Who in both the US and the UK, there is no shortage of things of cultural and historical value to do and see that are associated with the show. Touring such sites as Shakespeare’s Globe Theater, the British Museum, Canary Wharf, Ianto’s Shrine, and The Doctor Who Store, students will see the</p> |
| <p><u>Note:</u> This section has an extended class period to accommodate screenings.</p> | | |
| <p>This course is limited to students accepted into the FY@broad program and will be followed by a trip to England & Wales (June 11-22). Students will also receive two credit hours for ANT 397 – Travel/Study. For more information, go to abroad.depaul.edu or click here.</p> <p>Application deadline 2/1/2018.</p> <p>In place of LSP 112, students in the Honors Program receive credit for an Honors Fine Arts Elective.</p> | | |

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| | | <p>connection between history and culture; each of these locations has historical value and has also been heavily featured in Doctor Who. Students will find value in learning first-hand about the historical significance of these locations. In turn, this will aid their development as global citizens and informed media viewers. Visiting Cardiff will allow students to get a different perspective on the program and the British community. We will visit the History Museum and the National Museum, which have been used as filming locations for Doctor Who and all of which resonate with cultural history.</p> |
| <p>Film & Photography in the Nuclear Age</p> | <p>Chi Jang Yin <i>Art, Media & Design</i></p> <p>MW 4:20-5:50 Lincoln Park</p> | <p>How do nuclear images affect our daily life and global culture? How does nuclear technology affect the human race? This class uses film and photography to explore the context of the development of the Atomic Bomb and the infrastructure of the Manhattan Project, and to examine the response by the public during the Cold War period. Class content includes how photography and film served as documentary and artistic expression during and after the dropping of the bombs on Hiroshima and Nagasaki. In all cases, we will focus on how the bomb and its representation were approached from a variety of social, national, political, and aesthetic points of view.</p> |
| <p>Films of Alfred Hitchcock</p> | <p>Douglas Long <i>Communication</i></p> <p>TTh 9:40-11:10 + F 12:30-3:00 Lincoln Park</p> | <p>The films of Alfred Hitchcock have probably been analyzed, and in more ways, than those of any other director in history. The reason is likely that Hitchcock’s visual and thematic palettes often delved into the deep ravines of the human psyche, causing the audience to self-explore in a way that is, paradoxically, both uncomfortable and exciting. In this course we will approach some of his great works from the perspectives of several disciplines, including psychology, gender roles, and music. We will focus especially on the films <i>The Lady Vanishes</i> (1938), <i>Notorious</i> (1946), <i>Rear Window</i> (1954), <i>Vertigo</i> (1958) and <i>Psycho</i> (1960).</p> |
| <p><u>Note:</u> This section has a Friday “lab” period for film screenings</p> | | |
| <p>A Focus on Climate Change</p> | <p>Sarah Richardson <i>Biological Sciences</i></p> <p>TTh 11:20-12:50 Lincoln Park</p> | <p>Climate change is one of the most important environmental problems facing the world today. In this course, we will investigate the strength of scientific evidence that climate change is occurring. We will also investigate the evidence for various ways that it is affecting humans and ecosystems, such as how species that live in hot places have been shifting north. We will also be evaluating proposed solutions to the problem of climate change. We will address issues beyond that of scientific evidence. Communication about the issue is important to creating change—how do the news media cover the issue of climate change, and are people becoming informed? Also, how is a person’s motivation to change affected by risk perception and sense of place, phenomena studied by psychologists? Besides the news media, art and literature are important means of communication. What have artists and writers done to communicate their concerns? Can art and literature motivate people to change in a way that merely learning the science can’t?</p> |

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| <p>Food & Politics</p> | <p>Cathy May <i>Political Science</i></p> <p>TTh 11:20-12:50 Lincoln Park</p> | <p>This course explores the relationships and connections between food and politics. Politics may be defined as “who gets, what, when, why, and how.” This definition points to the underlying power relationships inherent in the political. To study the politics of food is to study the power relationships involving food. In other words, food may be understood as a type of language, reflecting cultural values, political practices, ideological perspectives, and the socialization process. Through an investigation of food, students will be able to explore the world of politics.</p> |
| <p>Frank Lloyd Wright: From Visionary to Scoundrel & Back</p> | <p>Melinda Wright <i>Public Service</i></p> <p>M 9:00-12:15 Loop</p> | <p>Frank Lloyd Wright was one of the most famous—and infamous—thought leaders of his time. He broke the box and broke the rules of architecture, and society. This course explores the life, philosophy and work of one of the most creative and distinctive architects of the 19th and 20th centuries. Frank Lloyd Wright had many interesting views of the world that still influence us. The course examines Wright’s formal and informal education and training and how his thoughts on art and architecture influence our present day homes. We examine how his views on ideal communities are still seen as cutting-edge and how his designs are focused on a deep respect for the environment. We explore how his religious and ethical philosophy shaped the way he lived his life and how this perspective was also shaped by the major historical events of his day. We see several of Wright’s architecture first hand.</p> |
| <p>Gender, Race & Class in the City</p> | <p>Sanjukta Mukherjee <i>Women’s & Gender Studies</i></p> <p>TTh 2:40-4:10 Lincoln Park</p> | <p>What do London, Mumbai, L.A., São Paulo, New York, Algiers and Paris have in common? What are the similarities and differences between how a middle-class professional woman in Mumbai, a Latino migrant worker in California, a queer woman in Toronto and an Arab man in Paris experience the city? Some scholars are arguing that cities across the world are becoming increasingly similar due to the cross-border flows of peoples, cultures, media images, money and ideas. At the same time some cities continue to symbolize all that is “modern” and “developed” while others remain associated with “chaos, poverty, inefficiency and corruption.” Based on case studies from across the globe this course will take an interdisciplinary approach to introduce students to the changing role of cities in a globalizing world, new contours of inequalities that have emerged in them and how different people and communities are mobilizing in response to these changes. One of the main questions we will examine is how and why <i>different</i> people based on their social location and identities (in relation to race, class, gender, sexuality, nationality, religion, etc.) experience the city <i>differently</i>. We will use weekly class lectures, readings, group exercises and films to critically understand how cities are both shaped by <i>and</i> shape processes of global change, and the specific implications of these changes for particular places, peoples and communities.</p> |

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| <p>Globalization</p> | <p>Maureen Sioh <i>Geography</i></p> <p>MW 9:40-11:10 Lincoln Park</p> | <p>This course provides an introduction to the some of the ideas behind the practices we understand as globalization. Not so long ago, few people lived in cities, only valuable goods were traded over long distances, and most people knew their own local settings intimately and little, if anything, about the rest of the world. Our circumstances are radically different, and it is the transition from the “traditional” world to the “modern” world that is the subject of this course. This transition – complex, varied and uneven as it is – cannot be properly understood without an understanding of its geography, and how the relations between power, knowledge and space enter into the heart of modernity. If we are to reflect critically on our own world and to intervene responsibly in its future, we need to understand how certain ideas became “globalized,” and the impact of these ideas in the physical transformation of space and society.</p> |
| <p>Harry Potter: Welcome to Hogwarts</p> | <p>Heather Easley <i>Sociology</i></p> <p>TTh 9:40-11:10 Lincoln Park</p> | <p>One of the most successful book series of all time is more than just a book series, as we will examine in this course. J.K. Rowling’s masterpiece, “Harry Potter” provides readers with the opportunity to examine a fictional world through the lens of modern disciplines. We will examine our own interpretations of the world of Harry Potter through the disciplines of Sociology, Philosophy, Religion, and Business. As Harry Potter has taken on a life of its own within our Muggle world, we’re able to see the impact such a work has on today’s economic and religious climate. We will also discuss the content of the literature with a focus on gender, family, stratification, poverty, the idea of destiny, love, identity, choice, and the classic and ultimately important, good vs. evil.</p> |
| <p>Hawaii: Kingdom, Territory, State</p> | <p>Lori Pierce <i>African & Black Diaspora Studies</i></p> <p>MW 11:20-12:50 Lincoln Park</p> | <p>This course will explore the political, economic and social development of Hawai’i. Although the tourist gaze has long defined Hawai’i as a vacation destination, Hawai’i is a unique example of some of the ramifications of colonialism. The course will examine several moments in the history of Hawai’i by examining a series of Hawaiian concepts: <i>ho’obuli mana’o</i> (conversion); <i>malama ‘aina</i> (loving and caring for the land); <i>ku’e</i> (political resistance and sovereignty).</p> |
| <p>How to Feed 7 Billion?</p> | <p>Anthony Ippolito <i>Biological Sciences</i></p> <p>T 6:00-9:15 PM Lincoln Park</p> | <p>This course will focus on the science, business, politics and other issues of food production and how humanity will feed a continuously burgeoning human population. Some argue that we already produce enough food but the problem lies in distribution. Others argue that we must continue to produce a greater amount of food on the same amount or less land or people will continue to go hungry. What are the issues and do the last remaining natural areas have to be sacrificed in order to feed an ever-increasing human population?</p> |
| <p>Human Rights, Social Justice & Memory in Latin America</p> | <p>Maria Masud <i>Modern Languages</i></p> <p>MW 2:40-4:10 Lincoln Park</p> | <p>The recent history of Latin America has been marked by cycles of political and social repression. The “dirty war” in Argentina, the military coup in Chile, the “death squads” in Central America, and others have generated a rich documentation of books, articles, films, and desperate public calls for justice, e.g., the</p> |

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| | | <p>mothers of the Plaza de Mayo. These diverse sources seek to explain how those repressive forces overthrew democratically elected governments, and the short and long term consequences of these actions for civil society. Likewise, they document the attempts by groups and individuals in those respective societies to find processes that would bring justice to the individuals directly and indirectly affected by the repression.</p> |
| <p>“I Shop Therefore I Am”: The Ethics of Consumption</p> | <p>Bill Martin <i>Philosophy</i></p> <p>T 6:00-9:15PM Lincoln Park</p> | <p>Conceptual artist Barbara Kruger’s slogan “I shop therefore I am” is a play on the philosopher René Descartes’ declaration: “I think therefore I am.” It challenges us to consider the way in which we define ourselves in and through our consumer habits. From this perspective, shopping is more than just a way to pass the time or to find useful things to buy, it impacts on who we are becoming and the world we are creating. In this course, students will be challenged to think about the ethical issues that surround consumption. The course will be divided in roughly three sections, namely: “Fashion,” “Food” and “Fun.” In section 1 we will be studying a wide variety of phenomena such as fashion trends, but also the ways in which we change our bodies by means of cosmetic procedures, cosmetic products, or tattoos. Section 2 will explore the ethical implications of food production and consumption. In section 3 we will explore our reliance on technological products and services for our social interaction, pleasure and sense of community. The course will challenge students to think about the environmental, social and political implications of these consumer habits, and as such, stimulate a thorough ethical interrogation of who we are becoming when we shop.</p> |
| <p>Identity in Modern Japan: Something Old, Something New, Something Borrowed</p> | <p>Linda Chessick <i>Modern Languages</i></p> <p>MW 9:40-11:10 Lincoln Park</p> | <p>This course will explore issues of identity in modern Japan by examining a broad range of Japanese cultural products and practices in the 20th and early 21st century, including manga and memoirs, fiction, art and anime. As we consider these works from the perspective of disciplines such as literary criticism, religious studies, film studies and art history, we will pay special attention to the interplay between modernity and tradition, and examine translation as a tool for critical interpretation.</p> |
| <p>The Inquisition in History, Literature & Film</p> | <p>Ana Schaposchnik <i>History</i></p> <p>MW 2:40-4:10 Lincoln Park</p> | <p>This class will address the academic study of the Inquisition in Spain, Portugal and their South American colonies, as well as representations of this institution in literature and film. When was the Inquisition created? For how long were the tribunals active? In what aspect was the Inquisition trial different from a secular trial at the same place and time? What are the differences between Medieval and Modern? Are literary depictions of the Inquisition accurate? What about movies? These questions will be answered in this course, through a combination of readings (primary/secondary sources), discussions, analysis of visual materials, and written assignments.</p> |

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| <p>James Joyce & Samuel Beckett: Dubliners in Paris</p> | <p>David Gardiner <i>English</i></p> <p>MW 2:40-4:10 Lincoln Park</p> | <p>This course explores the complex relationship between two major writers of the twentieth century, the Dubliners James Joyce and Samuel Beckett. It studies a sample of their works, from critical essays, to short stories, to novels, and plays in order to grasp the continuities and contradictions within both authors' oeuvres. This course examines Joyce and Beckett's relationship and the ways in which the two predominantly defined modern and postmodern writing. In addition, we will focus on Dublin at the turn-of-the-century and Paris in the late 1920s and 1940s, a time when both were living as "Irish cosmopolitans" in France. In addition to grasping the absorbing literary cultures of both Dublin and Paris, we will address the significance of both authors' works – works which question the elevated and the everyday, the difficulty of communication and writing, the habits of our daily life, and the nature of our existence. This intertextual course combines history, biography, literary and philosophical inquiry asking such questions as: What is the nature modern literature? What significance does "exile" contribute to art? What constitutes modernist/postmodern writing? What is the lasting influence of these authors on contemporary literature? Wherever possible, coursework will be supplemented with multimedia materials, including plays, films and interactive works.</p> |
| <p>Joan of Arc</p> | <p>Karen Scott <i>Catholic Studies</i></p> <p>TTh 1:00-2:30 Lincoln Park</p> | <p>This course focuses on St. Joan of Arc, both the 15th-century French woman whose life and death, thought, and times can be known from historical documents like her trial records, and the person she has become in the imaginations of historians, politicians, religious leaders, artists, film makers, and other people since the Middle Ages. The first part of the class will focus on the historical Joan of Arc, as well as some of the questions that her life poses to us today. We will study the Joan of history by reading a variety of primary sources about her life and death. By analyzing these sources closely we will explore various answers to these questions: Who was Joan, and how did she change over time? What did she accomplish, and how did she manage to become so influential a figure in 15th-century Europe? Why was she executed? In her own day, why was she considered a saint, a heretic, a military hero, a witch? How do we evaluate contradictory kinds of evidence about Joan's identity and significance? In connection with studying the historical Joan, our class will also consider some of the current questions that can be associated with various aspects of her life—religion, mysticism, and holiness; warfare and pacifism; women, feminism, and power; the death penalty; and mental illness and recovery. Special readings, newspaper articles on current events, websites, and guest speakers will assist us in investigating these modern issues. The second part of the course will broaden the discussion beyond basic history and contemporary questions. We will study modern representations of Joan in film, theater, and music. We will examine and critically analyze the relevance to our understanding of Joan of a book by best-selling journalist Malcolm Gladwell: <i>David and Goliath: The Triumph of the Underdog</i> (2013). And we will</p> |

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| | | read and discuss a number of recent scholarly essays on Joan of Arc. The class will end with individual oral presentations on the students' research projects on a variety of topics connected with Joan of Arc. |
| Little Man in Russian Literature | Liza Ginzburg <i>Modern Languages</i> W 6:00-9:15PM Lincoln Park | Russian Literature of the 19th century is a panorama of portraits of simple men in the Romantic, realistic, and even existential works of the greatest Russian writers: Alexander Pushkin, Mikhail Lermontov, Alexander Karamzin, Nikolai Gogol, Fedor Dostoevsky, Leo Tolstoy, Ivan Turgenev, and Anton Chekhov, among some others. A simple hero lives in the capital and in provinces; he vainly attempts to become a real hero – and fails, ending as a lonely, insignificant, superfluous man. Instead, a heroine takes the leading place in the Russian artistic works of the 19th century. Reading material of the course includes not only original works of poetry and prose, but also film and theatre versions of the studied texts. Inter-generic, synaesthetic approach, as well as gender study and psychology, enhance traditional interpretation of a literary text. |
| Malcolm X | Chernoh Sesay <i>Religious Studies</i> TTh 2:40-4:10 Lincoln Park | This course examines the life and meaning of Malcolm X in his own lifetime and considers discussions about the significance and impact of his legacy. It will interrogate the idea that Malcolm X/El-Hajj Malik El-Shabazz represented a militant black racist who supported racial segregation and sought violent retribution against racist white people. The course will explore Malcolm's life and legacy by using the tools from three different academic disciplines: literary studies, history, and cultural studies. Students will use biography and literary analysis to investigate Malcolm's life from his own perspective and they will think about how Malcolm's religious and political perspectives change in important ways over the course of his rich but short life. Students will consider how historians have explained Malcolm's importance relative to the Civil Rights Movement, the Black Power Movement and African American Islam. This historical discussion that contextualizes Malcolm's life will allow the class to loop back to biographical and autobiographical questions of Malcolm's life raised by a literary studies approach. Students will then utilize their biographical and contextual understanding of Malcolm's life to discuss how films shape the memory of Malcolm and inform discussions about the importance of his legacy for thinking about race, gender, and social activism. |
| Pompeii: Hidden City | Catherine Zurybida <i>History of Art & Architecture</i> TTh 4:20-5:50 Lincoln Park | The course will use the ancient Roman city of Pompeii as its focal point. The city offers an enormous amount of evidence for study from a wide variety of perspectives. It affords students the opportunity to synthesize a) art and architecture, b) city planning, c) social and political history, d) archaeology, and e) the ethics of conservation in a world heritage site under threat, as well as processes of knowing the past, including ancient written sources, archaeological evidence and art historical analysis. The course will employ some of the new mapping technologies that scholars in the humanities are exploring. In our culture we work often with |

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| | | mathematical data and textual sources, but objects, images, maps and other visual resources are crucial to creating an integrated understanding of a historical place or moment. |
| Real Cavemen | Marco Aiello <i>Anthropology</i> TTh 9:40-11:10 Lincoln Park | This course will focus on a specific question regarding human evolution: Who were the so-called “cavemen,” and what is their relationship to modern humans? There are several important reasons for focusing on this particular topic in human evolution. One is to separate myth from reality with regard to these early beings who came to be popularly known as “cavemen.” A second issue is whether these beings are direct ancestors to modern humans, or a side branch that became extinct. A third concerns the issue of human diversity, which, during the last 200 years or so, many scientists have characterized as racial. |
| The Real CSI: Forensic Science & Media Depiction | Rachel Scott <i>Anthropology</i> MW 1:00-2:30 Lincoln Park | This course explores the portrayal of crime scene investigation in popular media and introduces students to the fields of the history of science, forensic science, and media studies. It employs a historical framework, beginning with the depiction of forensic science in 19th-century detective fiction (particularly the Sherlock Holmes stories). For the early 20th century, we focus on the Leopold and Loeb case, a murder that occurred in Chicago in 1924, and consider the ways in which crime and its investigation are represented in the news. Finally, we examine the current popularity of forensic-based television programs and their impact (the so-called “CSI effect”) on the use of forensic evidence in the courtroom and on student expectations in the classroom. Throughout the course, a series of in-class lab activities introduces students to modern forensic methods so that they can compare the depiction of forensic science to its reality. Key questions that we address include: How has the field of forensic science developed over time? What is the relative value of the real and the representational? And what does the portrayal of forensic science in popular media tell us about larger social concerns? |
| Representations of Nature in Popular Culture | Connie Johnston <i>Geography</i> MW 3:10-4:40 Loop | We humans are part of and surrounded by the natural world, and this world is reflected in popular culture. Much of this representation is visual—think of films such as <i>Finding Dory</i> and product advertisements that show people enjoying “the great outdoors”—but takes other forms as well. The natural world is reflected in the sounds of birdsong or ocean waves that can be streamed, in tangible or interactive things such as parks and zoos and, of course, in an almost infinite number of novels, short stories, and poems. In short, we are not only surrounded by the natural world itself, but also by representations of it in popular culture. In this focal point seminar, we will examine these representations in US popular culture and consider not only the ways that culture shapes these representations, but also the ways that these representations shape or reinforce ideas about the natural world and humans’ place in it. For example, what contributes to ideas about pristine wilderness? Why do we value and protect some animal species but not others, etc.? In exploring our topic, we will examine representations in a variety |

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| | | of forms: movies/TV, advertisements, music, literature, and a nearby museum or park. We will also take an interdisciplinary approach by drawing on fields such as environmental studies, geography, history, and media studies. |
| Science & Religion: Paradigms, Conflict & Reconciliation | Scott Paeth <i>Religious Studies</i> TTh 1:00-2:30 Lincoln Park | In contemporary society science and religion are often depicted as being in conflict. But does this need to be the case? In this course, we will examine the way in which science and religion have interacted with one another over the last 500 years, through the lenses of theology, philosophy and history. We will examine where science and religion have come into conflict, and where they have acted in collaboration, and how they might move to cooperation. |
| Social Injustices in Prison: Race, Gender & Food | Barbara Tilley <i>Writing, Rhetoric & Discourse</i> TTh 9:40-11:10 Lincoln Park | Prison is not a place that most of us know anything about, nor do we want to know. Almost all people who go to prison disappear and become invisible because of their race, their gender, their age, their life experiences, and many other contributing factors that lead to the inherent erasure of self in an isolated community. Moreover, we rarely hear from the prisoners themselves, and we certainly never hear their individual voices and why should we? What can prisoners teach us about our criminal justice system? What can we learn from their life experiences? Why should we listen to invisible people? How can they help us change the world and specifically the American prison system? This course attempts to answer these questions and others by examining the American prison system through social injustices committed against prisoners because of their race and gender. Moreover, this course also explores those social injustices that occur through the feeding of poor food, which is an insidious and little discussed way of controlling and punishing all prisoners. Students will read Erika Camplin's <i>Prison Food in America</i> (2016) and learn about how food—the most basic of necessities—is used as a means of manipulation and torture in prison. However, a revolution has occurred among American prisoners that this course will examine in detail: there is a food created by prisoners called “spread.” These meals are a medium through which prisoners find a sense of freedom and learn to trust one another, find a creative outlet through food, and create a community in prison. This course uses academic scholarship from sociologists, anthropologists, law, specifically civil rights law, and gender studies. As well students will read highly personal narratives by prisoners, and watch documentary films, which shed light on the social injustices that are experienced by people in the American prison system. |
| St. Francis of Assisi's Pilgrimage of Peace (By permission only) | Ken Butigan <i>Peace, Justice & Conflict Studies</i> W 6:00-9:15 PM Lincoln Park | Saint Francis of Assisi changed his world — and invites us to do the same! In this Focal Point Seminar, students will discover the young man from Assisi, Italy who became a powerful peacemaker and spread a new way of life throughout the society of his time. We will get to know and learn from this spiritual pioneer whose compassion for others, love for the earth, and work for peace and reconciliation has inspired people everywhere for the last eight centuries. Together, we will embark on an exciting pilgrimage — |
| This course is limited to students accepted into the FY@broad program and will be | | |

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| <p>followed by a trip to Italy (June 11-22). Students will also receive two credit hours for ANT 397 – Travel/Study. For more information, go to abroad.depaul.edu or click here.</p> <p>Application deadline extended to: 2/15/2018.</p> <p>In place of LSP 112, students in the Honors Program receive credit for HON 102: History in Global Contexts.</p> | | <p>first, by studying the moving life and work of Saint Francis during Spring Quarter at DePaul, and then, in June, by retracing the saint’s steps in Italy, visiting places where he built his movement of peace and spiritual transformation, including Rome and Assisi. Together, students and faculty will visit sites that ring with the spirit of Saint Francis in Assisi and Rome. Students will visit the Vatican, where Saint Francis received approval to establish the Franciscan order. Students will also take the opportunity to enjoy the beautiful Italian countryside, just as Saint Francis did. The program will explore the life and world of Saint Francis, study the power of pilgrimage, sharpen our own knowledge and skills as peacemakers, and experience the beauty and excitement of Italy!</p> |
| <p>Sympathetic Villains</p> | <p>Jeffrey Kessler <i>English</i></p> <p>MW 1:00-2:30 Lincoln Park</p> | <p>This course examines our cultural fascination with villains and our relationships to them both ethically and emotionally. Throughout the quarter we will examine a broad range of texts depicting and discussing the figure of the villain in popular culture, including critical essays from several disciplines, literary fiction, film, television, and music. This course will question the cultural assumptions about villainy: what does it mean to be a villain? Can we feel sympathetic for someone who commits evil acts? How do our cultural assumptions shape the ways we understand evil and villainy? We will interrogate these issues through a wide range of writing assignments to explore these ideas. Our work will culminate in a final paper driven by students’ own case studies in villainy.</p> |
| <p>The Trial & Death of Socrates</p> | <p>Ben Frazer-Simser <i>Philosophy</i></p> <p>MW 1:00-2:30 Lincoln Park</p> | <p>This course will focus on one of the most important trials, and, indeed, one of the most important events, in Western history and culture—the trial and death of Socrates. As a multi-disciplinary course combining philosophical, literary, and historical materials, we will look at the trial of Socrates from a variety of different perspectives—that is, as an historical event, as a drama at the center of some of the most beautiful and significant works of art in Western culture, and as the origin and inspiration for philosophy itself.</p> |
| <p>“True” Detectives</p> | <p>David Welch <i>English</i></p> <p>TTh 1:00-2:30 Lincoln Park</p> | <p>“True” <i>Detectives</i> juxtaposes fictional (True Detective, season 1) and nonfiction (S-Town) mystery narratives in order to explore questions of religion and ethics. Students will be asked to consider the following questions: What is the intellectual appeal of crime narratives? Why does society gravitate toward crime narratives—both fictional and real, especially those involving conspiracy and scandal? Why are these topics worth studying in a scholarly manner? What does it mean to lead an ethical life? How might one live, as the protagonists in both True Detective and S-Town suggest, an ethical life without religion? How do the protagonists, and how might we as citizens, engage with this thinking? How do we support and engage with belief systems separate from our own while living ethically in society? What is the relationship between fiction and reality? What are the limitations and potentials of art for exploring these questions?</p> |

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| <p>The Walk/er</p> | <p>Heather McShane <i>Writing, Rhetoric & Discourse</i></p> <p>TTh 1:30-3:00 Loop</p> | <p>What happens when we go for a walk? What or whom do we encounter? What if we do more than just passively put one foot before the other? What if we consider walking as inspiring or even purposeful? In this course, we will investigate these questions and others as we look at the impacts of walking in literature, contemporary art, and sociopolitics. We will consider the works and actions of such people as writers Guy Debord, Frank O'Hara, Li Po, Robert Walser, and William Wordsworth; artists Marina Abramovic, Janet Cardiff, Tehching Hsieh, Richard Long, Bruce Nauman, Yoko Ono, and Adrian Piper; activists Mahatma Gandhi and Martin Luther King, Jr.; and oral historian Studs Terkel. We will read from Rebecca Solnit's seminal book on the history of walking, <i>Wanderlust</i>. As a group and separately, we will walk. Additionally, walking will serve as the basis for a creative project and a research paper.</p> |
| <p>Women's Confessions</p> | <p>Laura Durnell <i>Writing, Rhetoric & Discourse</i></p> <p>MW 11:20-12:50 Lincoln Park</p> | <p>Many artists and writers have incorporated autobiographical narratives into their work but women often face criticism for it with the common term being "narcissistic." However, scholars Sidonie Smith and Julia Watson prefer the term "life narrative" instead of "autobiographical." In their anthology <i>Interfaces: Women, Autobiography, Image, Performance</i>, fellow scholar Domna C. Stanton points out that the autobiographical "constituted a positive term when applied to [male writers and artists], but... had negative connotations when imposed on women's [work]... and has effectively served to devalue their [work]." Why is that, and is that so? In this class we will explore and discuss your answers to these questions through the art and writing of Frida Kahlo, Maya Angelou, Anne Sexton, Sylvia Plath, Erica Jong, Francesca Woodman, and Kathryn Harrison. We will also read critical essays about the subjects and confession as an artistic method by both genders while diving into how history, sociology, psychology, religion, and gender archetypes play their part in both validating and invalidating women's perspectives.</p> |
| <p>The World of the Maya: Past & Present</p> | <p>Elizabeth Martinez <i>Latin American & Latino Studies</i></p> <p>MW 1:00-2:30 Lincoln Park</p> | <p>As the end of 2012 drew near, there was much hoopla about the Maya supposedly foretelling the "end of the world." Jokes and fun were made of them. Actually, the Maya had four different working calendars, and it was their Long Count calendar that was confused with time running out, not by them, but by Western civilization. This has provided an interesting opportunity to study what the Maya were about, as well as other Native or Indigenous Peoples of the Americas. This course will take us through a journey to consider why the tendency exists to consider many Native peoples extinct, even unknowledgeable. We will review the math, writing, history and geography of the Maya, learning new facts and new skills. We will study examples of Maya, and other Native peoples, who live near us today and also in places we like to visit as tourists, examine how their ancient cities were run, and how they live today. We will also look at possible connections with the Water Protectors in North Dakota who were recently in the news. Most importantly, we will develop an understanding of</p> |

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| | | how philosophy, or orientation to understanding of life, is different in different civilizations. |
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