**Spring 2018 Honors College Course Offerings**

**HONR 105: Honors Inquiry II. 3 cr.** This is the second of a two-semester course sequence focusing on a theme chosen by the Course Coordinator and approved by the Honors College. **The theme for Spring 2018 is “Voyages, Migrations, and Journeys” and the world area focus is Latin America.** Faculty from throughout the University will consider how that theme relates to their particular areas of research and expertise. Required "plenary" sessions will augment lectures and discussion. The course is intended to be taken in the student's freshman year though other arrangements may be made for students whose courses of study do not permit this. This course is required for all Honors College students.

*Some HONR 105 faculty have offered descriptions for their individual sections:*

- **Dr. Stuart Kurland – 01: Shakespeare and Medicine.** Building on medical theories of human physiology and psychology going back to Galen, and informed by modern health care practices and biomedical research, this section of Honors Inquiry II will explore selected poems and plays by William Shakespeare from the perspective of medicine. Possible topics will include ideas of the human, the natural and unnatural, sex and gender, human development and decline, life and death, wellness and disease, normality and deformity, and race and identity—as well as more specialized topics like sexual desire, madness, hallucination, memory, and venereal disease. Possible readings may include selected sonnets and some or all of the following plays: The Taming of the Shrew, Twelfth Night, Richard III, Hamlet, Othello, King Lear, Macbeth, The Winter’s Tale, and The Tempest. The class is not intended specifically for students in English or Theater Arts (or the College of Liberal Arts), and so no specific prior knowledge of Shakespeare or earlier English literature is assumed. The class may be of interest to Bayer, Nursing, Pharmacy or Rangos students.

- **Dr. Erik Garrett – 03: Community Engagement at the August Wilson House.** This course takes a practical approach to social justice by working in partnership with the Daisy Wilson Artists Community to refurbish the playwright August Wilson’s childhood home. Students will have a rare opportunity to decide what they want to accomplish in this class and get real-world experience in event planning, nonprofit management, community organization, and artistic production.

- **Dr. Tom Eyers – 04 & 05: Literature and Culture.** This course will provide an introduction to contemporary perspectives in cultural and literary theory. As well as close reading a selection of recent poems, short stories and films, we will examine the theoretical perspectives that scholars have used to make sense of culture and literature. These may include Marxism, feminism, formalism, structuralism, post-structuralism, and queer theory”.

- **Dr. Kathleen Glenister Roberts – 06: Viaje por Latinidad.** (Taught in English). Through the centuries and across continents, some of the most valuable literature we have for
understanding cultural biases is within the “travel narrative” genre. Though not fully popularized until the eighteenth century in the Western hemisphere, travel narratives offer unique insight into intercultural dynamics. Often funny, sometimes sensationalist, and always ethnocentric, travel narratives are fascinating studies in how persons of privilege encounter “the Other.” In this class we will read a few of the earliest travel accounts to Latin America, but most of our books will be from the second half of the twentieth century and into the twenty-first. Special emphasis will be placed on relating the material in the course to your own major course of study. Strong participation in seminar discussions is expected of all students.

- **Online sections (55 and 56) taught by Dr. Roberts and Sean Wilson: Cosmos, Nation, or Scape? The Order of the World in the 21st Century.** Incorporates rich reading material from a variety of fields including fiction, philosophy, and media studies. Students will work independently and in groups to respond to readings with digital storytelling, social media, and other online forms. No prior experience in these academic disciplines or storytelling forms will be necessary. Strong organization, time-management, and participation skills are required.

- **Prof. Harris-Gershon (section 61, taught on Monday evenings, and section 62, taught on Wednesday evenings): Storytelling vs. Reality – A Voyage through Creative Nonfiction in Search of the Truth.** Tim O’Brien once wrote that storytelling is “for getting at the truth when the truth isn’t sufficient.” Can storytelling truth be truer than reality? And what does it mean for something to be true in the first place? In this class, we’ll explore the inherent tension between storytelling and truth as we analyze works of creative nonfiction about personal journeys—memoirs, personal essays, and long-form journalism. Along the way, we may end up creating some stories of our own.

**HONR 132: Honors Philosophy. 3 cr.** Philosophy, the love of wisdom, is a discipline for discussing basic questions about ourselves and our world. Students read and discuss selected works by major figures throughout the history of philosophy; they are encouraged to think critically and to formulate their own answers to perennial philosophical questions. This course is required for all Honors College students. Lecture. CPHI.

- **Prof. Jeff Lambert -01:**
- **Prof. Jeff Lambert -02:**
- **Fr. Brian Cronin-03**
- **Prof. Trey Weise-04**
- **TBA-05**

**HONR 145: Honors Theology. 3 cr.** Theology faculty offer classes each term based upon the faculty member’s particular area of expertise and research interest. This course is required for all Honors College students and is only open to them. Lecture.
Dr. Kevin Mongrain - 01: Religions of the World, Yesterday and Today. What is “religion”? What are the major religions in the world today? How do we understand them according to their own perspectives and historical experiences? These are some of the core questions we will answer in this course. The focus of the course is on introducing students to the major religions of human history and giving them the resources to continue reading, observing, and learning about the world’s religions for the rest of their lives. The aims of the course are: (a) develop a sophisticated understanding of the questions that arise when contemporary people discuss world religions; (b) form an appreciative contextual understanding of how different religions developed and how they understand the meaning of life and their roles in history; and (c) begin thinking about the possible relevance of understanding world religions for living in our contemporary world of war, terrorism, global warming, and other the 21st century issues.

Dr. Bogdan Bucur - 02: Early Christianity: History, Doctrines, and Practices. The first five centuries represent, arguably, the most fertile era in the history of Christianity. Although it started as an insignificant Jewish sect, was plagued by divisions within and confronted with a hostile and powerful political, social and cultural establishment, the Christian movement managed to survive and to thrive. It eventually engulfed the Empire, irreversibly shaped the language and mentalities of Antiquity, creatively altered the best that Greek philosophy had to offer, built institutions that endure to this day, created a rich material and spiritual culture, and marked a major turning point in human history.

In this course we examine the way in which early Christians articulated their theological claims by reworking doctrines, imagery, and exegetical, ascetical, and liturgical practices inherited from the rich and complex matrix of Second Temple Judaism; the creative adoption and adaptation of Greek philosophy and Roman jurisprudence; the effort to define doctrinal orthodoxy in opposition to heresy (especially dualistic and modalistic conceptions of the divinity); the gradual crystallization of a “holistic” view of self, the world, and God, in which biblical exegesis, doctrine, liturgy, and the inner life mirror, sustain, and determine each other.

Dr. Anna Scheid - 03: Religion and Global Conflict. This course offers students a foundation in religious ethics related to war, conflict, and its resolution. It explores the ways that religion can be a motivating force for both violence and peacebuilding. Students will examine general ethical principles for analyzing conflict and for resolving it, and apply those principles to analyses of particular conflict situations.

General Objectives: In this course students will examine the interaction of religious faith and commitments, and reason insofar as they effect the principles and practices of war and peacebuilding. Specifically, students will learn about the teachings of Christianity and Islam on moral questions surrounding warfare. In addition, they will study several major religions as well as indigenous traditional religious practices on peacebuilding, conflict resolution, and post-conflict reconciliation. In order to ground the study of ethics in real-world experiences, students
will look at present and past conflicts that involve multiple countries and regions including India, Nigeria, Uganda, South Africa, and the United States, as well as the Middle East and Europe.

- **Fr. Radu Bordeianu – 04: Jesus Through the Centuries.** We will attempt an investigation into the identity of Jesus the Christ. We will insist on his Jewish, human, and divine identities as portrayed in the Bible, as well as visual representations of Jesus in various historical, geographical, and socio-political contexts by focusing on works of art through the centuries.

**HONR 199: Honors Symposium – Tutorial. 0 cr.** With participation in the Undergraduate Research Symposium in April, honors students are permitted to receive honors credit for non-honors courses. This course is limited in enrollment and requires consultation and approval of the Honors College Director.

**HONR 201: Honors Seminar in Faith and Reason. 3 cr.**

- **Prof. Trey Weise - 01: Faith and Reason.**

  [Please remember that Faith and Reason is also taught as a tutorial – see HONR 301]

**HONR 202: Honors Seminar in Global Diversity. 3 cr.**

- **Dr. Plaxedes Chitiyo - 02: Global Energy and Water Issues.** This course satisfies the University Core Social Justice and Global diversity theme area requirements and will examine how meaningful and fair treatment of people, despite their different backgrounds, race, or culture, can help to protect them and their environment from environmental hazards. We live in a globalized world where different nations are more interconnected than before and are engaged in different enterprises across the globe. These interactions have resulted in the spread of inequality, exploitation, and environmental injustice across the world threatening the health and well-being of current and future generations as well as ecosystems that humans depend on. There is therefore, a need for environmental justice in order to protect natural resources, human health, and promote sustainability. However, since social justice is linked to environmental justice some social theories will be explored in the course.

  [please remember that Global Diversity is also taught as a tutorial – see HONR 302]

**HONR 203: Honors Seminar in Social Justice. 3 cr.**

- **Dr. Will Adams – 61: Psychology & Nature.** Our collaborative work in this “Psychology & Nature” Honor’s course will focus on understanding and enhancing humankind’s relationship with the rest of nature, both for the well-being of humans and for the rest of nature. In particular, we will consider the psycho-spiritual benefits of conscious contact with Earth’s beings and presences
and, conversely, the suffering that results from losing such relational contact. We will see how a renewed understanding of and relationship with the natural world may foster the mutual flourishing of humankind and the rest of nature. Exploring these issues in multi-dimensional ways will reveal how a collaboration between psychology and theology will enable us reinterpret the human condition and cultivate compassion for the Earth and all those who inhabit it. This is the “great work” of our time, as Thomas Berry so powerfully put it. It is also a special opportunity and responsibility for college age citizens like each of you.

Our course will explore the psychological dimensions of humankind’s relationship with the rest of nature, and the ecological dimensions of human psychology. Well-being and justice for humankind and for the rest of nature co-arise in concert, in a mutually dependent relationship; so too the lack of well-being and justice. Psychologists often emphasize that our relations with others may bring forth health or suffering, for both oneself and others. This is also true in our relations within the shared earth community. While we often forget it, we all know that contact with nature enhances our health. Remember how wonderful it feels be blessed with a fresh breath of air, to see a deer bound through the woods, to enjoy a fun day at the beach, and to taste a delicious bite of salmon. In contrast, contact with a ravaged world is immensely painful in obvious and not so obvious ways. Mass extinction of species, climate disruption, water shortages, poisoned air and water: These devastating phenomena are evident in our home towns and around the world. Also evident is detrimental impact on our physical health, for example, with cancers coming from environmental toxins and asthma from polluted air. Less evident, but equally perilous, is the psycho-spiritual trauma of losing our conscious contact with earth’s glorious beings and presences, those who have been our relational partners throughout the ages. Clearly, our ecological crisis is not only a biological crisis, but more deeply an ethical crisis of consciousness, culture, and relationship – all key area of psychology’s expertise. Thus, the relatively new field of ecopsychology (or ecological psychology) is now contributing to an interdisciplinary “psycho-cultural therapy” devoted to the mutual well-being of humans and the rest of nature. This profound ethical calling is the context for the recent emergence of ecopsychology, and for the present course.

While social justice should be fostered for all, concerns about injustice are often rightly focused on groups that are particularly oppressed, exploited, and/or discriminated against. Psychologists have demonstrated that those we deem “other” – that is to say, other than “me” or “us” – are often seen through fearfully prejudiced eyes, and thereby treated unjustly. The non-human natural world is one of the most egregiously exploited “others” in contemporary life, to the mutual impoverishment of both humankind and the rest of nature. Compounding this problem is the fact that far more ecological destruction and deprivation occurs in underprivileged communities as compared to those with privilege and power. In light of these interrelated perspectives, this course is oriented to address issues of social/ecological justice. Indeed, our guiding theme will be an exploration of the inseparable relationship between personal, interpersonal, socio-cultural, and ecological well being (or the lack thereof). Our community engaged activities with the Environmental Justice Committee of the Thomas Merton Center will support your learning and growth in each of these key dimensions.
This course serves as a Social Justice Theme Area Course in the University Core Curriculum and as a Foundational Community-Engaged Learning Course. An essential aim of the present course is to help students develop a reflective, inquiring, and critically thoughtful attitude about the psychology of humankind’s relationship with the rest of nature. Students will come to appreciate the profound intertwining of psyche and earth; understand the reciprocal interrelationship between psychopathology (broadly defined) and ecological degradation; cultivate a sense of how (eco)psychological practice may foster the mutual well-being of humankind and the natural world together; learn the value of engaged work for social/ecological justice in the community; and realize the potential for a generative collaboration between ecopsychology and clinical practice, socially engaged research, spirituality, and engaged action for social/ecological justice. Most importantly, students will develop a depthful understanding of the material from this course as it relates to their personal lives, to their chosen or anticipated academic major, and to the lives of others (both human and more-than-human).

Teaching/Learning Procedures - This course will explore ecological psychology by way of interactive lecture/discussion, textual study, films, experiential activities (in and out of class), and collaboration with community partners at Pittsburgh’s Thomas Merton Center.

[please remember that Social Justice is also taught as a tutorial – see HONR 303]

HONR 204: Honors Seminar in Creative Arts. 3 cr.

- **Dr. John Fried - 01: Intro to Film: Horror.** Horror is one of the most popular and resilient genres in the history of film. But what exactly defines a movie as a horror film? And what is it about the horror film that keeps us coming back for more? It’s certainly more than the experience of being scared. In this course, we will watch and discuss a variety of horror films, from classics to contemporary takes on genre, with the purpose of a) understanding the cinematic codes of the genre b) considering how the horror film – through its varied subgenres – often functions as a barometer of social anxieties surrounding many cultural issues, including those related to gender, race, and sexuality. In addition to weekly screenings, students will read, discuss, and write about a variety of essays and theoretical texts on film and horror film in particular. Students will also be expected to master the language of film analysis. The course is four hours long to allow for full film screenings during class.

- **Dr. Daniel Selcer- 02: Thinking Through Art.** What is art and what does it do to or for us? Philosophy offers a useful battery of concepts for thinking through these questions: aisthesis (sensation or feeling), mimesis (representation or imitation), catharsis (release or purification), agon (struggle or contest), and krisis (distinction, judgment). In this course, we’ll ask theoretical and practical questions about art in relation to sensation, thought, judgment, and criticism, as well as image, sound, and concept. We’ll consider traditional aesthetic questions such as the
nature of beauty, the meaning of aesthetic judgment, and the definition of art, as well as issues raised by contemporary theorists and artists about the nature of art and our experience of it. The texts and works we study will be both historical and contemporary, and include the visual, the auditory, and the conceptual. Students will write two papers: a theoretical engagement with an issue in aesthetic theory and a scaffolded project using the theoretical tools developed in the class to critically engage a work of art (or a cluster of works) in a Pittsburgh-area art space.

- **Dr. Edward Kocher – 03: Enjoyment of Music – Pittsburgh LIVE.** This course leads to an understanding of how music's basic elements, melody, harmony, rhythm and form, are used to communicate the composer's expressive intent. The Enjoyment of Music: Pittsburgh Live is an experiential class. We will listen to a wide variety of music, and we will attend live performances on and off campus. There are four evening performances that meet outside of class time.

- **Dr. Judith Bowman- 55: Music, Lang, & the Brain.** This online course investigates how we make sense of, and gain meaning from, music and language. It includes relevant concepts from the fields of music, music psychology, linguistics, cognitive neuroscience, and aesthetics. Readings and discussions focus on themes common to music and language, and highlight commonalities and differences. Themes include sound, rhythm, and melody; symbol systems and meaning; music and language in the brain; and communication in music and in speech.

**HONR 205: Honors International Study Abroad I. 0 cr.** Honors College students are strongly encouraged to study abroad. This online course structures reflection about the transformational nature of international study and how to effectively translate this transformation to future graduate school and employment opportunities. Concurrent enrollment required for Honors College students pursuing Honors College credit for one course during Study Abroad.

**HONR 206: Honors International Study Abroad II. 0 cr.** Honors College students are strongly encouraged to study abroad. This online course structures reflection about the transformational nature of international study and how to effectively translate this transformation to future graduate school and employment opportunities. Concurrent enrollment required for Honors College students pursuing Honors College credit for a second course during Study Abroad.

**HONR 275: Advanced Honors I. 0 cr.** This course allows students to earn IHP credits for non-honors courses with the completion of independent projects, culminating in a portfolio of work.

**HONR 295: Honors Research. 0 cr.** Prereq: Permission of Honors College Director. This course allows students to earn IHP credits for non-honors courses with the completion of independent projects, virtually always in the context of their Honors Fellowship.

**HONR 300: Honors Directed Readings. 1-9 cr.** Students engage in independent study and research with a faculty mentor. Permission from the Honors College director required. May be repeated for up to 9 hours credit. **Readings.**
HONR 301: Honors Tutorial in Faith and Reason. 3 cr.

- **Dr. Kathleen Glenister Roberts** -01 What is Time? This Faith and Reason course is taught at the 300-level because of its tutorial format. The class will be divided into smaller groups which will spend some class times preparing readings and discussion questions, and then meet in small discussion sessions with the instructor. We will take a multidisciplinary approach to the question "What is Time?" Course materials will represent perspectives from the natural sciences, philosophy, theology, anthropology and other cultural studies, and rhetoric. Students are evaluated on their contributions to tutorial sessions, a creative project, group presentation, and final exam. This course is not open to freshmen. This course fulfills the university core curriculum theme area in Faith and Reason (TAFR).

HONR 302: Honors Tutorial in Global Diversity. 3 cr.

- **Dr. Emad Mirmotahari** - This class will explore, through literature and other forms of cultural expression, the historical experiences of the peoples who comprise the entity we call Latin America. By semester’s end you will possess a sense of the complexity and diversity of Latin America beyond the rhetoric and hysteria surrounding the immigration “issue” in the United States. In highlighting the major figures and developments in Latin American literature, we will take a broadly historical view, starting from early colonial and Christian writings and move through to contemporary texts. Course themes include the encounter between the indigenous and the European, the promises and pitfalls of hybrid identities (mestizo, criollo, etc.), Latin America’s search for a sense of self that is distinct from Europe’s, magical realism (lo real maravilloso), and the US-Mexico “border,” which is not only the border between two countries, but also the presumed border between two spheres, Latin and North America. We will also consider the possibility of a common and connected hemispheric American culture.

HONR 303: Honors Tutorial in Social Justice. 3 cr.

- **Dr. Laura Engel** - Contemporary Women Playwrights and Social Justice. This course surveys contemporary American and British women playwrights (1970-present) focusing on how plays by women have shaped current theatrical history, modes of performance, and feminist literary methodologies. We will read plays, see plays, and discuss plays with an emphasis on the relationship between text and performance. We will investigate issues of gender alongside questions of race, nationality, ethnicity, class, and sexuality. Assignments will include several response papers (2-3 pages), a group presentation, and a final project/paper to be developed during the course of the semester.

HONR 375: Advanced Honors II. 0 cr. This course allows students to earn IHP credits for non-honors courses with the completion of independent projects, culminating in a portfolio of work.
**HONR 395: Honors Fellowship. 0 cr.** Prereq: Permission of Honors College Director. This course attaches to non-honors courses to designate honors credits resulting from reasonable progress toward an independent Honors Fellows project.

**HONR 450: Honors Senior Project. 3 cr.** This course is an independent study, under the direction of a faculty member, within the student's major field of concentration or other area of personal interest. The Senior Honors Project produces a work of significant scholarship or creativity, as defined by the discipline in which the study is pursued. The components of the Honors Senior Project include: -A research paper or creative work -A reflective paper, commenting on the main paper or work and the experience of preparing it -A discussion of theoretical context which may appear in either the research paper or the reflective paper -An oral presentation or defense of the main paper or work Students will present or defend honors projects before a faculty/student committee; and will submit an electronic copy of the final product of the Honors Senior Project to the Honors College office.

**HONR 475: Honors Portfolio. 0 cr.** This course allows post matriculation honors students to earn IHP credits for non-honors courses with the completion of independent projects, culminating in a portfolio of work.

**HONR 495: Advanced Honors Symposium. 0 cr.** Prereq: Permission of Honors College Director. This course attaches to non-honors courses to designate honors credits resulting from completion of an independent Honors Fellows project. Students enrolled in this course are required to present their finished research at a research symposium, either at Duquesne University or at a professional academic meeting off-campus.