

Spring 2010 Humanities Course Listings

HUM 2001: God

Dr. Mark Shiffman

TR 10:00-11:15 – SAC 310

To talk about God is to talk about human beings and *vice versa*. Even atheism is a large statement about what it means to be human. This course will begin with some contemporary theological questions. What is religion, anyway? Do we need it anymore? What is the place of religion in the contemporary world? We will then investigate how revelation illuminates God and creation in a way that transforms the world. **Fulfills an upper level Theology and Research Seminar Requirement in the Core Curriculum and is Writing Enriched.**

HUM 2002: Human Person

Dr. James M. Wilson

MW 3:00-4:15 – SAC 310

What it means to be human has been called into question by a variety of movements that reduce human beings to, for instance, biological motivations, economic incentives, historical trends, or inescapable networks of power. These questions about what it means to be a human being come at a time in which technology gives us unprecedented power to manipulate human life. Beginning from these contemporary problems, we will go on to ask questions like: What is human nature? How does one become more deeply human? What does it mean to act for the human good? How can we discover meaning in primordial human experiences such as love, mortality, finitude, and suffering? What is human destiny? **Fulfills an upper level Philosophy requirement in the Core Curriculum and is Writing Enriched.**

HUM 2003: World

Dr. Margaret Grubiak

TR 11:30-12:45 – SAC 310

How we think about the natural world affects how we live and *vice versa*. Modern science is a dominant way of interpreting the world, and so human life. How does modern science interpret the world? What are the effects of this interpretation on the way we view human beings? What are the problems and possibilities in this interpretation? Are there any limits to modern science's reductionism? How might these be overcome in order to disclose the full range of human experience? What is the relationship of science to philosophy and theology? **Fulfills an upper level Philosophy and Research Seminar Requirement in the Core Curriculum and is Writing Enriched.**

HUM 2004: Society

Dr. Jeanne Schindler

MW 1:30-2:45 – SAC 310

We live in a time when political, economic, and family life dominates our horizon of concerns. And yet we also live in a time when we seem cynical about the possibility of finding meaning in them. How is our dependant, rational nature developed in society through marriage, family, work, markets, and government? How can we engage these activities today in a way that is genuinely good for us? **Fulfills an upper level Political Science requirement in the Core Curriculum and is Writing Enriched.**

HUM 2100 The Goods and the Good Life

Dr. Eugene McCarraher

TR 11:30 – 12:45

Although “economics” is considered a separate discipline with its own subject and laws, most people – including the greatest “economists” – have known better. From tribal practices of gift-exchange and potlatch to contemporary corporate “teamwork,” the making and consumption of goods are inseparable from the rest of a culture’s customs, institutions, and ideals. It’s far more than “hedonism” or “materialism” to think that “goods” are always bound up with some notion of “the good life.” In this course, students will explore issues in economic life through texts in theology, philosophy, history, anthropology, literature, and the arts. What is “economic,” anyway? Why do we work, and what is the difference between work and toil? What does the production and consumption of things tell us about the human person, about the world, about God? **Writing Enriched. Fulfills an upper level requirement in Peace and Justice.**

HUM 2900-001 (Special Topics): Freedom, Merit and Punishment

Dr. Jesse Couenhoven

TR 1:00-2:15

Most people agree that we should only punish (or reward) those who merit it. When we punish our pets, though, we tend to have a different theory of punishment in mind than when we punish other people. That is mainly because we think persons have free will, while cats do not. But aren't cats and dogs (and even goldfish) free in some respects? This class draws on legal, philosophical, psychological, and theological texts and stories to explore what it means to be free, and what that means for our everyday lives. We will discuss political freedoms, personal freedoms, and which kinds of freedom are most worth having. We will also explore how people and pets can merit rewards or punishments, praise and blame. Finally, we will consider whether there is a place for punishing or rewarding those who do not merit such treatment. **Fulfills an upper level requirement in Philosophy, Theology, and Peace & Justice and is Writing Enriched.**

HUM 2900-002 TOP: Karl Marx

Dr. Eugene McCarraher

TR 4:00 – 5:15

Often considered passé in the wake of the collapse of Communism in 1989, the work of Karl Marx has arguably grown in relevance over the last decade, and especially in the last two years. In this course, students will read and discuss Marx's major works and ideas. While most of the course will be devoted to Marx himself, we will also examine selections from Engels, as well as samples from the various Marxist traditions. The focus throughout will be on what Marx and Marxism have to tell us, not only about economics and politics, but about culture, sexuality, and religion. In short, we will read Marx and the Marxist traditions broadly, as reflections on the human person and condition. Class discussion, bi-weekly papers, and a final essay will be required.

HUM 2900-003 TOP: Catholic Novel

Dr. Helena Tomko

TR 2:30 – 3:45

During the first half of the twentieth century, a significant group of European Catholic writers succeeded in producing novels that won wide readership, both Christian and secular, as well as serious and enduring literary acclaim. In this course we will encounter novels written by authors who are identified with a particular flourishing of the European Catholic novel. While the Catholic character of these texts speaks to a pan-European literary phenomenon, the novels will also introduce us to the various national, cultural, and political worlds in which their authors were writing. We will give due attention to the voice of women writers, who played an important but often overlooked role in shaping the Catholic novel. The six novels we will read will give us a unique insight into a historical period spanning the aftermath of both World Wars.

The course will explore the relationship of these Catholic novels to the mainstream secular novel of the period, in particular to realist and post realist fictions. Central to the course will be a discussion of how a realism perceived and depicted in a materialist, rationalist, or irrational way can be variously infused with, complicated by, or simply be at odds with a realism that is perceived and depicted with the eyes of sacramental faith. **It is Writing Enriched and fulfills the Core upper level literature requirement as well as the Diversity 2 requirement.**

HUM 2900-004 TOP: Human Identity & Bioethics

Dr. Bernard G. Prusak

MW 3:00 – 4:15

Bioethical controversies imply, and sometimes conceal, fundamental philosophical questions: about being, becoming, substance, and essence; identity and personhood; the soul, self, mind, and embodiment; and freedom. The aim of this course is to take several bioethical controversies and to work back into the questions that they imply. We can hope thereby to understand these controversies more deeply, and we will also be sure to do a lot of important thinking, which for “lovers of wisdom” is joy and justification in itself. We will see, what’s more, that philosophical questions really do arise in concrete circumstances; philosophy is thus an activity rooted in and motivated by real life, not a merely academic discipline with its own peculiar set of interests that only specialists have reason to care about. Topics will include: what human beings most fundamentally are (minds? souls? brains? organisms?); identity (“numerical” and “narrative”); controversies over the end of life (the definition of death); controversies over the uses of biotechnology “beyond therapy” (psychotropic drugs); and controversies over the beginning of life (prenatal identity, prenatal genetic manipulation). **Fulfills an upper level Ethics, Peace & Justice and Philosophy requirement and is Writing Enriched.**

HUM 2900-005 TOP: Late Romantics: Imagination and Society

Dr. Michael Tomko

MW 4:30-5:45

“Speak truth to power.”--Quaker maxim ascribed to George Fox (1624-91)

“Beauty is truth, truth beauty.”--John Keats (1795-1821)

The latter half of the romantic period in Britain was an age of threatened democracy, burgeoning empires, prolonged wars, entrenched regimes, and popular suppression. This course will examine how writers, in the wake of the French Revolution’s failed hopes for radical social change, strove to create a culture of hope and progressive reform. Across a range of genres from poetry to periodical writing to novels, late romantic writing has long been acknowledged for its striking beauty as in Keats's odes and Shelley's visionary dramas. We will also consider its philosophic richness and political awareness. Our focus will be on what has been called the “Cockney” circle (Leigh Hunt, William Hazlitt, P.B. Shelley, Mary Shelley, John Keats, and Byron), whose confusing of high and low cultural forms and urban and urbane effrontery scandalized the English establishment, sent them into exile, and generated some of the most powerful literature in the British canon. We will ask how these writers view imagination in relation to social change and how they attempted to speak truth and beauty to power. **Writing Enriched and fulfills an Upper Level Literature requirement.**

HUM 2900-006 TOP: Classical Statesmanship

Dr. Mark Shiffman

TR 1:00 – 2:15

This course will examine the works of classical authors (Herodotus, Xenophon, Plato, Aristotle, Polybius, Sallust, Cicero, Livy, and Augustine) who have reflected upon the workings and merits of different forms of political order, including their psychological, moral, economic and religious dimensions. **Writing Enriched. Cross listed with Classics and Political Science.**

HUM 3001 LIT: Lewis, Tolkien & the Inklings

Dr. Michael Tomko

MW 3:00 – 4:15

Using an interdisciplinary approach, we will explore the “otherworldly” fiction as well as the theological, critical, and philosophical writings of C. S. Lewis, J. R. R. Tolkien, the Inklings, and the related writers (Charles Williams, Dorothy L. Sayers, George MacDonald, and G. K. Chesterton). These works have often been dismissed as either escapist nostalgia or mere entertainment, but the Inklings saw their writings as offering alternative ethical, social, and even ecological visions. Tolkien set out specifically to write a mythology for England. We will investigate why these writers turned to the aesthetic, especially a mythological or fantastic aesthetic, at this time. Why did they employ a literature that was either mythologically, theologically, historically, or perspectively “otherworldly”? How do these works, so often viewed as fantastic or supernatural, relate to the worldly and the natural? In what ways did these writers wrestle with literary traditions and engage with the major intellectual questions of the twentieth-century including issues in science, gender relations, and political power? **Cross-Listed with English. Fulfills an upper level Literature in the Core Curriculum. Writing Enriched.**

HUM 3180 THL: Faith and Reason

Dr. David Schindler

TR 10:00 - 11:15

Is there anything rational about religion, or is it arbitrary what we happen to believe? On the one hand, we all feel that our deepest convictions about ultimate questions somehow go beyond any reasons we can give for them, but on the other hand we generally recognize that faith is something different from mere opinion. In this course, we will explore ways to get beyond this dilemma. To this end, we will reflect on classical and contemporary texts that deal with the relation between faith and reason (from Augustine, Aquinas, Kierkegaard, Newman, Pascal, and John Paul II, for example) in the light of our own experience, and we will discuss imaginative presentations of the Christian worldview that attempt to show how it is both reasonable and mysterious (for example, a work of fiction of Chesterton’s *Orthodoxy*). **Fulfills an upper level Theology in the Core Curriculum.**

HUM 5950 Citizenship and Globalization

Dr. Bernard G. Prusak

W 6:10 – 8:50

Philosophical and historical study of conceptions of citizenship and obligations of citizen to “city” or state. Topics to include patriotism, cosmopolitanism, the import of globalization, and what in particular it means to be American. To take place partly in London.

HUM 6500 Senior Seminar

Dr. David Schindler

TR 7:30 – 8:45

The department's capstone is a seminar, meeting once a week, in which students read contemporary texts on issues they have engaged in their study of the humanities.
Writing Intensive

HUM 6950 Independent Study

Dr. Kevin Hughes

Days: TBA

Restrictions: Must be enrolled in one of the following levels: Undergraduate

Must be enrolled in one of the following colleges: Arts, Sciences

Must be a Humanities major.

HUM 6951: Independent Study & Research

HUM 1903: Internships

HUM 1906: Internships

HUM 2993: Internships

HUM 2996: Internships