

# GEORGETOWN UNIVERSITY

Georgetown College

*First Year Options 2011*



*Your intellectual adventure awaits...*



*“Imagine yourself in one of these small classes,  
exploring intellectual issues and  
engaging in stimulating conversations with faculty  
and fellow students.”*

— CHESTER GILLIS, DEAN

# GEORGETOWN UNIVERSITY

## Georgetown College

*Office of the Dean*

Dear College Class of 2015,

Congratulations on your acceptance to Georgetown College and on your decision to attend. You are embarking on a journey of intellectual and personal discovery that we believe you will find challenging and exciting.

This brochure describes unique seminars designed exclusively for first year students in the College. Faculty whom I have personally selected offer the Liberal Arts Seminar (full year for 30 participants) and a range of Ignatius Seminars (first semester for 12-15 participants per seminar), each of which is designed to enhance learning and to build academic community from the start of your study at Georgetown.

In these small classes, you will explore such diverse subjects as identity in post-revolutionary Egypt, how the discovery of the New World profoundly reshaped European culture and consciousness, the ways communities respond to natural and man-made disaster, and the differences between computers, computation, and computer science. All of the seminars give you the opportunity to engage with outstanding faculty and your fellow students as you investigate ideas and engage in research that expands your understanding of the world. You will have the opportunity to get to know a faculty member well and to develop a relationship that often continues for your four years at Georgetown and beyond.

Both the Liberal Arts and Ignatius Seminars appeal to different student interests and learning styles – the choice is yours. As you peruse these offerings, imagine yourself in one of these small classes, exploring intellectual issues and engaging in stimulating conversations with faculty and your fellow students. Details of these courses are set out in the following pages and the brief description of the application process is outlined at the end.

I also encourage you to watch a brief online video a [college.georgetown.edu/Ignatius](http://college.georgetown.edu/Ignatius) which features informative interviews with students and professors who have taken part in the Ignatius Seminar program.

Please select the seminars that you find of interest and return your completed essays to us as soon as possible since there is a high demand for these courses.

We look forward to welcoming you this fall and to helping you achieve success.

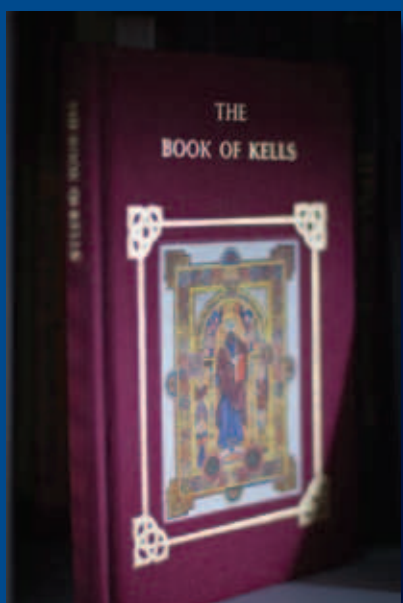
Sincerely,



Chester Gillis  
Dean, Georgetown College  
Georgetown University

“Participating in an Ignatius Seminar was a truly worthwhile experience and a highlight of my freshman fall semester. The intimate classroom setting fostered genuine relationships with my fellow classmates, and the professor’s eclectic curriculum enabled me to explore a variety of literary styles and works that I would not have discovered and enjoyed on my own.”

— *Tyler White, C'14*



“With small class sizes and enthusiastic teachers, these seminars allow freshman to discover engaging subject matter without feeling intimidated by a sea of other students. My seminar was my favorite class first semester because I was so comfortable around my classmates and professor. Our monthly dinners out in the city to taste ethnic foods allowed us to get to know each other outside the classroom, contributing to the positive in-class environment and adding invaluable memories to my first year at Georgetown.”

— *Alexandra “Sasha” Elkin, C'14*

# Options, Options, Options.

**T**his has been a year of big choices for you. “Which schools should I apply to?” followed quickly by “Which school should I attend?” We are glad you chose Georgetown. During your next four years in the College, you have many additional choices to make. One of the most important choices, will be the selection of your courses for the fall term. The full set of registration materials for the regular course program will come to you in early July. However, here’s your first opportunity to make a course selection through the First Year Seminar program! See page 20 for application instructions.

## **Option 1 – Liberal Arts Seminar (LAS)**

A year-long multidisciplinary course exploring European culture in the period between the Renaissance and the Enlightenment, with particular focus on the impact of the New World on European consciousness, on the struggles between faith and science, and on the connections between society, literature, music, and the figurative arts. This shared intellectual experience of cooperative learning builds a strong sense of community for student and faculty participants. Students admitted to the LAS register for their remaining courses in July.



## **Option 2 – Ignatius Seminars (IS)**

Offered in the first semester, these courses introduce students to the depth and diversity of Georgetown’s dynamic intellectual community. Favorite topics of College faculty form the offerings for these seminars that invite small student groups to join their professors in the creative exploration of mind and spirit. Students admitted to an Ignatius Seminar register for their remaining courses in July.

## **Option 3 – Regular First Year Academic Program**

The two options described above should be viewed in the context of the first year curriculum which the majority of you will pursue. Later this summer, you will have the opportunity to construct your class schedule from the full College curriculum offering many comprehensive, engaging, and intensive courses. Most students begin with courses from the general education requirements as well as free elective courses that act as a springboard to possible majors.

Registration materials for the regular course program will come to you in July, so stay tuned! If you really can’t wait, then visit <http://www12.georgetown.edu/undergrad/bulletin/collegegen.html#general> to learn more about the College general education requirements.



# *Liberal Arts Seminar*

**Tommaso Astarita**, Department of History  
**Anthony R. DelDonna**, Department of Performing Arts  
**Bryan McCann**, Department of History  
**Patrick R. O'Malley**, Department of English

“**I**ntensive, interdisciplinary,  
inspiring. Bringing together  
the history, literature, music, and  
culture of a remarkable era, the  
Liberal Arts Seminar will be one  
of the most challenging courses  
that you take at Georgetown.  
And one of the most rewarding.”

— *Professor Patrick R. O'Malley*

#### **Who may apply?**

All first year students  
in Georgetown College.  
Science and premed  
students will need to  
arrange lab schedules  
around the LAS.

#### **Course/credit equivalencies:**

2 courses and 6 credits  
each semester.

#### **Semester or year-long?**

The LAS is a year-long  
commitment.

#### **Requirements fulfilled:**

4 general education  
requirements (2  
humanities and writing  
and 2 history). Students  
with AP or IB credit  
in English or World or  
European History will  
retain their AP credits as  
free electives toward the  
Georgetown degree.

#### **Enroll in the LAS and an Ignatius Seminar?**

No, but you may apply  
for both. Students who  
are selected for the  
LAS will only enroll in  
the LAS.

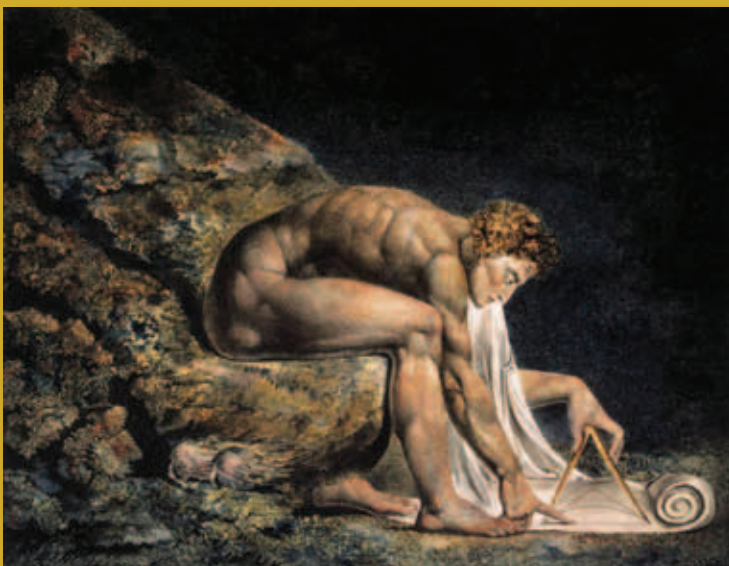
“**W**hat did the Encounter of Europe and the Americas mean for Western culture? What were its implications, both immediate and indirect, for music, theater, literature and the visual arts?” The fall semester will ask students to consider these and related questions, through the works of Montaigne, Shakespeare, las Casas, de la Barca, Giusti, and Fuzelier (among others).”

— *Professor Bryan McCann*



**Intensive, intellectual, and interdisciplinary.** A Georgetown College tradition since 1968, the Liberal Arts Seminar (LAS) connects first-year students to scholarship, to faculty, and to each other through cooperative learning. Together with the professors - a literature professor, a music professor, and two historians - the group of thirty participating students works through complex ideas.

The LAS investigates the period between the Renaissance and the Enlightenment, focusing on Europe’s encounter with the New World and on the struggles and developments of reason, faith, science, literature, music, and the figurative arts. With emphasis on reading and discussion, learning is teamwork that builds a unique sense of community for students and faculty through a shared intellectual experience, extending beyond traditional departmental boundaries.



Designed for students who are intellectually adventurous and curious, the LAS integrates several of the College’s general education requirements into a year-long exploration, which emphasizes analytical reading, discussion, and writing within and across disciplines. The seminar builds a community of scholars that remains strong throughout each student’s years at Georgetown.



# *Ignatius Seminars*





**D**rawing on the educational insights of Ignatius of Loyola, the founder of the Jesuits, these courses seek to cultivate the Ignatian ideal of *cura personalis*: care for each person's individuality and care for his or her integral wholeness. Like other Renaissance educators, Jesuits sought to educate the whole person – mind, body, and spirit – a tradition alive at Georgetown College today. The Ignatius Seminars focus not only on conveying information and intellectual content, but also on building a home for wisdom and enriching all dimensions of our students' lives.

Designed for the intellectually curious student interested in an integrative and personal approach to learning, the small class setting of these first year seminars enables students to get to know their professors and classmates well. In this atmosphere, the faculty can recognize the strengths and educational needs of each student, creating a teaching and mentoring environment. Each professor's expression of his or her particular scholarly pursuit provides students with a tangible example of the interplay of mind and spirit, of disciplined work and intellectual excitement, of academic rigor and creative play.

The Ignatius Seminars initiate opportunities early in your time at Georgetown to cultivate basic skills that faculty identify as important: reading a text with thought and insight, speaking clearly and persuasively in an academic discussion, and writing a structured and sustained argument. This is a chance to experience Georgetown College and university learning at its best

**Who may apply?**

All first year students in Georgetown College.

**Course/credit equivalencies:**

1 course and 3 credits

**Semester-long or year-long?**

The Ignatius Seminar is a fall semester commitment only.

**Which one?**

Please select your top 3 choices.

**Requirements fulfilled:**

Counts as one elective course and three credits toward graduation.

**Enroll in an Ignatius Seminar and another option?**

Students may apply for both the LAS and IS but those admitted to the LAS will only enroll in the LAS.





# Faith, Fiction, and Film



**Bárbara Mujica**, Department of Spanish and Portuguese

**I**s faith a fundamental human need or a psychological crutch? Does faith liberate or stifle us? Why do we employ myth to convey what we see as spiritual truth? In what sense is fiction—whether expressed in stories, novels, plays or film—essential to spiritual expression?

In this course we will explore both the role of faith in inspiring fiction and the role of fiction in nurturing and reinforcing faith. We will consider the role of traditional religions in today's world, how they continue to speak to us and how they fail. Finally, we will also examine the need to question our myths and how such questioning can strengthen, weaken or alter our beliefs.

We will approach our subject from diverse perspectives through the works of authors of differing traditions, from Christians, Jews and Muslims to Communists and atheists.

The works we will discuss are *Don Quixote* (selections), by Miguel de Cervantes; *Man of La Mancha* (film); *Monsignor Quixote*, by Graham Greene (novel and film); *The Mission* (film); *Sister Teresa*, by Bárbara Mujica (novel); *San Manuel Bueno, Martyr*, by Miguel de Unamuno (novel); *Straight is the Gate*, by André Gide (novel), *Contact*, by Carl Sagan (novel and film); *The Sparrow*, by Mary Doria Russell (novel); *Written and Sealed*, by Isaac Chocron (play), and *The Life of Pi*, by Yan Martel (novel).

Activities will include guest lectures and trips to the National Cathedral, the National Shrine of the Immaculate Conception, a Carmelite Monastery, and the Air and Space Museum.



*Who am I? To the students to whom I teach Don Quixote, Spanish theater, Mysticism, or Early Modern Spanish Women, I am (I think) a stern taskmaster obsessed with poetics. To the student veterans of distant wars, to whom I am the faculty advisor, I am an ardent advocate for benefits and recognition. To my colleagues in early modern Hispanism, I am the editor of a theater journal and the author of books on Calderón and Saint Teresa of Avila. To my department chair, I am a pain in the neck who is always asking for money for a speaker, a library project, or a theater production. To my agent, I am a dawdling novelist who does not produce books nearly fast enough. To my husband and children, I am mom.*

—BÁRBARA MUJICA



## Ignatius Seminars

# Shifting Selves: Changelings and Doubles

Marcia A. Morris, Department of Slavic Languages

*Throughout the course of my life, I've been inclined to appreciate and understand the things that matter most to me by pursuing their opposites. At heart a lover of the rural life, I happily spend ten months out of every year in a city. A confirmed homebody, I nevertheless love to hike, bike and visit other countries. Ever the contrarian, although I sometimes crave solitude, I can't live without the classroom. My conviction that I best learn about myself through learning about others led me early in life to my great passion, foreign languages and literatures. My undergraduate years belong to Georgetown, where I grappled with Russian and German and traveled abroad as often as possible. I then spent two formative years in cold-war Moscow, learning at first hand what it meant to live life under a microscope – to be followed everywhere and to put friends at risk merely by being seen with them. I returned home with an infinitely greater appreciation for the very different reality I had been born to but also with a conviction that Russia still had much to teach me. After receiving the Ph.D. in Russian Literature at Columbia, I came back to Georgetown, where I have taught for twenty-four much-enjoyed years. A strong believer – like the ancient Greeks – in moderation, I have written two books about immoderates: "Saints and Revolutionaries: The Ascetic Hero in Russian Literature" and "The Literature of Roguery in Seventeenth- and Eighteenth-Century Russia." I am currently at work on a third, "Dynastic Ends: Familial Regicide in the Russian Imagination."*

— MARCIA A. MORRIS

**“K**now thyself!” The ancient Greeks paired this injunction together with “Nothing to excess!” and believed that they had captured the essence of the life well lived. We have been pursuing the quest for self-knowledge ever since, but from time to time a nagging unease has checked our efforts: What if we turn out to have no whole, unified self? What if we are divided into multiple selves? Worse yet, what if others can usurp our self? What, in other words, if the self is ultimately shifting and unstable?

What if, indeed? Is a shifting self good or bad; is personal mutability enriching or destructive? This seminar will center on fictive texts and films that probe these unsettling questions. Doubles, impostors, werewolves, vampires – all have captured the imagination of some of the finest minds in the western creative tradition. We will begin with the Greeks, who offer us diverse visions of human transformation; stop briefly in the medieval period to investigate vampires and demoniacs; and then focus on the nineteenth century’s particularly dense concentration of shifting selves, ranging from Gogol’s “Nose” and Dostoevsky’s “Double” to Wilde’s “Portrait of Dorian Gray” and Stoker’s “Dracula.” We will close with the twentieth century, where we will turn increasingly to films such as “The Return of Martin Guerre,” “Zelig,” and “The Talented Mr. Ripley,” but also to texts like Kafka’s “Metamorphosis.”



Through our exploration of the implications of “Know thyself!” we will find ourselves at the very heart of the humanistic tradition, the place where we have expressed our brightest hopes and darkest fears.





# Navigating the Moral Terrain

**Alisa Carse**, Department of Philosophy

**L**iving morally requires artful, and sometimes arduous, navigation of a “messy” and complex range of challenges. There are few tidy rules and algorithms to serve as guides; those we have are often too vague or general to yield clear moral direction in the face of real-life conflicts, pressures and aspirations. In this course, we will explore the art of moral navigation. Our exploration will be organized around four basic questions: What personal strengths and capacities support us in making wise moral judgments? How are the strengths and capacities called on by moral agency diminished, obstructed, or challenged? How are they developed, supported and sustained? What is the relationship between “moral wisdom” and personal thriving?

We will examine these questions through the critical study of a range of topics: moral relativism and moral “isolationism;” personal autonomy and the challenge of moral authenticity; moral responsibility and the specter of “moral luck”; sources of moral resilience and “repair” – especially empathy, trust, forgiveness, and hope; the ethics of love and sexuality; and the nature and value of self-respect. In addressing these themes, we’ll study and reflect together on great philosophical writings, bringing them into conversation with real-life and fictional dramas (e.g. in film, fiction, and poetry).

Our working assumption will be one rooted in Aristotle’s ethical theory, namely, that there is an essential connection between living a moral life (and thus being a “good moral navigator”) and thriving as a human being. Just how we should understand this connection is, of course, a Big Question. It is a question we will grapple with together, sharing our quandaries, insights, and discoveries.

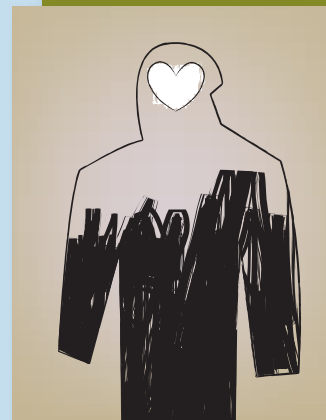
The classroom is, I believe, a privileged space – one that can be made safe for the exploration of “dangerous” issues, and in which we can engage peacefully together in thinking morally about complex and often difficult questions. In this way, we can create a kind of oasis in a world too often torn by social and moral discord, division, and misunderstanding. Philosophy is an inherently reflective discipline – it engages us in “art” of asking questions and is at its heart driven by dialogue and debate.

*Most of my childhood was spent in Greenwich Village (NYC). I grew up to the steady drumbeat of Washington Square Park. My parents were both teachers and our apartment was lined with books; bicycles and musical instruments occupied every available corner. The vibrant kaleidoscope of people and cultures that filled our life made the world seem complex to me, many worlds in one. My brothers and I spent summers in Germany with our maternal grandmother and cousins – biking, climbing, building forts, exploring ruins. Germany was our second home, another world. My mother was a girl in Germany during WWII. Her experience of war deeply shaped me. I still can’t reconcile the horrors of violence with the stunning beauty of little towns, the human capacity for cruelty with*

*our capacity for tenderness, compassion and respect. I fell in love with philosophy because it encouraged my questions and my wrestling. It is a discipline*

*of reflecting – openly, carefully, attentively, imaginatively, and with each other – about our colorful, surprising world.*

— ALISA CARSE





## Ignatius Seminars

# Creating and Sustaining Community

Jennifer Woolard, Department of Psychology

*I was raised in a small town south of Richmond, Virginia as one of three siblings. I grew up with a strong connection to my local community, even though I was definitely ready to broaden my horizons when I left to attend the University of Virginia. During my undergraduate years several experiences shaped my interest in community and law, including internships working with victims of crime generally and domestic violence specifically. After two years working in a research lab and then at the National Victims Resource Center, I attended a graduate program in community psychology and was hooked on using research for social change. I now live in Virginia with my husband and two children. This seminar is part of my continuous process of learning about the D.C. metropolitan area, its various issues and constituents, and developing partnerships with a variety of government and non-profit groups, all with the goal of designing and implementing research that can be used for positive social change.*

— JENNIFER WOOLARD

**E**ach of us moves through a series of physical, emotional, spiritual, and virtual communities. Early in life we may be placed in community by circumstance, but from childhood onward we select and create many of our own communities. How do we identify and affiliate with a community? What does it mean to belong?

Although communities are comprised of their own members, in some circumstances they exhibit a continuity and sustainability that transcends those individual members. We will explore the meaning of community, how it is formed and maintained. We will reflect on our own experiences of community and the process of joining and shaping the Georgetown community, as well as the District of Columbia.

Communities, like individuals and families, move through time facing opportunities and challenges. We will examine the individual and collective responses to challenge and disaster at various times and places, including U.S. experiences of Hurricane Katrina, the attacks of 9/11, race riots of the 1960s and coal mining disasters in Appalachia. Through these historical events we explore how individual experience, belief, and action are shaped by, and shape, the larger community, situated in a policy and cultural context. We will learn from several community partners about their perspectives and work on social change in the District.

We evaluate community psychology's guiding principles, including knowledge within a value system, the role of context, importance of diversity, commitment to social change, and orientation toward strengths. Because the field of community psychology in the U.S. resulted from psychologists' active questioning of the prevailing models of science and practice in the 1960s, the classroom will be an active space in which we question, evaluate, and debate our views.





# Ignatius Seminars

## Race, Color, Culture

Timothy Wickham-Crowley, Department of Sociology

### MASS MEETING.

A Mass Meeting of the citizens of this place and vicinity will be held at Darby's Hall, on Sunday, Jan. 31, at 2 o'clock P. M., to devise some lawful means of riding Crescent City of Chinese.

While this is not a history course, it still may help us to remember some words and scenarios from our nation's own past:

No Irish need apply (1850s); black Americans being declared by our Supreme Court so far

inferior, that they had no rights which the white man was bound to respect, and that the negro might justly and lawfully be reduced to slavery for his own benefit (The Dred Scott decision, 1857); Congress passing a deeply restrictive immigration-quota law for the first time since independence, targeting and limiting some European and all East Asian immigrants (1921); our government refusing to allow a ship loaded with German Jewish refugees fleeing Nazi Germany to dock at our ports (1939); by the 2050s, some demographic Cassandras tell (warn?) us, fully half of the U.S. population will be Latinos.

Such political fears and targeting of select, if changing, suspect-groups is a near-constant in U.S. history, and yet... In 1960, a wealthy Catholic of Irish descent wins the presidency; less than a half-century later, an African-American repeats the unlikely story; virtually all barriers to the social integration and mutual respect of Americans once hailing from Ireland, Italy, Poland, and Germany have been dissolved, a process now steadily expanding to include those from Asia and Latin America. Indeed, a spate of recent books tells us how, over time, the Irish, the Italians, and the Jews each became white, or *How the García Girls Lost Their Accents*.

In this course we will explore the hues of our humanity, and how they may color our cultural perceptions. We too will be expansive, going beyond the U.S. to other nations where issues of race, color, and culture have been troublesome. Despite traditionally priding itself (unlike us) in being a "racial democracy," Brazil has now installed outright skin-color quotas for access to universities in light of severe racial inequality. And purely Japanese-descended Brazilians fit in badly back "home," when seeking jobs in their ancestral homeland. Sociology, anthropology, and historiography all will inform our venture, but we also will draw fruitfully from materials and studies ranging from population genetics to popular culture, including visual, verbal, and audio representations such as caricatures, posters, ads, musical genres, stand-up comedy, movies, and ethnic jokes.

*I am the grandson on my mother's side of Polish immigrant stock. My murkier paternal lineage includes the old-American name Adams and a Crowley born in Appalachian Kentucky. I was born and raised in Elizabeth, New Jersey during the 1950s and 1960s, then a virtual microcosm of all things racial and ethnic (and religious) about our nation. Every step I took from a Catholic parish school through three public schools deepened that variety. My senior high school provided the full mosaic, with large fractions of African Americans, Latinos (mostly Puerto Rican, some Cuban), and Jews. It was still probably majority Protestant, and its Catholics came mainly from Italian, Polish, and (ever-more) Latin American roots. To add some class-color to that mosaic, we also lost more than one-fourth of our cohort to dropouts between 10th grade entry and 12th grade graduation. A return to today's Elizabeth finds a town overwhelmingly Latino in its ethnicity, like a good portion of the New York metro area. Perhaps you can see why I became a sociologist?*

—TIMOTHY WICKHAM-CROWLEY



# Touching the Middle Ages: Contact with Physical and Intellectual Cultures

**Kelley M. Wickham-Crowley**, Director of the Medieval Studies Program, Department of English

*My interest in things medieval started early with Tolkien's "Lord of the Rings" and accounts of King Arthur and of the great archaeological discoveries. I wanted to know how we got the stories in the forms we have now and what the world looked like to the people who created them. Being interested in culture, I started in Georgetown's School of Foreign Service but later decided to major in English in the College while studying History, Greek classics, and Fine Arts. My graduate work similarly came down to a decision to choose a field that would allow interdisciplinary study. But while I earned two graduate degrees in Medieval Studies at Cornell, my love for archaeology and the physical side of medieval contexts went unsatisfied until I won a Marshall Scholarship. For two years, I lived in the north of England while earning a Masters in Anglo-Saxon and Viking archaeology at the University of Durham, digging in the summers. While I had to integrate physical and intellectual cultures on my own in my education, I offer that combination to my students in the hope that as a professor and teacher I can share a fuller experience of the past and of the excitement that the unknown can elicit.*

— KELLEY M. WICKHAM-CROWLEY

**W**hat do we know about the European Middle Ages (500-1500) and how do we know it? Can we touch something of what that diverse period was with its many cultures, or are we simply constructing a version of the past that reflects more on who we ourselves are? This seminar takes those questions as the central work of the course and suggests that the neglected physical aspects of the medieval world open up the inconsistency we experience.

As different as medieval cultures were, we have pervasive influences from them even in postmodern America: the university itself is a medieval creation with physical and ideological implications. Here, we will look at translated texts in the main languages that impacted medieval Britain - Latin, Old English, Norse, French, and Middle English - looking for what both physical and textual cultures suggest we need to research. If we read a dream vision that entails walking through

a church, what can we discover about architecture, spatial organization and its significance, beliefs about dreams, relics, and pilgrimage? Looking at "The Song of Roland," "Beowulf," or the Norse sagas of exploration, what can we learn of cultural clashes, masculinity, armor and weapons, trade, navigation? Reading a tale of courtly chivalry, what can we discover about dress, feasting, class, sexuality and gender relations? We will also take advantage of what physical resources we have locally, visiting Dumbarton Oaks and the National Cathedral and creating a medieval feast after we have studied spices and cookbooks. The culmination of

our intellectual explorations will be participation in an undergraduate medieval conference at Moravian College (PA) in early December. Students will learn to identify their questions, find the resources to research them, and contribute their share to the interdisciplinary project of understanding the medieval as an embodied past.



# Science and Religion in the West: Historical Perspectives

Fr. David J. Collins, S.J., Department of History

Science and religion have played powerful roles in shaping Western civilization, and they share responsibility for many of the West's proudest accomplishments and cruelest wrongdoings. Thought of together, science and religion conventionally conjure up images of conflict. Historical controversies over the structure of the cosmos and modern-day debates over the science curriculum in U.S. high schools offer support to the conclusion that science and religion exist in an unrelenting state of warfare.



The aim of this course is to test that generalization by examining the actual history. We will begin in late antiquity and analyze early debates within the newly christianized Roman empire over whether pagan knowledge - and thus the natural sciences - should be learned at all. We will study the High Middle Ages as Westerners became newly excited by Greek philosophical reflections on the natural world and its subsequent interpretation by Muslim and Jewish thinkers, and explore whether some religions are more conducive to scientific development than others. In the Scientific Revolution we must also consider how and why religion could encourage the new thinking of Copernicus, but less than a century later squelch the theorizing of Galileo, and then how and why the natural sciences lent support to the witch hunts. The course concludes with an examination of on-going controversies related to the theories of Evolution and the Big Bang that have significant social and educational ramifications in America.

The "warfare thesis" may make for eye-catching headlines, but what we will find is that the actual history of the relationship between science and religion in the West is far more complex, more constructive, more ambivalent, indeed more fascinating. How best to describe it in the end: that is the goal of the seminar.

*I was born and raised inside the Beltway. In fact, I was born on campus, at Georgetown's hospital; but no, I was not a Jesuit at the time (that came a quarter century later). I credit the origins of my love of history to my father, a navy engineer, who delighted in taking his first-born to historical sites from Fort Ticonderoga to Yorktown.*

*My work as a historian now doesn't require me to do much tramping across muddy battlefield parks (though I do some of my best historical ruminating while sailing the Chesapeake or hiking the Alps), but I am attracted to messy situations: I'm a medievalist who revels in finding people in the past who could think outside the boxes of their own time and place, and I like studying them from perspectives that conventional historians don't consider. The histories of science and religion are full of suitable people and circumstances to study, and in particular related to my latest research interest: the history of magic and the debates across the centuries over where to draw line between magic and religion and between magic and science.*

*This then is at the heart of my love of history: coming to understand historical people on their own terms and not necessarily in the terms that make easiest sense to us, and learning to understand within different cultures how individuals and groups come to think "outside the box" and in so doing effect momentous change.*

— FR. DAVID J. COLLINS, S.J.



# Computation, Computers, and Computer Science

**Mahendran Velauthapillai**, Department of Computer Science

*Growing up in Colombo Sri Lanka, a tear-shaped country ravaged by political turmoil, it was difficult to directly have experience with new technology. The only way we could learn about the latest advances was by word of mouth or reading about it in the local newspapers. I can still remember the marvel that engulfed me when Lee Armstrong first set foot on the moon. It was almost unbelievable. It certainly was not possible without the invention of the computer. It almost seems like yesterday that the first hand-held calculator came along. The wonders of that miniature device and its incredible ability to do arithmetic instantaneously were among the influences that awoke my interest and curiosity and drove me to want to study computer science.*

*Since there was no formal computer science education in Sri Lanka, I studied its closest relative available, mathematics, and pursued it passionately. I knew that it would qualify me to study computer science one day. I came to the United States to pursue a Ph.D. in computer science. My research centered on learning theory and networks. I also enjoy working on current problems from various other areas of computer science that I find interesting.*

— MAHENDRAN VELAUTHAPILLAI

There are many misconceptions about computation, computers, and computer science. We mostly think of computing as akin to doing arithmetic very quickly. But looked at in the right way, we can see computation happening all around us as something fundamental to all life, as part and parcel of being, and as the fundamental basis of the physical universe. We will explore different definitions of computation and some of their major consequences.

We will also look at the architectural structure of rapidly evolving computing machinery and how these technologies reflect the model underlying modern conceptions of computation. We will explore the various parts used in building a computer and gain an understanding of what a computational engine is and how it operates. We will see how this engine has at once shrunk to sub-microscopic size while astronomically increasing its speed and informational capacity becoming correspondingly cheaper and more efficient. We will see how this has driven their introduction into all aspects of our lives until they have become ubiquitously present in everything from aircraft to appliances, laptops to cell phones.



Finally, we will expound the differences between computers, computation, and computer science. We will discover that a computer scientist is someone who thinks differently by switching between multiple hierarchical levels of abstraction and concrete details and searches for different ways to solve problems. Computer science can be broadly defined as a live science that works by looking through the lens of finding cheap, efficient, fast, and alternative solutions to problems. We will gain an appreciation of how this applies to specific activities such as capturing and

manipulating imagery, as well as how this shapes our intellectual perspectives and imagination. We will see how computer science has had a massive impact in connecting people and eliminating time and geographical boundaries between them



## Ignatius Seminars

# Following in the Framers' Footsteps: Rewriting the Constitution for the 21st Century

James I. Lengle, Department of Government

**T**his course offers students an opportunity to reflect on the U.S. constitution and to evaluate its effects on policy-making, governance, and democracy in the United States.

Since the Framers wrote the constitution over 200 years ago, the United States has experienced tremendous social, economic, and political change. Yet, except for 27 amendments, our constitution remains unchanged. This raises many interesting and important questions. Are the constitution and political system antiquated in light of today's world? Are the principles upon which our government is based (e.g. federalism, separation of powers, checks and balances) still relevant to addressing and solving contemporary problems? Are the rights and liberties protected by the constitution (freedom of speech, press, religion, assembly, etc.) still valued in light of the contemporary moral climate and domestic and international security concerns? What parts of the constitution still serve us well (e.g. bill of rights)? What parts can be changed to serve us better (e.g. the powers of the President, Congress and the Courts, the electoral system, the amending process, the impeachment process, etc.)?



This seminar is organized as a constitutional convention. As the new Framers, our goal will be: first, to assess the strengths and weaknesses of the constitution and, second, to rewrite the document both in light of our evaluation and in response to contemporary American culture and condition. During the semester we will analyze, evaluate, and debate important constitutional

principles, the structure of our political system, the formal powers of our political institutions, the relationships between the major branches of government, the responsibilities and rights of citizens, and the relationships among citizens and between citizens and their government.

*I grew up in Reading, PA, one of four siblings in a working class family. I was an average student in high school and expected to follow my grandfather, father, and older brother into a typical blue collar job. For a while, I worked on an assembly line, I pumped gas, I packed tractor trailers, and I worked in an iron ore mine. Never in my wildest dreams, did I think I would end up as a college professor at one of the nation's leading universities.*

*I was the first in my family to attend college. My first-year grades were undistinguished. In fall semester of my second year, I took my first political science class from a dedicated and caring professor. The topic excited and focused me. The professor motivated me. I found a passion, a mentor, and a purpose in life. As my grades improved dramatically, my aspirations changed as well.*

*I received my M.A. and Ph.D. in political science from the University of California at Berkeley. I started teaching graduate and undergraduate courses in American politics at Georgetown in 1977. After more than 30 years as a college professor, I've never lost my passion for politics or my enthusiasm for teaching and, because of my own personal life story, I walk into each classroom hoping to make a difference.*

— JAMES I. LENGLE



# Culture and Identity in Egypt

Reem Bassiouney, Department of Arabic and Islamic Studies

*I was asked to define myself. This is both challenging and yet interesting and this is exactly the topic of this course. I grew up in Alexandria, Egypt, and if you ask me now who I am, I will say: I am an Alexandrian first, and then an Egyptian. Why? What is so special about Alexandrians? – They have a slightly different dialect and a long sea-shore. Having obtained my B.A. in Alexandria, I left for the UK and obtained my M.A. and doctorate at Oxford University. I was so fond of Oxford that I continued to live and work at the university for years. My husband is neither Egyptian nor British, but German, while my children have a British passport ... and feel American. This is how intricate and yet essential issues of national identity are in my family. The same is true for my work: I have written a number of books on the relation between the Arabic language and Arab society. All my academic books have been written about Arabic in English. At the same time, I am also a novelist, and have published five novels. All are written in Arabic, though two of them have been translated into English. I was not the translator, nor can I be in the future. Two of my novels won awards: one in Egypt (in the Arabic original) and one in the USA (in translation). In short, language—whether English or Arabic— is part and parcel of my identity, which I keep defining and redefining throughout my life, and which (I hope) will never be a finished product, but one in a perpetual state of construction.*

—REEM BASSIOUNEY

During the Egyptian revolution that began on the 25th of January 2011, Egyptians claimed that they have broken the barrier of fear. However, more importantly they said, ‘we have regained our true identity’.

Is identity an entity that you can lose and regain? Is there one ‘true’ identity to all Egyptians? What distinguishes Egyptians from others? Is it common for nations and states to think of themselves as unique, and to regard their identities and cultures as special? Did Egyptians need to topple a regime first before regaining their identity? And, more importantly, do all Egyptians have one unified and coherent identity? Such questions will recur often in this course.

Identity and culture are non-exhaustive terms and understanding both is our purpose. To express culture and identity people employ language. Language in this case is not just a means of communication but a social process that enables us to understand our surroundings, our political aspirations, our frustrations, our defeats and our glorious past. In this course we will use Egyptian films, songs, poems, novels, and even translated Egyptian jokes. To understand culture we need to also understand history and myths and to understand culture we need to tackle food, recipes, and their linguistic associations.

The aim of this course is also to make us consider issues of identity throughout the world and compare and contrast the Egyptian case with other cases.





# Us and Them: The United States and Mexico in Film and History

John Tutino, Department of History

**F**ew nations live more entangled than the United States and Mexico. We share much of a continent. At the moment of independence in 1776, Spain ruled far more of the current territory of the U.S. than Britain. Key regions from Texas to California were Mexican to 1847. Today, Mexicans form the largest part of a Hispanic population becoming the largest “minority” in the U.S.—as minorities approach majority status. Meanwhile, Mexicans in Mexico produce energy, food, cars, and workers essential to the U.S. economy in the age of NAFTA and globalization.

Still, we view each other with suspicion. Many Mexicans cannot forget that the U.S. invaded Mexico in 1847 to take the regions from Texas to California—regions essential to U.S. prosperity. Many in the United States see floods of Mexicans coming to work in the U.S. as another invasion, taking jobs and prosperity from “us.”

This seminar looks at key 20th-century encounters to explore how people in the United States have understood Mexico and Mexicans. The classic 1950s film “Viva Zapata” was written by John Steinbeck, directed by Elia Kazan, and starred Marlon Brando—all trying to interpret the 1910 Mexican Revolution for Americans facing the Cold War. Later in the decade “Giant” took on the rise of Texas within the U.S., focusing in Anglo-Mexican relations during and after World War II—the challenge brought to national attention by Rock Hudson, Elizabeth Taylor, and James Dean. More recently, “La Familia” explored city life, “Lone Star” took on border challenges, while “Traffic” made “us” face the dark side of a drug economy that is not entirely “them.”

This seminar will engage such films along with related contemporary texts (John Reed’s *Insurgent Mexico* from 1915; the autobiography of a Mexican migrant worker in the 1980s) along with scholarly studies (John Womack’s *Zapata and the Mexican Revolution*; David Montejano’s *Anglos and Mexicans in the Making of Texas*), and more to seek a better understanding of how diverse people in the U.S. have understood Mexico and Mexicans. Participants should gain a new understanding of Mexico, the United States, and themselves—wherever their origins and current lives place them in relations of us and them that are ever more entangled.

*I grew up in Massachusetts in the 1950s and 1960s, far from Mexico in distance and culture. A great high school Spanish teacher got me to Mexico in 1965, before I started College. I began to understand people I still saw as “them.” A decision to pursue a Ph.D. in Latin American history brought me to Texas in 1969; there I came to know Mexicans working hard to become “us” while living among many Texans who were not sure they could or should.*

*I became a historian of Mexico, writing a book called *From Insurrection to Revolution in Mexico* published in both English and Spanish. My academic conversations crossed the border, but I was still studying “them.” It was my teaching in undergraduate surveys, seminars for doctoral students, and summer seminars for high school teachers that students taught me to break and surmount the dichotomy.*

*I have tried to become a historian of North America, teaching across the border. I am about to publish a book entitled *Making a New World* and an edited volume on Mexico and Mexicans in the Making of the United States. In both I attempt to integrate histories too often seen as separate and in conflict. I look forward to my second Ignatius Seminar aiming to continue learning.*

— JOHN TUTINO



## Ignatius Seminars

# Living Global

**John J. DeGioia**, President, Georgetown University

*I discovered my vocation here at Georgetown. I arrived as a freshman and I have been here ever since. At every stage in my formation, Georgetown provided me with an opportunity to develop myself to the very best of my talents and abilities. Here, I studied with extraordinary women and men – the faculty of Georgetown, as well as incredibly gifted students. There is a generosity of spirit that has characterized my experience with our faculty and students. As an undergraduate, my major was English, with a focus on poetry. When it came time for my graduate studies, the emerging strength of our Department of Philosophy in Applied Ethics made this the very best place for me to be. For nearly thirty years now, I have served in a range of administrative positions. In this Ignatius Seminar, I hope to capture the “both/and” of my academic life and my administrative life at Georgetown.*

— JOHN J. DEGIOIA

**W**e live in a world we inherit yet also create. Enabling us to make sense of it is a “horizon of significance” that provides us with concepts, values, practices, and customs that we constantly challenge as we continually reckon with our own, individual place in this global world.

In this Seminar, we will see how this horizon is becoming a global vision, a venue for exchanging experiences and reflections about how we are both common and separate. In this Seminar we will address what that horizon encompasses and how we, individually and collectively, are to act given such awareness. How are we to live given this broader horizon? How does this impact our responsibilities to one another? Is there an ethic that guides us?

First, we will begin to orient ourselves in “global” terms today by looking at the significance of “global” achievements in the past. There have been multiple attempts to create an interconnectedness of peoples and social orders that achieved highly integrated states. How is our current form of globalization similar and different? How do we understand the very term, “globalization?” Today and historically?

Second, we will look at the manifestations of globalization taking place in our world today. We will explore issues that define our contemporary world—climate change, HIV/AIDS, hunger, labor and trade, migration, and growing inequality. We’ll also look at the wonderful connections that the technology of globalization enables. The political demonstrations mobilized through facebook, the music that spans the planet, even the videos of dancing babies and funny pets that go viral instantly—all this is “global,” too: the joy of being together, if only on YouTube. How do we understand the challenges—and pleasures—that emerge in the context of our expanding horizon? In particular, does this expansion create new moral responsibilities? If so, what are they?

So, in the third part of the seminar, we will wrestle with the idea of whether the globalization we are experiencing demands something else—in particular, whether it asks of us a self-understanding that would activate responsibilities to the “others” of whom we have become so intimately aware. What would a self-awareness of our place in this world of others demand of us?

Overall, through this seminar we will live with some very important questions and explore the nature of our selves, our place, and the responsibilities that emerge from a widening global horizon and our way of life within that larger view.

# First Year Options Application Instructions

After reviewing all the information about the Liberal Arts Seminar and Ignatius Seminar options, we hope that you apply for one of these exciting and rewarding courses.

To apply, please go to the first year academic options website: <https://www8.georgetown.edu/college/firstyears/seminars/>

On this website, there is a link to the online application. You will be asked to log in using your Georgetown Net-ID and password. Applications must be submitted by Monday, June 13, 2011, 9:00 a.m. EST in order to be considered.

To apply to the Seminar(s) of your choice, please answer the following question(s):

- Liberal Arts Seminar Application Question: Please write a brief essay (no more than one page) telling us why you would like to participate in the Liberal Arts Seminar. Please tell us why the topic interests you and how it relates to your academic goals.
- Ignatius Seminar Application Question: You will be asked to list your top three Ignatius Seminar choices and write a brief essay (no more than one page) for each Ignatius Seminar to which you are applying. Please tell us why each seminar interests you and how it relates to your academic goals.

If you do not have web access, please phone the First Year Dean's Office at 202-687-6045 for application instructions.

Students will be notified of their acceptance to the first year programs in their pre-registration packets which are mailed during the first week of July. The mailing will include instructions for registering for the appropriate seminar and additional courses.

# Course Titles and Meeting Times

## *Ignatius Seminars*

### IDST 010-01

Faith, Fiction and Film  
Barbara Mujica  
T/TH 2:00 – 3:15

### IDST 010-02

Shifting Selves:  
Changelings and  
Doubles  
Marcia Morris  
T/TH 5:00 – 6:15

### IDST 010-03

Navigating the Moral  
Terrain  
Alisa Carse  
T/TH 9:30 – 10:45

### IDST 010-04

Creating and  
Sustaining Community  
Jennifer Woolard  
T/TH 2:00 – 3:15

### IDST 010-05

Race, Color, Culture  
Tim Wickham-Crowley  
T/TH 3:30 – 4:45

### IDST 010-06

Touching the Middle  
Ages: Contact  
with Physical and  
Intellectual Cultures  
Kelley Wickham-  
Crowley  
M/W 5:00 – 6:15

### IDST 010-07

Science and Religion  
in the West: Historical  
Perspectives  
Fr. David Collins, SJ  
T/TH 3:30 – 4:45

### IDST 010-08

Computation,  
Computers, and  
Computer Science  
Mahendran  
Velauthapillai  
M/W 2:00 – 3:15

### IDST 010-09

Following In The  
Framers' Footsteps:  
Rewriting The  
Constitution For The  
21st Century  
James Lengle  
M/W 3:30 – 4:45

### IDST 010-10

Culture and Identity  
in Egypt  
Reem Bassiouney  
M/W 3:30 – 4:45

### IDST 010-11

Us and Them: The  
United States and  
Mexico in Film and  
History  
John Tutino  
T 5:00 – 6:15  
TH 5:00 – 7:30  
(Film Showing)

### IDST 010-12

Living Global  
John. J. DeGioia  
M 9:15 – 10:55  
(Additional class times  
to be added in the  
evenings)

## *Liberal Arts Seminar*

### IDST 001-01

### IDST 001-03

Tommaso Astarita  
Anthony R. DeDonna  
Brian McCann  
Patrick R. O'Malley  
M/W/F 1:00 – 2:40



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